THREE TREATISES

OF

The Vanity of the Creature.
The Sinfulneſſe of Sinne.
The Life of Chriſt.

BEING THE SUBSTANCE OF SEVERALL SERMONS PREACHED AT LINCOLNS INNE.

By EDWARD REYNOLDS, late Preacher to that Honorable Society, ſometime Fellow of *Merton* Colledge in *Oxford*, and now Reſter of the Church of *Brainſton*, in *Northamton-ſhire*.

The fourth Edition, Reviſed and Corrected.

GAL. 2,20.
Not I, But CHRIST *liveth in me*

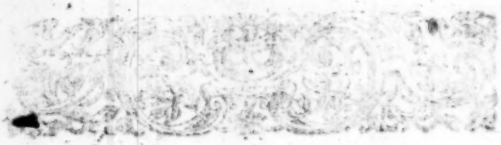
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HONORATISSIMO
ET CELEBERRIMO
Doctiſsimorum Iuriſprudentium
Collegio, Hoſpitii *Lincolnienſis*
Magiſtris Venerabilibus, Sociiſque
univerſis, Auditoribus ſuis
faventiſſimis.

EDVARDVS REYNOLDES
EIDEM HETÆRIÆ A
SACRIS CONCIONIBUS;
Tres hoſce Tractatus;

De Rerum Secularium vanitate.
De Peccato ſupra modum peccante.
De Chriſti in Renatis vita ac vigore.

MINISTERII IBIDEM SVI
ἀποσπασμάτια quædam, Exile quidem &
perexiguum, perpetuæ tamen obſervantiæ, Summæque in Chriſto Dilectionis pignus, Humiliter & Devotè.
D. D. D.



HONORATISSIMO
ET CELEBERRIMO
Dn. Philippo Ludovico
Collegii [illegible] Rolfii Libero Baroni
Magnifici Venerabilibus, Strictique
Iuris, Auditoribus suis
[illegible]

EDVARDVS REYNOLDS
IDEM HAEREDITARIA
SACRA CONSECRANS
Tres bolos Tractatus;

De Rerum Creatarum origine,
De Peccato primi hominis,
De Christo in Redemptione occiso.

MINISTERII IBIDEM SVI
[illegible] quadam, Erile quidem &
pereximium, perpetua tamen obser-
vantiæ, Summæque in Christo Dile-
ctionis pignus, Humillime & Devotè,
D. D. D.

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FINIS.

THE VANITY OF THE CREATURE.

ECCLESIASTES 1. 14.

I have seene all the works that are done under the Sunne, and Behold, All is Vanitie and Vexation of Spirit.

TO have a selfe-sufficiencie in being and operation, and to be unsubordinate to any further End above himselfe, as it is utterly repugnant to the condition of a Creature, so amongst the rest, to *Man* especially; who besides the limitednesse of his nature, as he is a *Creature*, hath contracted much deficiencie, and deformity, as he is a sinner. GOD never made him to be an End unto himselfe, to bee the Center of his owne motions, or to be happie only by reflection on his owne excellencies. Something still there is without him, unto which he moves, and from whence God hath appointed that he should reape either preservation in, or advancement and perfection unto his nature. What that

is upon which the desires of man ought to fixe as his Rest and End, is the maine discovery that the Wise Man makes in the Booke. And hee doth it by an historicall and penitentiall review of his former Enquiries: from whence hee states the point in Two maine Conclusions. The first, the *Creatures Insufficiencie*, in the beginning of the Booke, *Vanitie of vanities, All is vanitie.* The second, *Mans dutie* to GOD, and GODS All-sufficiencie unto man, in the End of the Booke, *Let us heare the conclusion of the whole matter, Feare God, and keepe his Commandements, for this is Totum hominis*, the whole dutie, the whole End, the whole Happinesse of man. The former of these two, namely the Insufficiencie of the Creature to satiate the desires, and quiet the motions of the soule of man, is the point I am now to speake of, out of these words.

Eccles. 12. 13.

For understanding whereof, wee must know that it was not GOD in the Creation, but sinne and the curse which attended it, that brought this Vanitie and Vexation upon the Creature. God made Every thing in it selfe very good, and therefore very fit for the desires of man some way or other to take satisfaction from. As prickes, and quavers, and rests in musick serve in their order to commend the cunning of the Artist, and to delight the Eare of the hearer, as well as more perfect notes: so the meanest of the Creatures were at first filled with so much goodnesse, as did not onely declare the glory of God, but in their ranke likewise minister content to the minde of man. It was the sinne of man that filled the Creature with Vanitie, and it is the Vanitie of the Creature that fils the Soule of man with Vexation. As sinne makes man come short of Glory, which is the rest of the Soule in the fruition of God in himselfe; so doth it make him come short of Contentation too, which is the rest of the Soule in the fruition of God in his Creatures. Sinne tooke away Gods favour from the Soule, and

Rom. 8. 20, 22.

Rom. 3. 23.

and his Blessing from the Creature. It put bitternesse into the Soule that it cannot relish the Creature, and it put Vanity into the Creature, that it cannot nourish nor satisfie the Soule.

The desires of the Soule can never bee satisfied with any Good, till they finde in it these two qualities or relations, wherein indeed the formality of Goodnesse doth consist; namely, *Proportion* and *Proprietie*. First, nothing can satisfie the desires of the Soule; till it beares convenience and fitnesse thereunto; for it is with the minde as with the body, the richest attire that is, if it be either too loose or too streight, however it may please a mans pride, must needs offend his body. Now nothing is proportionable to the minde of man, but that which hath reference unto it as it is a spirituall Soule. For though a man have the same sensitive appetites about him which wee finde in beasts; yet, in as much as that Appetite was in man created subordinate unto reason, and obedient to the Spirit; the case is plaine, that it can never be fully satisfied with its object, unlesse that likewise be subordinate and linked to the Object of the superiour faculty, which is God. So then the Creature can never be Proportionable to the Soule of man, till it bring God along with it. So long as it is empty of God, so long must it needs be full of *Vanity* and *Vexation*.

But now it is not sufficient that there be *Proportion*, unlesse withall there be *Proprietie*. For *God* is a *Proportionable Good* unto the nature of devils as well as of men or good Angels, yet no good comes by that unto them, because he is none of their God, they have no interest in him, they have no union unto him. Wealth is as commensurate unto the mind and occasions of a beggar as of a Prince; yet the goodnesse and comfort of it extends not unto him, because he hath no proprietie unto any. Now sinne hath taken away the *Proprietie* which we have in Good, hath unlinked that golden chaine, whereby the Creature was

joyned unto God, and God with the Creature came along unto the minde of man. So that till we can recover this Union, and make up this breach againe, it is impossible for the Soule of man to receive any satisfaction from the Creature alone. Though a man may have the possession of it, as a *Naked Creature*, yet not the fruition of it, as a *Good Creature*. For *Good the Creature* is not unto any but by vertue of the blessing and Word accompanying it. And man naturally hath no right unto the blessing of the Creature; for it is Godlinesse which hath the Promises, and by consequence the Blessing as well of this as of the other life. And God is not in his favour reconciled unto us, nor reunited by his Blessing unto the Creature, but onely in and through Christ. So then the minde of a man is fully and only satisfied with the Creature, when it finds *God* and *Christ* together in it: God making the Creature sutable to our inferiour desires, and Christ making both God and the Creature ours; *God* giving *Proportion*, and *Christ* giving *Proprietie*.

These things thus explained, let us now consider the *Insufficiencie* of the Creature to conferre, and the *Unsatisfiableness* of the Flesh to receive, any solid or reall satisfaction from any of the workes which are done under the Sunne. Man is naturally a proud Creature, of high projects, of unbounded desires, ever framing to himselfe I know not what imaginary and phantasticall felicities, which have no more proportion unto reall and true contentment, than a king on a stage to a King on a Throne, than the houses which children make of cards, unto a Princes Palace. Ever since the fall of *Adam*, he hath an itch in him to be a god within himselfe, the fountaine of his owne goodnesse, the contriver of his owne sufficiencie; loth hee is to goe beyond himselfe, or what hee thinkes properly his owne, for that in which hee resolveth to place his rest. But alas, after he had toyled out his heart, and wasted his spirits, in the most exact invention-

tions

tions that the Creature could minister unto him, *Salomon* here, the most experienced for inquirie, the most wise for contrivance, the most wealthy for compassing such earthly delights, hath, after many yeeres sifting out the finest floure, and torturing nature to extract the most exquisite spirits, and purest quintessence, which the varieties of the Creatures could afford, at last pronounced of them all, That they are *Vanity and vexation of spirit*: Like thornes, in their gathering they prick, that is their *Vexation*, and in their burning they suddenly blaze and waste away, that is their *Vanity*. Vanity in their duration, fraile and perishable things; and vexation in their enjoyment, they nothing but molest and disquiet the heart. *The eye*, saith *Salomon*, *is not satisfied with seeing, nor the eare with hearing*: Notwithstanding they bee the wideſt of all the senses, can take in more abundance with lesse satiety, and serve more immediately for the supplies of the reasonable Soule, yet a mans eye-strings may even crack with vehemencie of poring, his eares may bee filled with all the variety of the most exquisite sounds and harmonies, and lectures in the world, and yet still his Soule within him bee as greedy to see and heare more as it was at first. Who would have thought that the favour of a Prince, the adoration of the people, the most conspicuous honours of the court, the liberty of utterly destroying his most bitter adversaries, the sway of the sterne and universall negotiations of State, the concurrency of all the happinesse, that wealth, or honour, or intimatenesse with the Prince, or Deity with the people, or extremity of luxury could afford, would possibly have left any roome or nooke in the heart of *Haman* for discontent? and yet doe but observe, how the want of one Iewes knee (who dares not give divine worship to any but his Lord) blasts all his other glories; brings a damp upon all his other delights, makes his head hang downe, and his mirth wither: so little leaven was able to

sowre all the Queenes banquet, and the Kings favour. *Ahab* was a king, in whom therefore wee may justly expect a confluence of all the happinesse which his dominions could afford; a man that built whole Cities, and dwelt in Ivorie palaces, and yet the want of one poore Vineyard of *Naboth* brings such a heavinesse of heart, such a deadnesse of countenance on so great a person, as seemed in the judgement of *Iesabel* farre unbeseeming the honour and distance of a Prince. Nay *Salomon*, a man every way more a king both in the mind and in the state of a King than *Ahab*; a man that did not use the Creature with a sensuall, but with a criticall fruition, *To find out that good which God had given men under the Sunne*, and that in such abundance of all things, learning, honour, pleasure, peace, plenty, magnificence, forrain supplies, royall visits, noble confederacies, as that in him was the pattern of a compleat Prince beyond all the plat-formes and Ideas of *Plato* and *Zenophon*; even he was never able to repose his heart upon any or all these things together, till he brings in the feare of the Lord for the close of all. Lastly, looke on the people of Israel; God had delivered them from a bitter thraldome, had divided the sea before them, and destroyed their enemies behind them, had given them bread from heaven, and fed them with Angels food, had commanded the rock to satisfie their thirst, and made the Cananites to melt before them; his mercies were magnified with the power of his miracles, and his miracles crowned with the sweetnesse of his mercies, besides the assurance of great promises to be performed in the holy land: and yet in the midst of all this wee finde nothing but murmuring and repining. God had given them meat for their faith, but they must have meat for their lust too; it was not enough that God shewed them mercies, unlesse his mercies were dressed up and fitted to their palate; *They tempted God, and limited the holy one of Israel.*

Psal 78. 41.

Iſrael, ſaith the Prophet. So infinitely unſatisfiable is the fleſhly heart of man either with mercies or miracles, that bring nothing but the Creatures to it.

The ground whereof is the *Vaſt diſproportion* which is between the Creature and the ſoule of man, whereby it comes to paſſe, that it is abſolutely impoſſible for one to fill up the other. The Soule of man is a ſubſtance of unbounded deſires: and that will eaſily appeare if wee conſider him in any eſtate, either *Created* or *Corrupted*. In his *Created eſtate* hee was made with a Soule capable of more glory, than the whole earth or all the frame of nature, though changed into one Paradiſe, could have afforded him: for hee was fitted unto ſo much honour as an infinite and everlaſting Communion with God could bring along with it. And now God never in the Creation gave unto any Creature a proper capacitie of a thing, unto which hee did not withall implant ſuch motions and deſires in that Creature, as ſhould bee ſomewhat ſuteable to that capacitie, and which might (if they had beene preſerved intire) have brought man to the fruition of that good which hee deſired. For notwithſtanding it bee true, That the glory of God cannot bee attained unto by the vertue of any action which man either can, or ever would have performed: yet God was pleaſed out of *Mercy*, for the magnifying of his name, for the Communicating of his glory, for the advancement of his Creature, to enter into Covenant with man, and for his naturall obedience to promiſe him a ſupernaturall reward. And this, I ſay, was even then out of mercie; in as much as *Adams* legall obedience of workes could no more in any vertue of its owne, but onely in Gods mercifull contract and acceptance, merit everlaſting life, than our Evangelicall Obedience of faith can now. Only the difference between the mercy of the firſt and ſecond Covenant (and it is a great difference) is this, God did out of mercie propoſe Salvation unto *Adam* as

an infinite Reward of such a finite Obedience, as *Adam* was able by his owne created abilities to have performed. As if a man should give a Day-laborer a hundred pound for his dayes work, which performe indeed hee did by his owne strength, but yet did not merit the thousandth part of that wages which hee receives: But Gods mercy unto us is this, That hee is pleased to bestow upon us not onely the reward, but the worke and merit which procureth the reward, that he is pleased in us to reward another mans worke, even the worke of CHRIST our head; as if when one onely Captaine had by his wisedome discomfited and defeated an enemy, the Prince notwithstanding should reward his alone service, with the advancement of the whole army which hee led. But this by the way. Certaine in the meane time it is, that God created man with such capacitie and desires, as could not bee limited with any or all the excellencies of his fellow and finite Creatures.

Nay, looke even upon *Corrupted nature*, and yet there wee shall still discover this restlesnesse of the mind of man, though in an evill way, to promote it selfe: whence arise distractions of heart, thoughts for to morrow, rovings and inquisitions of the Soule after infinite varietie of earthly things, swarmes of lusts, sparkles of endlesse thoughts, these secret flowings, and ebbes, and tempests, and estuations of that sea of corruption in the heart of man, but because it can never find any thing on which to rest, or that hath roome enough to entertaine so ample and so endlesse a guest? Let us then looke a little into the particulars of that great disproportion and Insufficiencie of any or all the Creatures under the Sunne, to make up an adequate and sutable Happinesse for the Soule of man.

Salomon here expresseth it in Two words, *Vanity* and *Vexation*. From the first of these wee may observe a *threefold disproportion* betweene the Soule and the Creatures.

Creatures. First, in regard of their *nature and worth*, they are base in comparison of the Soule of man: When *David* would shew the infinite distance between God and man in power and strength, hee expresseth the baseneſſe of man by his vanitie, To be laid in the ballance, *they are altogether lighter than vanitie*, Psal. 62. 9. And surely, if wee weigh the Soule of man and all the Creatures under the sunne together, wee shall find them lighter than Vanitie it selfe. All the Goodneſſe and honour of the Creature ariseth from one of these *Two grounds*: Either *from mans coining or from Gods*: either from *Opinion* imposed upon them by men, or from some *Reall qualities*, which they have in their nature. Many things there are which have all that worth and estimation which they carry amongst men, not from their owne qualities, but from humane institution, or from some difficulties that attend them, or from some other outward Imposition. When a man gives money for meat, wee must not think there is any naturall proportion of worth betweene a peece of silver and a peece of flesh; for that worth which is in the meat is its owne, whereas that which is in the mony is by humane appointment. The like we may say for great titles of honour, and seculat degrees, though they bring authoritie, distance, revetence with them from other men, yet notwithstanding they doe not themselves, by any proper vertue of their owne, put any solid and fundamentall merit into the man himselfe. Honour is but the raising of the rate and value of a man; it carries nothing of substance necessarily along with it: as in raising the valuations of gold from twenty shillings to twenty two, the matter is the same, onely the estimation different. It is in the power of the King to raise a man out of prison like *Ioseph*, and give him the next place unto himselfe. Now this then is a plaine argument of the great baseneſſe of any of these things in comparison of the Soule of man, and by consequence of their great disability to satisfie

tisfie the same: for can a man make any thing equall to himselfe? Can a man advance a piece of gold or silver into a reasonable, a spirituall and eternall substance? A man may make himselfe like these things, hee may debase himselfe into the vileness of an Idoll, *They that make them are like unto them*; hee may under-value and uncoyne himselfe, blot out Gods Image and Inscription, and write in the image and inscription of earth and Satan, hee may turne himselfe *into brasse, and iron, and reprobate silver*, as the Prophet speakes; but never can any man raise the Creatures by all his estimation to the worth of a man: we cannot so much as change the colour of a haire, or adde a cubite to our stature, much lesse can we make any thing of equall worth with our whole selves. Wee read indeed of some which have sold the righteous, and that at no great rate neither, for *a paire of shooes*, Ioel 3.6. Amos 2.6. but wee see there how much the Lord abhorred that detestable fact, and recompenced it upon the neck of the oppressors. How many men are there still that set greater rates upon their owne profits, or liberties, or preferments, or secular accommodations, than on the soules of men, whose perdition is oftentimes the price of their advancements? but yet still Saint *Pauls* rule must hold, *For meat destroy not the work of God*, for money betray not the bloud of *Christ*, destroy not him with thy meat, with thy dignities, with thy preferments, for whom *Christ* died. Wee were not redeemed with silver and gold from our vaine Conversation, saith the Apostle, 1. *Pet.* 1.18. and therefore these things are of too base a nature to be put into the ballance with the soules of men; and that man infinitely under-values the work of God, the Image of God, the bloud of God, who for so base a purchase as money, or perferment, or any earthly and vain-glorious respect doth either hazard his owne, or betray the Soules of others commended to him.

Rom. 14. 15. 20.

And therefore this should teach all those upon whom the

the Lord hath beſtowed a great portion of this Opinionative felicity, I meane, of money, honour, reputation, or the like; Firſt, *not to truſt* in uncertaine Riches, not to rilie upon a foundation of their owne laying for matter of ſatisfaction to their Soule, nor to boaſt in the multitude of their riches, as the Prophet ſpeakes. Pſal. 49. 6. (for that is certainly one great effect of the Deceitfulneſſe of Riches, ſpoken of *Matth.* 13. 22. to perſwade the Soule that there is more in them than indeed there is) and the Pſalmiſt gives an excellent reaſon in the ſame place, *No man can by any meanes redeeme his brother, nor give to God a ranſome for him, for the Redemption of their Soule is Pretious.*

And ſecondly, it may teach them as not to truſt, ſo *not to ſwell* with theſe things neither. It is an argument of their windineſſe and emptineſſe that they are apt to make men ſwell; whereas if they cannot change a haire of a mans head, nor adde an inch to his ſtature, they can much leſſe make an acceſſion of the leaſt dramme of merit, or reall value to the owners of them. And ſurely if men could ſeriouſly conſider, that they are ſtill members of the ſame common bodie, and that of a twofold body, a civill and a myſticall body, and that though they haply may bee the more honourable parts in one body, yet in the other they may bee the leſſe honourable; that the poore whom they deſpiſe may in *Chriſts* body have a higher roome than they (as the Apoſtle ſaith, Hath not God choſen *the poore in this world, Rich in faith, Iam.* 2. 5) I ſay, if men could compare things rightly together, and conſider that they are but the greater letters in the ſame volume, and the poore the ſmaller, though they take up more roome, yet they put no more matter nor worth into the word which they compound, they would never ſuffer the tympanie and inflation of pride or ſupercilioufneſſe, of ſelfe-attributions, or contempt of their meaner brethren to prevaile within them. Wee ſee in



in the naturall body though the head have a Hat on of ſo many ſhillings price, and the foot a ſhooe of not halfe ſo many pence, yet the head doth not therefore deſpiſe the foot, but is tender of it, and doth derive influence as well unto that as to any nobler part: and ſurely ſo ſhould it be amongſt men, though God hath given thee an Eminent ſtation in the body, cloathed thee with purple and ſcarlet, and hath ſet thy poore neighbour in the loweſt part of the body, and made him converſant in the dirt, and content to cover himſelfe with leather, yet you are ſtill members of the ſame common body, animated with the ſame ſpirit of *Chriſt*, moulded out of the ſame dirt, appointed for the ſame inheritance, borne out of the ſame wombe of naturall blindneſſe, partakers of the ſame great and precious promiſes; there was not one price for the Soule of the poore man, and another for the rich; there is not one table for *Chriſt's* meaner gueſts, and another for the greater, but the faith is a [a] Common faith, the ſalvation a [b] Common ſalvation, the [c] rule a common rule, the [d] hope a common hope, one Lord, and one Spirit, and one Baptiſme, and one God and Father of all; and [e] One foundation, and [f] One houſe, and therefore wee ought to have [g] Care and Compaſſion one of another.

Ex eodem utero ignorantiæ, Ter.

[a] Tit. 1. 4.
[b] Iude. ver. 3.
[c] Gal. 6. 19. Phil 3 16.
[d] Eph. 4. 4.
[e] 1. Cor. 3. 11.
[f] Epheſ. 2. 19. Epheſ. 3. 15.
[g] 1. Tim. 3. 15. 2. Cor. 12. 25.

Secondly, conſider that Goodneſſe and value which is fixed to the being of the Creature, implanted in it by God and the inſtitution of nature, and even thus we ſhall find them abſolutely unable to ſatisfie the deſires of the reaſonable and ſpirituall Soule. God is the Lord of all the Creatures, they are but as his ſeverall monies, hee coined them all. So much then of his Image as any Creature hath in it, ſo much worth and value it carries. Now God hath more communicated himſelfe unto man, than unto any other Creature; in his Creation wee find man made after the [h] ſimilitude of God, and in his reſtauration wee find God made after the [i] ſimilitude of man, and man once againe after the [k] ſimilitude of God. And now

[h] Gen. 1. 27.
[i] 1. Tim 3. 16. Rom. 8. 3.
[k] Epheſ 4 24. Col. 3. 10.

it

it is needleſſe to ſearch out the worth of the Creature. Our Saviour will decide the point, *What ſhall a man gaine though hee winne the whole World, and loſe his owne ſoule, or what ſhall a man give in exchange for his ſoule?* To which of the Creatures ſaid God at any time. Let us create it after our Image? Of which of the Angels ſaid He at any time, Let us reſtore them to our Image againe? there is no Creature in heaven or earth, which is recompence enough for the loſſe of a ſoule. Can a man carry the world into hell with him to bribe the flames, or corrupt his tormentors? No, ſaith the Pſalmiſt, *His glorie ſhall not deſcend after him*, Pſal. 49. 17. but can hee buy out his pardon before he comes thither? No neither, *the Redemption of a Soule is more precious*, Verſe 8. we know the Apoſtle counts all things Dung, *Phil.* 8. 8. and will God take dung in exchange for a ſoule? Certainely, Beloved, when a man can ſow grace in the furrowes of the field, when hee can fill his Barnes with glory, when hee can get bagges-full of ſalvation, when he can plow up heaven out of the earth, and extract God out of the Creatures, then he may bee able to finde that in them which ſhall ſatisfie his deſires. But till then, let a man have all the exquiſiteſt curioſities of Nature heaped into one veſſell, let him bee moulded out of the moſt delicate ingredients, and nobleſt principles that the world can contribute, let there be in his body a concurrencie of all beauty and feature, in his nature an Eminence of all ſweetneſſe and ingenuitie, in his minde a conſpiration of the politeſt, and moſt choice varieties of all kinde of learning, yet ſtill the ſpirit of that man is no whit more valuable and pretious, no whit more proportionable to Eternall Happineſſe, than the ſoule of a poore and illiterate begger. Difference indeed there is, and that juſtly, to be made betweene them in the eyes of men, which difference is to expire within a few yeares: and then after, the duſt of the beautifull and deformed, of the learned

ned and ignorant, of the honourable and baſe are promiſcuouſly intermingled, and death hath equalled all, then at laſt there will come a day when all mankind ſhall bee ſummoned naked, without difference of degrees before the ſame tribunall: when the Crownes of Kings and the Shackles of Priſoners, when the Robes of Princes and the Ragges of Beggars, when the Gallants bravery and the Peaſants Ruſſet, and the Statiſts Policie, and the Courtiers Luxury, and the Scholers curioſity ſhall be all laid aſide: when all men ſhall be reduced unto an equall plea, and without reſpect of perſons ſhall bee doomed according to their workes; when *Nero* the perſecuting Emperour ſhall bee throwne to Hell, and *Paul* the perſecuted Apoſtle ſhall ſhine in glory, when the learned Scribes and Phariſees ſhall gnaſh their teeth, and the ignorant, and, as they terme them, curſed people ſhall ſee their Saviour: when the proud antichriſtian Prelates, that dyde their robes in the bloud of the Saints, ſhall be hurried to damnation, and the poore deſpiſed Martyrs, whom they perſecuted, ſhall waſh their feet in the bloud of their enemies: when thoſe puntoes, and formalities, and cuts, and faſhions, and diſtances, and complements, which are now the darling ſinnes of the upper end of the world, ſhall bee proved to have beene nothing elſe but well-acted vanities: when the pride, luxury, riot, ſwaggering, interlarded and complementall oathes, nice and quaint laſciviouſneſſe, new invented courtings and adorations of beauty, the ſo much ſtudied and admired ſins of the gallantry of the world, ſhall be pronounced out of the mouth of God himſelfe to have beene nothing elſe but glittering abominations; when the adulterating of wares, the counterfeiting of lights, the double weight and falſe meaſures, the courtebus equivocations of men greedy of gaine, which are now almoſt woven into the very arts of trading, ſhall bee pronounced nothing elſe but myſteries of iniquitie and ſelfe-deceivings: when the curious

curious ſubtilties of more choice wits, the knottie queſtions, and vaine ſtrife of words, the diſputes of reaſon, the variety of reading, the very circle of generall and ſecular learning, purſued with ſo much eagerneſſe by the more ingenious ſpirits of the world, ſhall bee all pronounced but the thin cob-webs and vaniſhing delicacies of a better temper'd prophaneneſſe; and laſtly, when that poore deſpiſed profeſſion of the power of Chriſtianity, a trembling at the Word of GOD, a ſcrupulous forbearance not of oathes onely, but of idle words, a tenderneſſe and aptneſſe to bleed at the touch of any ſin, a boldneſſe to withſtand the corruptions of the times, a conſcience of but the appearances of evill, a walking mournfully and humbly before God, a heroicall reſolution to bee ſtrict and circumſpect, to walke in an exact and Geometricall holineſſe in the midſt of a crooked and perverſe generation, the ſo much conclamated and ſcorned peeviſhneſſe of a few ſilly, unpolitike, unregarded hypocrites, as the world eſteemes them, ſhall in good earneſt from the mouth of GOD himſelfe bee declared to have beene the true narrow way which leadeth to ſalvation, and the enemies thereof ſhall, when it is too late, be driven to that deſperate and ſhamefull confeſſion, *Wee fooles counted their life madneſſe, and their end to have beene without honour; how are they now reckoned amongſt the Saints, and have their portion with the Almighty?*

A ſecond branch of the diſproportion between the ſoule of man and the Creatures, ariſing from the *Vanitie* thereof, is their *Deadneſſe, unprofitableneſſe, inefficacie* by any inward vertue of their owne to conveigh or preſerve life in the Soule. Happineſſe in the Scripture-phraſe is called *Life*, conſiſting in a Communion with God in his Holineſſe and glory. Nothing then can truely bee a prop to hold up the Soule, which cannot either preſerve that life which it hath, or convey unto it that which it hath not. Charge thoſe, ſaith the Apoſtle, that are rich in this world,

Ier. 16. 19.

world, that they bee not high-minded, neither truſt in *uncertaine Riches*, but in the *living God*,, 1 Tim. 6. 17. hee oppoſeth the life of God to the Vanity and uncertaintie, the word is, to the *Inevidence of Riches*, whereby a man can never demonſtrate to himſelfe or others the certaintie or happineſſe of his life. The like oppoſition wee ſhall finde excellently expreſſed in the Prophet *Ieremie*, *My people have committed two evils, they have forſaken mee the fountaine of Living water, and have hewed them out ciſterns, broken ciſterns, that can hold no water*, Jerem. 2. 13. That is, my people are willing to attribute the bleſſings they enjoy, and to ſue for more, rather unto any cauſe, than unto mee the Lord. *Shee did not know*, Hoſ. 2. 8, 12. ſaith the Lord elſe-where, *that I gave her her corne and her wine, and multiplyed her ſilver and gold*, &c. *But ſaid of them, Theſe are my rewards which my Lovers have given mee.* But ſaith the Lord, ſo long as they truſted mee, they reſted upon a ſure fountaine that would never faile them; Pſal. 36. 9. *with thee*, ſaith the Pſalmiſt, is the *Fountaine of life*: And ſo ſaith the Apoſtle too, *Let your converſation bee without covetouſneſſe*, that is, doe not make an Idoll of the Creature, doe not heape veſſels full of money together, and then think that you are all ſure; the Creature hath no life in it, nay it hath no truth in it neither, there is deceit and cozenage in riches; but, ſaith he, Let your converſation be with contentment, conſider that what you have Matth. 13. 12. is the *dimenſum*, the portion, which God hath allotted Prov 30. 8. you, that food which hee findeth moſt convenient for you; hee knowes that more would but cloy you with a ſurfet of pride or worldlineſſe, that you have not wiſedome, humilitie, faith, heavenly mindedneſſe enough to concoct a more plentifull eſtate; and therefore receive your portion from him, truſt his wiſedome and care over you, *For hee hath ſaid, I will not faile thee nor forſake thee.* Hebr. 13 5. Well then ſaith the Lord, ſo long as they reſted on mee, they reſted upon a ſure ſupply (All his mercies are *ſure* mer-

mercies) upon a *Fountaine* which would never faile them: But when once they forsake mee, and will not trust their lives in my keeping, but with the prodigall will have their portion in their owne hands, & their water in their owne *Cisternes*, their pits prove unto them but like *Iobs* torrent, deepe and plentifull though they seeme for a time, yet at length they make those ashamed that relyed upon them. And so I find the Prophets assuring us, that *Israel* which put so much confidence in the carnall policies of *Ieroboam* for preserving the kingdome of the ten Tribes from any re-union with the house of *David*, was at last constrained to blush at their owne wisedome, and to bee *ashamed of Bethel their confidence*. Briefly then for that place, there are two excellent things intimated in those two words of *Cisternes*, *and broken Cisternes*: First, the wealth and honour which men get not from the Lord, but by carnall dependencies, are but *Cisternes* at the best, and in that respect they have an evill quality in them, they are like dead water, apt to putrifie and corrupt: being cut off from the influence of GOD the Fountaine of life, they have no savour nor sweetnesse in them. Besides they are *Broken Cisternes* too, as they have much mudde and rottennesse in them, so they are full of chinkes, at which what-ever is cleare and sweet runnes away, and nothing but dregges remaine behind. The worldly pleasures which men enjoy, their youthfull vigour that carried them with delight and fury to the pursuit of fleshly lusts, the content which they were wont to take in the formalities and complements of courtship and good fellowship, with a storme of sickenesse, or at farthest, a winter of age blowes all away, and then when the fruit is gone, there remaines nothing but the diseases of it behind, which their surfet had begotten, a conscience-worme to torment the soule.

Thus the life which wee fetch from the Cisterne is a *vanishing life*, there is still, after the use of it, lesse left behind

Acte 13.34.

Iob 6.15.

1 King. 12.26.

Ier 48.13.
Esay 30.3.
Esay 20.5.

1 Ioh. 3 15.

Iohn 10.10.

hinde than there was before: but the life which we fetch from the Fountaine is a fixed, an *Abiding life*, as S. *John* speakes, or, as our Saviour cals it, a *Life that Abounds*, like the pumping of water out of a fountaine, the more it is drawne, the faster it comes.

We grant indeed that the Lord, being the Fountaine of life, doth allow the Creature in regard of life temporall some subordinate operation and concurrence in the worke of preserving life in us. But we must also remember, That the Creatures are but *Gods Instruments* in that respect: and that not as servants are to their masters, Living Instruments, able to work without concurrence of the superiour cause; but *Dead Instruments*, and therefore must never bee separated from the *Principall*. Let God subduct from them that concourse of his owne which actuates and applies them to their severall services, and all the Creatures in the world are no more able to preserve the body or to comfort the minde, than an Axe and a Hammer, and those other dead instruments are able by themselves alone to erect some stately edifice. It is not the Corne or the Floure, but the staffe of bread, which supports the life, and that is not any thing that comes out of the Earth, but something which comes downe from heaven, even the blessing which sanctifies the Creature: for man liveth not by bread alone, but by the word which proceedeth out of Gods mouth: The Creature cannot hold up it selfe, much lesse contribute to the subsistence of other things, unlesse GOD continue the influence of his blessing upon it. As soone as CHRIST had cursed the Fig-tree, it presently withered and dried up

Mark. 11.20. ἐκ ῥιζῶν *from the roots*; to shew that it was not the root alone, but the blessing of CHRIST which did support the Fig-tree. The Creatures of themselves are *indifferent to contrarie operations*, according as they have beene by God severally applied. Fire preserved the three Children in the Furnace, and the same fire licked up the instruments of

of the perſecution. Fire came downe from heaven to deſtroy Sodom, and fire came downe from heaven to advance *Elias*; the ſame Sea a Sanctuary unto Iſrael, and a Grave unto Ægypt; *Jonah* had beene drowned if he had not beene devoured, the latter deſtruction was a deliverance from the former, and the ravine of a Fiſh, a refuge from the rage of the Sea: Pulſe kept *Daniel* in good liking, which the meat of the Kings Table could not doe in the other children: for indeed *life is not a thing meerely naturall, but of promiſe*, as the Apoſtle ſpeakes; Let the promiſe be removed, and however a wicked man lives as well as a righteous man, yet his life is indeed but a breathing death, onely the cramming of him to a day of ſlaughter: When the bleſſing of God is once ſubducted, *though men labour in the very fire*, turne their vitall heat with extremitie of paines into a very flame, yet the cloſe of all their labour will prove nothing but *Vanitie*, as the Prophet ſpeakes. Wee ſhould therefore turne unto God that wee may live not onely by the Creature, but by the Word which ſanctifieth the Creature, that we may not leane upon our ſubſtance, but upon Gods promiſes, that we may not live by that which we have only, but by that which we hope for, and may ſtill find God accompanying his owne bleſſings unto our ſoule.

1 Tim. 4. 8. 2 Tim. 1. 1.

Habac. 2. 13.

But here the vanitie and wickedneſſe of many worldly men is juſtly to bee reproved, who *reſt on the Creature* as on the only ſtaffe and comfort of their life, who count it their principall joy, when their Corne, and Wine, and Oyle encreaſeth, who magnifie their owne Arts, ſacrifice to their owne Net and Drag (which is the *Idolatrie of covetouſneſſe*, ſo often ſpoken of by the Apoſtle, when all the truſt, and hope, and glory, and rejoycing, which men have is in the Creature, and not in GOD.) They boaſt, ſaith the Pſalmiſt, in the multitude of their Riches. Nay, ſo much ſottiſhneſſe there is in the nature of man, and ſo much ſophiſtrie in the Creature, that the proud

Hab. 1. 15, 16. Epheſ. 5. 5. Col. 3. 5.

Pſal. 49. 6.

Luke 12.19.

foole in the Gospell from the greatnesse of his wealth concludes *the length of his life, Thou hast much laid up for many yeares*; and *the certaintie of his mirth* and pleasure, *Take thine ease, eat, drinke, and bee merrie. Their inward thought is that their houses shall endure for ever, and their dwelling places to all generations.* And *David* himselfe was over-taken with this folly, *I said in my prosperitie, I shall never be moved.* Yea, so much seed is there of pride in the heart of man, and so much heat (as I may so speake) and vigour in the Creature to quicken it, as that men are apt to *Deifie themselves* in the reflection on their own greatnesse, and to *deifie any thing else* which contributes to the enlargement of their ambitious purposes. The greatnesse of the Persian Emperours made them all usurpe religious worship from their subjects. The like insolence we finde in the Babylonish monarchs, they exalted themselves above the height of the clouds, and made themselves equall to the most high, *Esay* 14. 14. yea, their pride made them forget any God save themselves, *I am, and there is none beside mee*, Esay 47.7,8. It was the blasphemous arrogance of Tyrus the rich Citie, *I am a God, I sit in the seat of God, I have a heart like the heart of God, Ezek.* 28. 26. neither are these the sinnes of those times alone; the fountaine of them is in the nature, and the fruits of them in the lives of those, who dare not venture upon the words: For albeit men with their mouths professe GOD, there is yet a bitter root of Atheisme and of Polutheisme in the mindes of men by nature, which is mightily actuated by the abundance of earthly things. Where the treasure is, there is the heart, where the heart, there the happinesse, and where the happinesse there the God.

Vid. Brisson de Regno Pers. lib. 1. pag. 8, 14.

Zeph. 2. 15.

Pfal. 9. 20.

Matth. 6. 21.

Pfal. 49. 6. Pfal. 62. 10. Prov. 10. 15.

Now worldly men put their trust in their riches, set their heart upon them, make them their strong Citie, and therefore no marvell if they be their Idoll too. What is the reason why oftentimes wee may observe rich and mighty,

mighty men in the world to bee more impatient of the Word of God, more bitter ſcorners of the power of religion, more fearfully given over to their purſuite of fleſhly luſts and ſecular purpoſes, to vanitie, vain-glory, ambition, revenge, fierce, implacable, bloudy paſſions, braſen and boaſting abominations, than other men, but becauſe they have ſome ſecret opinion that there is not ſo great a diſtance betweene God and them, as betweene God and other men; but becauſe the abundance of worldly things hath brawned their heart, and fatted their conſcience, and thickned their eyes againſt any feare, or faith, or notice at all of that ſupreme dominion and impartiall revenge which the moſt powerfull and juſt God doth beare over all ſinners, and againſt all ſinne? What is the reaſon why many ordinary men drudge and moile all the yeare long, thinke every houre in the Church ſo much time loſt from their life, are not able to forbeare their covetous practices on Gods owne Day, count any time of their life, any work of their hand, any ſheafe of their corne, any penny of their purſe throwne quite away, even as ſo much bloud powred out of their veines, which is beſtowed on the worſhip of God, and on the ſervice of the Altar; but becauſe men thinke that there is indeed more life in their money, and the fruits of their ground, than in their God or the promiſes of his Goſpell? Elſe how could it poſſibly bee, if men did not in their hearts *make God a lyer*, as the Apoſtle ſpeakes? That the Lord ſhould profeſſe ſo plainely, *from this day upward, ſince a ſtone hath beene laid of my houſe*, ſince you have put your ſelves to any charges for my worſhip, *I will ſurely bleſſe you*: and againe, *Bring all my riches into my houſe, and prove mee if I will not open the windowes of heaven, and poure a bleſſing upon you that there ſhall not bee roome enough to hold it*: and againe, *Hee that hath pitty on the poore lendeth unto the Lord, and that which hee hath given, will hee pay him againe*: and againe, *If thou wilt*

Ier. 43. 2. Obad. verſ. 3.

Pſal. 17. 10. Pſal. 10. 4, 5. Iob 20 7, 15.

Iohn 5. 10. Ag. 2. 15, 19.

Mal. 3. 10.

Prov. 19. 17.

Deut.28.2,14.

wilt hearken unto mee, and observe to doe all these things, then all these Blessings shall come on thee and overtake thee, blessings in the City and in the field, &c. If men did in good earnest personally, and hypothetically, beleeve and embrace these divine truths, How could it bee, that men should grudge Almighty God and his worship every farthing which hee requires from them of his owne gifts; that they should dare let the service and house of God lie dumbe and naked; that they should shut up their bowels of compassion against their poore brethren, and in them venture to deny CHRIST himselfe a morsell of bread or a mite of mony; that they should neglect the obedience, prophane the name, Word, and worship of God, use all base and unwarrantable arts of getting, and all this out of love of that life, and greedinesse of that gaine, which yet themselves, in their generall subscription to Gods truth, have confessed, will either never bee gotten, or at least never blessed, by such cursed courses? So prodigious a propertie is there in worldly things, to obliterate all notions of God out of the heart of a man, and to harden him to any impudent abominations. *I spake unto thee in thy prosperity, saith the* LORD, *but thou saidst, I will not heare. According to their pasture, so were they filled, they were filled and their heart was exalted, therefore have they forgotten mee. Take heed, lest when thou hast eaten and art full, thine heart bee lifted up, and forget the* LORD *thy* GOD. Therefore it is that wee read of the *Poore rich in faith*, and of the *Gospell preached to the Poore*, and *revealed unto babes*; because greatnesse and abundance stops the eare, and hardens the heart, and makes men stand at defiance with the simplicitie of the Gospell.

Matth.25.42.

Ier.22.21.

Hos.13.6.

Deut.8.10,11, 12.

Deut.6.10,12.

Iam.2.5.

Matth 11.5, 25.

Now then that wee may bee instructed how to use the Creature, as becommeth a *dead and impotent thing*, wee may make use of these few directions: First, have thine Eye ever upon the *Power of God*, which alone animateth

teth and raiſeth the Creature to that pitch of livelihood which is in it, and who alone hath infinite wayes to weaken the ſtrongeſt, or to arme the weakeſt Creature againſt the ſtouteſt ſinner. Peradventure thou haſt as much lands and poſſeſſions, as many ſheepe and oxen as *Job*, or *Nabal*; yet thou haſt not the lordſhip of the clouds, God can harden the heavens over thee, hee can ſend the mildew and canker into thy corne, the rot and murren into thy cattell; though thy barnes bee full of corne, and thy fats overflow with new wine, yet hee can breake the ſtaffe of thy bread, that the floure and the wine-preſſe ſhall not feed thee; though thou have a houſe full of ſilver and gold, hee can put holes in every bagge, and chinkes into every Ciſterne, that it ſhall all ſinke away like a winter torrent. GOD can either deny thee a power and will to enjoy it, and this is as ſore a diſeaſe as povertie it ſelfe: or elſe hee can take away thy ſtrength that thou ſhalt not reliſh any of thy choiſeſt delicates; he can ſend a ſtone or a gowte that ſhall make thee willing to buy with all thy riches a poore and a diſhonourable health; and, which is yet worſt of all, he can open thy conſcience, and let in upon thy Soule that lion which lies at the doore, amaze thee with the ſight of thine owne ſins, the hiſtory of thine evill life, the experience of his terrours, the glympſes and preoccupations of hell, the evident preſumptions of irreconciliation with him, the frenzie of *Cain*, the deſpaire of *Judas*, the madneſſe of *Achitophel*, the trembling of *Felix*, which will dampe all thy delights, and make all thy ſweeteſt morſels as the white of an egge; at which pinch, howſoever now thou admire and adore thy thicke clay, thou wouldeſt count it the wiſeſt bargaine thou didſt ever make, to give all thy goods to the poore, to goe bare-foot the whole day with the Prophet *Eſay*, to dreſſe thy meat with the dung of a man, as the LORD commanded the Prophet *Ezekiel*, to feed with *Michaiah* in a dungeon on bread

πάντας γὰρ χρήσιν ἔχομεν, διαφοτιδὸν Αὐδάς. Chryſoſt. *Hom. 2. ad pop. Antioch.*

Hoſ. 9. 2.

Eccles. 6. 1, 2.

Quantumlibet delectant jactantia divitiarum, & tumor honorum, et vorago popinarum, & bella theatricorum, &c. Auferi omnia iſta una febricula, & adhuc viventibus totam ſalſam beatitudinem ſubtrahit; remanet inanis & ſaucia conſcientia. Aug. *de Catechiz. Rud. cap. 16.*

Gen. 4. 7.

of affliction and water of affliction of many yeeres together, that by these or any other meanes thou mightest purchase that inestimable peace, which the whole earth, though changed into a Globe of Gold, or Center of Diamond cannot procure. So utterly unable are all the Creatures in the world to give life, as that they cannot preserve it intire from foraine or domestick assaults, nor remove those dumps and pressures which do any way disquiet it.

Secondly, to remove this *naturall deadnesse* of the Creature, or rather to reoampence it by the accession of a Blessing from God, use meanes to reduce it unto its primitive Goodnesse. The Apostle shewes us the way; 1 Tim.4.4. *Every Creature of God is good, being sanctified by the Word of God and by Prayer.* In which places, because it is a text than which there are few place of Scripture that come more into daily and generall use with all sorts of men, it will be needfull to unfold; 1. What is meant by the sanctification of the Creature. 2. How it is sanctified by the Word. 3. How wee are to sanctifie it to our selves by Prayer.

For the first, The Creature is then sanctified, when the curse and poyson which sinne brought upon it is removed, when we can use the Creatures with a cleane conscience, and with assurance of a renewed and comfortable estate in them. It is an Allusion to legall purification and differences of meats, *Levit.* 11. No Creature is impure Rom.14.14. of it selfe, saith the Apostle, in its own simple created nature: But in as much as the sinne of man forfeited all his interest in the Creature, because *eo ipso* a man is legally dead; and a condemned man is utterly deprived the right of any worldly goods (nothing is his *ex jure*, but onely *ex largitate*) and in as much as the sinne of man hath made him, though not a sacrilegious intruder, yet a profane abuser of the good things which remaine, partly by indirect procuring them, partly by despising the au-

thor

thor of them, by mustering up Gods owne gifts against him in riot, luxurie, pride, uncleanneſſe, earthly mindedneſſe, &c. Hereby it comes to paſſe, That *to the uncleane all things are uncleane, becauſe their mindes and conſciences are defiled.* Now the whole Creation beeing thus by the ſinne of man uncleane, and by conſequence unfitted for humane uſe, as Saint *Peter* intimates, *I never eat any thing common or uncleane*, it was therefore requiſite that the Creature ſhould have ſome *Purification*, before it was unto men allowed; Which was indeed legally done in the Ceremonie, but really in the ſubſtance and body of the Ceremonie by CHRIST, who hath now unto us in their uſe, and will at laſt for themſelves in their own being, deliver the Creatures from that *vanitie and malediction*, unto which by reaſon of the ſinne of man they were ſubjected, and faſhion them unto *the glorious libertie of the Children of God*, make them fit palaces for the Saints to inhabit, or conferr upon them a glory which ſhall bee in the proportion of their natures a ſutable advancement unto them, as the glory of the Children of GOD ſhall be unto them. The bloud of CHRIST doth not onely renew and purifie the ſoule and body of man, but waſheth away the curſe and dirt which adhereth to every Creature that man uſeth; doth not onely cleanſe and ſanctifie his Church, but reneweth all the Creatures; *Behold*, ſaith hee, *I make all things New*; and if any man be in CHRIST, not onely Hee is a New Creature, but ſaith the Apoſtle, *All things are become New.* Thoſe men then who keepe themſelves out of CHRIST, and are by conſequence under the Curſe, as their perſons, ſo their poſſeſſions are ſtill under the Curſe: as their conſciences, ſo their eſtates are ſtill uncleane; they eat their meat like Swine roll'd up in dirt, the dirt of their owne ſinne, and of GODS malediction. So then the Creature is then ſanctified, when the Curſe thereof is waſhed away by CHRIST.

Tit. 1. 15.

Act. 10. 14.

Rom. 8. 20, 21.

Epheſ. 5. 26.

Revel. 21. 5.

2 Cor. 5. 17.

Now

Now ſecondly, let us ſee *How the Creature is ſanctified by the Word.*

By Word wee are not to underſtand the Word of Creation, wherein God ſpake and all things were made good and ſerviceable to the uſe of man. For ſinne came after that Word, and defaced as well the goodneſſe which God put into the Creature, as his Image which hee put into man. But by Word I underſtand, firſt in generall, *Gods Command and bleſſing*, which ſtrengtheneth the Creature unto thoſe operations for which they ſerve: in which ſenſe our Saviour uſeth it, *Matth.* 4. 4. and elſewhere, *If yee call thoſe gods unto whom the Word of God came*, that is, who by Gods Authority and Commiſſion are fitted for ſubordinate ſervices of Government under him, *ſay yee of him whom the Father hath* [a] *ſanctified*, that is, to whom the *Word* of the Father, and his *Commiſſion* or Command came, to whom the Father hath given *Authority* by his [b] Power, and *fitneſſe* by his [c] Spirit to judge, and ſave the world, *Thou blaſphemeſt, becauſe I ſaid, I am the Sonne of God?* Secondly, by that Word I underſtand more particularly *the Fountaine of that bleſſing*, which the Apoſtle in generall cals the Word of Truth, and more particularly, *The Goſpell of Salvation*, and this Word is a ſanctifying Word; *Sanctifie them by thy truth, thy Word is Truth*: and as it ſanctifies us, ſo it ſanctifies the Creatures too, it is the Fountaine not onely of Eternall, but of Temporall Bleſſings. And therefore wee find CHRIST did not onely ſay unto the ſicke of the Palſie, *Thy ſinnes are forgiven thee*, but Alſo *Ariſe and walke*, intimating, That Temporall Bleſſings come along with the Goſpell, it hath the *Promiſes as well of this life as that to come. I never ſaw the righteous forſaken*, ſaith the Prophet *David*, (ſutable to that of the Apoſtle, Hee hath ſaid, I will never leave thee nor forſake thee) *nor their ſeed begging their bread*; that is, never ſo wholly by God forſaken, if they were the ſeed of the Righteous, in-

Ioh.10.35, 36.

a Heb.5.5. Ioh.6.27,37, 40. Acts 4.27. Ioh.10 18.
b Ioh 5.22, 27,30. Matth.28.18.
c Eſa.11.2,3,4. Ioh.3.34,35. Epheſ.1.13.

Ioh 17.17.

Matth.9.2,6.

1 Tim.4 8. Pſal.37.25. Heb.13.5.

inheritors of their fathers hope and profeſſion, as to make a conſtant trade of begging their bread, and ſo to expoſe the promiſes of CHRIST, that they which ſeeke the kingdome of heaven ſhall have all other things added to them, unto reproach and imputation from wicked men. Or thus, *I never ſaw the righteous forſaken, nor their ſeed forſaken* by God, though they begged their bread, but even in that extremity God was preſent with them, to ſanctifie to their uſe, and to give them a comfortable enjoyment of that very bread, which the exigencie of their preſent condition had conſtrained them to begge. Thus wee ſee in generall, That *the Bleſſing or Command of God*, and the fountaine of that bleſſing, the *Goſpell of Salvation*, doe ſanctifie the Creature. Matth.6.33.

But yet neither by the Bleſſing nor the Goſpell is the Creature effectually *ſanctified unto us*, till it bee by us apprehended with the Word and Promiſe, and this is done by *Faith*; for the Word, ſaith the Apoſtle, profited not thoſe that heard it, becauſe it *was not mingled or tempered with Faith*. For Faith hath this ſingular operation, to particularize and ſingle out God and his Promiſes unto a mans ſelfe; So then *the creature is ſanctified by the Word and Bleſſing beleeved* and embraced, whereby wee come to have a neerer right and peculiaritie in the Creatures which we enjoy; for being by Faith united unto CHRIST and made one with him (which is that noble effect of faith to incorporate CHRIST and a Chriſtian together) wee thereby ſtate with him in the inheritance, not onely of Eternall life, but even of the common Creatures; Fellow-Heires wee are and Copartners with him; therefore in as much as God hath appointed him to bee *Heire of all things*, as the Apoſtle ſpeakes, wee likewiſe, in the vertue of our fellowſhip with him, muſt in a ſubordinate ſenſe bee Heires of all things too. *All is yours*, ſaith the Apoſtle, and you are CHRISTS, and CHRIST is Gods. *Fidelibus totus mundus divitiarum eſt*, The Saints, ſaith Saint *Auſtin*, Heb.4.2.

ἁρπάζει τὴν ἰδιοποίησιν, in 1 Cor. homil.2. *Chryſoſt.*

Eph.5.30. Gal.2.20.

Rom.8.17.

Heb 1.2.

1 Ioh.1.3.

1 Cor.3.21. Rom.8 32. Aug. *epiſt.*89.

Auſtin, have all the world for their poſſeſſion. And if it bee here demanded how this can bee true, ſince wee find the Saints of God often in great want, and it would doubtleſſe bee ſinne in them to uſurpe another mans goods upon preſumption of that promiſe that CHRIST is theirs, and with him all things: To this I anſwer, firſt in generall; As CHRIST though he were the Heire of all things, yet for our ſakes became poore, that wee by his povertie might bee made rich: ſo God oftentimes pleaſeth to make the faithfull partake not onely in the priviledges, but in the poverty of CHRIST, that even by that meanes they may be rich in faith and dependence upon God, as Saint *Iames* ſpake, *Having nothing, and yet poſſeſſing All things.* Secondly, All is ours in regard of Chriſtian libertie, though our hands are bound from the poſſeſſion, yet our Conſciences are not bound from the uſe of any. Thirdly, Though the faithfull have not in the right of their inheritance any monopolie or ingroſſement of the Creatures to themſelves, yet ſtill they have and ſhall have the ſervice of them all. That is thus; If it were poſſible for any member of CHRIST to ſtand abſolutely in need of the uſe and ſervice of the whole Creation, All the Creatures in the world ſhould undoubtedly wait upon him, and bee appropriated unto him. The Moone ſhould ſtand ſtill, the Sunne go back, The Lions ſhould ſtop their mouths, the Fire ſhould give over burning, the Ravens ſhould bring him meat, the Heavens ſhould raine downe bread, the Rockes ſhould guſh out with water, all the Creatures ſhould muſter up themſelves to defend the body of CHRIST. But though no abſolute neceſſity ſhall ever bee, yet ordinarily wee muſt learne to beleeve, That thoſe things which God allowes us are beſt ſutable to our particular eſtate, God knowing us better than wee doe our ſelves: that as leſſe would haply make us repine, ſo more would make us full, and lift up our hearts againſt God, and ſet them on the world;

2 Cor. 8. 6.

Iam. 2. 5.
2 Cor. 6. 10.

ſo

ſo that All is ours, not abſolutely, but ſubordinately, ſerviceably according to the exigence of our condition, to the proportion of our faith and furtherance of our Salvation.

The third particular inquired into, was, *How wee doe by Prayer ſanctifie the Creature to our ſelves?* This is done in theſe three courſes: 1. *In procuring them.* We ought not to ſet about any of our lawfull and juſt callings without a particular addreſſing our ſelves unto God in Prayer. This was the practice of good *Eleazar*, *Abrahams* ſervant, when he was employed in finding out a wife for his maſters ſonne, * *O Lord God of my maſter Abraham, I pray thee ſend mee good ſpeed this day:* and this alſo was the practice of good *Nehemiah* in the diſtreſſes of his people, * *I prayed unto the God of heaven, and then I ſpake unto the King.* And ſurely the very Heathen themſelves ſhall in this point riſe up in judgement againſt many prophane Chriſtians who looke oftner upon their gold than upon their God, as *Salvian* ſpeakes. Wee reade often in their writings that in any generall [a] Calamitie they did joyntly implore the peace and favour of their idolatrous gods; that in any [b] matter of conſequence they made their entrie upon it by Prayer, commending the ſucceſſe thereof to the power and providence of thoſe deities which they beleeved. In ſo much that we reade of [c] *Pub. Scipio*, a great Roman, that hee ever went to the Capitol before to the Senate, and began all the buſineſſes of the Common-wealth with Prayer. How much more then ought wee to doe it, who have not onely the *Law and Dictate of Nature* to guide us, who have not deafe and impotent idols to direct our Prayers to, as their gods were; but have firſt, *The Law of* CHRIST, requiring it; [d] *Pray Alwayes. Pray without ceaſing. In every thing by Prayer and Supplication with Thankeſgiving, let your requeſts bee made knowne to God.* Who have ſecondly, the *Example of* CHRIST to enforce it, for not onely mor-

* Gen. 24.12.
* Nehem. 2.4.
[a] *Morbis graſſantibus vel prodigijs nunciatis Deorum expoſci moris erat, vide* Briſſon. *de For mu. lib.* 1. *p* 81. *edit.* 1591.
[b] Plin. *Panegyr. Bene ac ſapienter majores inſtituerunt ut rerum agendarum, ita dicendi initium à Precationibus capere, &c.* Sueton. *in* Aug. *cap.* 35. *vid.* Briſſon. *de Form. lib.* 1. *pag.* 42. *Et Coquæi commentaria in* Aug. *de Civit. Dei lib.* 2. *cap.* 8. *num.* 2.
[c] Livius *lib.* 26 A. G. *noct. Attic. lib.* 7. *cap.* 1. *Cujus ab Adoleſcentia vita deſcribitur Diis dedita, templiſque nutrita.* Aug. *de Civit. Dei, lib.* 3. *cap.* 21.
[d] Eph. 6. 18. 1 Theſſ. 5. 17. Phil. 4. 6.

a Mark.1.35.
b Matth.14.23.
c Luke 22.39.
d Matt.26.36.
e Mark.6.41.
f Luk.6.12,13.
g Luke 9.28.
h Matt.26.36.
Iohn 17.1.
i Hebr.5.7.
k Tertul de or.it. cap.9.

a Morning and b Evening was it his c Custome to Pray: but upon every other solemne occasion. Before his d Preaching, before his e Eating, before the f Election of his Disciples, before his g Transfiguration in the Mount, h before and i in his Passion: Who have, thirdly, from Christ *That Legitimate, Ordinary, Fundamentall Prayer, as* k *Tertullian* cals it, *The Lords Prayer*, as a Rule and Directory by him framed to instruct us how to Pray, and to bound and confine our extravagant and vast desires; Who, lastly, have also the *Altar of Christ* to receive, the Incense of Christ to perfume, the Name and Intercession of Christ to present our prayers unto God by, who have Christ sanctifying, and, as I may so speake, Praying our prayers unto his Father for us; as we reade of the Angell of the Covenant, who had *a golden Censer and much Incense*, to offer up the prayers of the Saints, which was nothing else but the mediation of Christ bearing *the iniquitie of our holy things*, as *Aaron* was appointed to doe; nothing but his intercession for us at the right hand of his Father. I say, how much more reason have we, than any Gentile could have, to consecrate all our enterprises with Prayer unto God? Humbly to acknowledge how justly hee might blast all our businesses, and make us labour in the fire: that unlesse hee keepe the Citie, the Watchman watcheth but in vaine; that unlesse he build the house, their labour is in vaine that build it; that unlesse he give the encrease, the planting of *Paul*, and the watering of *Apollo* are but emptie breath; that it is onely his blessing on the diligent hand which maketh rich without any sorrow; that unlesse he be pleased to favour our attempts, neither the plotting of our heads, nor the solicitousnesse of our hearts, nor the drudgery of our hands, nor the whole concurrence of our created strength, nor any other assistances which wee can procure, will bee able to bring to passe the otherwise most obvious and feasible Events: and therefore to implore his Direction

Revel.8.3,4.

Exod 28.38.
Rom 8.34.

in

in all our counsels, his concurrence with all our Actions, his blessing on all our undertakings, and his glory as the sole end of all that wee are or doe. For by this meanes wee doe, first, acknowledge our dependencie on GOD as the first cause, and give him the glory of his soveraigne *Power and dominion* over all second agents, in acknowledging that without him we can doe nothing, and that the power of God is the ground of prayer. Secondly, by this means we put God in mind *of his promises*, and so acknowledge not our dependence on his power onely, but on his Truth and goodnesse too: and the Promises and truth of GOD are the foundation of all our Prayers. That which encouraged *Daniel* to set his face to seeke unto God in Prayer for the restitution of libertie out of *Babylon*, was Gods Promise and Truth revealed by *Jeremie* the Prophet, that hee would accomplish but seventy yeares in the desolation of Jerusalem. That which encouraged *Jehoshaphat* to seeke unto God against the multitude of Moabites which came up against them, was his promise that hee would heare and helpe those that did pray towards his house in their affliction. That which encouraged *David* to pray unto God for the stability of his house, was the Covenant and Truth of God, *Thou hast revealed to thy Servant, saying, I will build thee an house, therefore hath thy Servant found in his heart to pray this prayer unto thee. And now O Lord, thou art that God*, that is, the same God in thy fidelity and mercie, as then thou wert, *and thy words bee true, and thou hast promised this goodnesse to thy Servant; therefore let it please thee to blesse the house of thy Servant*, &c. Excellent to this purpose is that which S *Augustine* observes of his mother who very often and earnestly prayed unto God for her sonne when he was an Heretick, *Chirographa tua ingerebat tibi*, Lord, saith he, she urged thee with thine owne hand-writing, shee challenged in an humble and fearfull confidence the performance of thine owne obli-

2 Chron. 20. 6.
2 Chro. 14. 11.
Matth. 8. 2.
Esay 43. 26.

Dan. 9. 1, 2, 3.

2 Chron. 20. 9.

2 Sam. 7 27, 28, 29.

Aug. *Confess lib. 5. cap.*

obligations. Thirdly and lastly, by this meanes wee haſten the *performance of* GODS *decreed mercies*; wee retardate, yea, quite hinder his almoſt purpoſed and decreed Judgements. The LORD had reſolved to reſtore Iſrael to their wonted peace and honour, yet *for all theſe things will I bee enquired unto by the Houſe of Iſrael to doe it for them*, ſaith Hee in the Prophet. The LORD had threatned deſtruction againſt Iſrael for their Idolatrie, *had not Moſes ſtood before him in the breach to turne away his wrath*, as the Pſalmiſt ſpeakes. And wee read of the Primitive Chriſtians, that their prayers procured raine from heaven, when the Armies of the Emperours were even famiſhed for want of water, and that their very perſecutors have begged their prayers.

Ezek. 36. 37.

Pſalme 106.

Iuſtin. Martyr. *Apolog.*

Tertul. *Apolog. cap. 5.*

Secondly, as by prayer the Creature is ſanctified in the procurement (for no man hath reaſon to beleeve that there is any bleſſing intended unto him by GOD in any of the good things which doe not come in unto him by prayer) ſo in the next place the Creature is *by Prayer ſanctified in the fruition thereof*; becauſe, to enjoy the portion allotted us, and to rejoyce in our labour, is *the Gift of* GOD, as *Salomon* ſpeakes. The Creature of it ſelfe is not onely *Dead*, and therefore unable to miniſter life by it ſelfe alone, but, which is worſe, by the meanes of mans ſinne, it is *Deadly* too, and therefore apt to poyſon the receivers of it, without the corrective of GODS Grace. Pleaſure is a thing in it ſelfe lawfull; but corruption of nature is apt to make a man a lover of pleaſure, more than a lover of GOD, and then is that mans pleaſure made unto him the Metropolis of miſchiefe, as *Clemens Alexandrinus* ſpeaks. A good name is better than ſweet oyntment, and more to be deſired than much riches; but corruption is apt to put a flie of vain-glory and ſelfe-affectation into this oyntment, to make a man fooliſhly feed upon his owne credit, and with the Phariſies to doe all for applauſe, and preferre the praiſe of men before the

Eccleſ. 5. 19.

2 Tim. 3. 4.

Eccleſ 7. 1. Prov 22. 1.

Matth. 23. 5. Ioh. 5. 44. 12. 43

glory

glory of God; and then our ſweet oyntment is degenerated into a curſe; *Woe bee unto you, when all men ſhall ſpeake well of you.* Riches of themſelves are the good gifts and bleſſings of GOD, as *Salomon* ſaith, *The bleſſing of the Lord maketh rich*, but corruption is apt to breed by this meanes covetouſneſſe, pride, ſelfe-dependencie, forgetfulneſſe of God, ſcorne of the Goſpell, and the like; and then theſe earthly bleſſings are turned into the curſe of the earth, into Thornes and Bryers, as the Apoſtle ſpeakes, *They that will bee rich pierce themſelves thorow with many ſorrowes.* Learning in it ſelfe is an honourable and a noble endowment; it is recorded for the glory of *Moſes*, that hee was learned in all the wiſedome of the Ægyptians: but corruption is apt to turne learning into leaven, to infect the heart with pride, which being armed and ſeconded with wit, breakes forth into perverſe diſputes, and corrupts the minde. Therefore Saint *Paul* adviſed the Chriſtians of his time, to *beware leſt any man ſpoile them through Philoſophie, and beguile them* with entiſing words. And the ancient Fathers counted the [a] Philoſophers the Seminaries of hereſie. Proofe whereof, to let paſſe the Antitrinarians and Pelagians, and other ancient Heretickes, who out of the niceneſſe of a quaint wit perverted Gods truth to the patronage of their lyes; And to paſſe by the Schoole-men and Ieſuites of late Ages, who have made the way to heaven a very labyrinth of crooked ſubtilties, and have weaved Divinitie into Cobwebs; wee may have abundantly in thoſe Libertines and Cyrenians, who diſputed with *Stephen*, and thoſe Stoickes that wrangled with Saint *Paul* about the reſurrection. And now learning being thus corrupted is not onely turned into wearineſſe, but into very notorious and damnable folly, *for thinking themſelves wiſe*, ſaith the Apoſtle, *they became fooles, and their folly ſhall bee made knowne unto all men.* To get wealth in an honeſt and painefull Calling, is a great

Luke 6.26.

1 Tim. 6.10.

Act. 7.22.

Col. 2.4.8.

[a] *Tertul. de præſcript. cap. 7. de Idolatr. cap. 10. Hieron. contr. Luciſer. cum præfat. Eraſmi. vid. Pet. Erodium. Decret. lib. 1. Tit. 6. ff. 2. Hook. l. 5. ff. 3.*

[b] See *Reynolds conſer.* with *Hart. c. 2. diviſ. 3. pag. 72.* Act. 6. and 17. Eccleſ. 12. 12. Rom. 1. 22. 2 Tim. 3 9.

great blessing: for the diligent hand maketh rich; but corruption is apt to perswade unto cozenage, lying, equivocation, false weights, ingrossements, monopolies, and other Arts of cruelty and injustice, and by this meanes our lawfull Callings are turned into abominations, mysteries of iniquitie, and a pursuit of death. Every creature of God is good in it selfe, and allowed both for necessity and delight; but corruption is apt to abuse the Creatures to luxury and excesse, to drunkennesse, gluttony, and inordinate lusts, and by this means a mans *table is turned into a Snare*, as the Psalmist speakes. Now then, since all the world is thus bespread with gins, it mainly concernes us alwayes to pray, that we may use the world as not abusing it, that we may enjoy the Creatures with such wisdome, temperance, sobriety, heavenly affections, as may make them as so many ascents to raise us nearer unto God, as so many glasses in which to contemplate the wisdome, providence, and care of God to men, as so many witnesses of his love, and of our dutie. And thus doth prayer sanctifie the Creature in the use of it.

Deut. 25. 14, 16. Prov. 20. 10. 23. Prov. 21. 6.

Lastly, and in one word, Prayer sanctifies the Creatures in the *review and recognition of them*, and GODS mercie in them, with thanksgiving and thoughts of praise, as *Jacob*, Gen. 32. 9, 10 and *David*, 2 Sam. 7. 18. 21. looked upon GOD in the blessings with which hee had blessed them. And now since Prayer doth thus sanctifie the Creatures unto us, we should make friends of the unrighteous Mammon, that wee may by that meanes get the prayers of the poore Saints upon us and our estate, that the eye which seeth us may blesse us, and the eare that heareth us may give witnesse to us; that the loynes and the mouthes, the backes and the bellies of the poore and fatherlesse may bee as so many reall supplications unto God for us.

The third and last direction which I shall give you to finde life in the Creature, shall bee to looke on it, and

love

love it in its *right order*, with ſubordination to GOD and his promiſes; to love it after God, and for God, as the beame which conveighes the influences of life from him; as his inſtrument, moved and moderated by him to thoſe ends for which it ſerves; to love it as the Ceſterne, not as the fountaine of life; to make CHRIST the foundation, and all other things but as acceſſions unto him. Otherwiſe if we love it either alone, or above CHRIST, however it may by Gods providence keep our breath awhile in our noſtrils, and fatten us againſt the laſt day, yet impoſſible it is that it ſhould ever miniſter the true and ſolid comforts of life unto us, *which conſiſteth not in the abundance of things which a man poſſeſſeth*, as our Saviour ſpeakes. Life goes not upward, but downward, the inferiour derives it not on the ſuperiour; therefore by placing the Creature in our eſtimation above CHRIST, wee deny unto it any influence of livelihood from him, whom yet in words wee profeſſe to bee the fountaine of life. But men will object and ſay; This is a needleſſe caution not to preferre the Creature before the Creator, as if any man were ſo impious and abſurd. Surely Saint *Paul* tels us, that *men without faith are impious and abſurd men*, who doe in their affections and practices as undoubtedly undervalue CHRIST, as the Gaderens that preferred their Swine before him. What elſe did *Eſau*, when for a meſſe of pottage hee ſold away his birth-right, which was a priviledge that led to CHRIST? What elſe did the people in the Wilderneſſe, who deſpiſed the holy Land, which was the type of CHRISTS Kingdome, and in their hearts turned back to Ægypt? What elſe did thoſe wicked Iſraelites, who polluted the Table of the LORD, and made his Altar contemptible, which was a type of CHRIST? What elſe did *Judas* and the Jewes, who ſold and bought the Lord of glory for the price of a beaſt? What elſe doe daily thoſe men, who make Religion ſerve turnes, and godlineſſe wait upon gaine? who creepe into houſes with a

In eo fundamentum non eſt Chriſtus cui cætera præponuntur. Aug. de civit. Dei, lib. 21. cap. 26.

Luke 12.15.

2 Theſſ. 3.2.

Multi non à Chriſti unitate, ſed à ſuis commodis voluerunt recedere. Aug. de Bapt. lib. 4. cap. 10.

Marke 5.17.

Pſal. 106.24.

Acts 7.39.

Mal. 1.7.

Zech. 11.12.

Vti volunt Deo ut fruantur mundo. Aug. de Civit. Dei, lib. 15. cap. 7.

forme of pietie, to ſeduce unſtable ſoules, and pluck off their feathers to make themſelves a neſt? The Apoſtles Rule is generall, that *ſenſuall and earthly-minded men are all the enemies of the croſſe of Chriſt*, Phil. 3 18,19.

The third and laſt diſproportion betweene the ſoule of Man and the Creature, ariſing from the *vanitie* thereof, is in regard of *duration* and continuance. Man is by nature a provident Creature, apt to lay up for the time to come, and that diſpoſition ſhould reach beyond the forecaſt of the Foole in the Goſpell, for many yeares, even for immortalitie it ſelfe. For certainly there is no man who hath but the generall notions of corrupted reaſon alive within him, who hath not his conſcience quite vitiated, and his minde putrified with noyſome luſts, who is not wrapped up in the mud of thick ignorance, and palpable ſtupiditie, but muſt of neceſſitie have oftentimes the immediate repreſentations of immortalitie before his eyes. Let him never ſo much ſmother and ſuppreſſe the truth, let him with all the Art hee can divert his conceits, and entangle his thoughts in ſecular cares, let him ſhut his eye-lids as cloſe as his naile is to his fleſh, yet the flaſhes of immortalitie are of ſo penetrative and ſearching a nature, that they will undoubtedly get thorow all the obſtacles, which a minde not wholly over-dawbed with worldlineſſe and ignorance can put betweene. Therefore the Apoſtle uſeth that for a ſtrong argument, why rich men ſhould not truſt in uncertaine riches, but in the living God, and ſhould be rich in good workes, *That ſo*, ſaith hee, *they may lay up in ſtore a good foundation againſt the time to come, that they may lay hold on eternall life*, 1 Tim. 6. 17,19. Wicked men indeed lay up in ſtore, but it is not riches, *but wrath*, even *violence and oppreſſion* againſt the laſt day. But by truſting GOD, and doing good, a man layes up *durable Riches*, as the Wiſe-man ſpeakes; in which reſpect hee preſently addes, *That the fruit of wiſedome is better than Gold.* For though Gold

Amos 3. 10. Iames 5. 3. Prov. 8. 18.

bee

bee of all Metals the moſt ſolid, and therefore leaſt ſubject to decay, yet it is not immortall and durable riches; for the Apoſtle tels us, that ſilver and gold are *corruptible things*, and that there is *a ruſt and canker* which eateth up the gold and ſilver of wicked men. I confeſſe the hearts of many men are ſo glewed unto the world, eſpecially when they finde all things ſucceed proſperouſly with them, that they are apt enough to ſet up their reſt, and to conceit a kinde of ſtedfaſtneſſe in the things they poſſeſſe. *Becauſe they have no changes*, ſaith the Prophet *David, therefore they feare not God*: But yet I ſay, where the Lord doth not wholly give a man over to heape up treaſures unto the laſt day, to be eaten up with the canker of his owne wealth, the ſoule muſt of neceſſity ſometime or other happen upon ſuch ſad thoughts as theſe: What ailes my fooliſh heart thus to eate up it ſelfe with care, and to rob mine eyes of their beloved ſleepe for ſuch things, as to the which the time will come when I muſt bid an everlaſting farewell? Am I not a poore mortall Creature, brother to the Wormes, ſiſter to the Duſt? Doe I not carry about with mee a ſoule full of corruptions, a skinne full of diſeaſes? Is not my breath in my noſtrils, where there is roome enough for it to goe out, and poſsibility never to come in again? Is my fleſh of braſſe, or my bones of iron, that I ſhould thinke to hold out, and without interruption to enjoy theſe earthly things? Or if they were, yet are not the Creatures themſelves ſubject to period and mortalitie? Is there not a Moth in my richeſt garments, a Worme in my talleſt Cedars, a Canker and ruſt in my firmeſt Gold to corrupt and eat it out? Or if not, will there come a day, when the whole frame of Nature ſhall bee ſet on fire, and the Elements themſelves ſhall melt with heat, when that univerſall flame ſhall devour all the bags, and lands, and offices, and honours, and treaſures and ſtore-houſes of worldly men? When Heaven and Hell ſhall divide the World;

1 Pet. 1. 18. Iam. 5. 2.

Pſal. 55. 10.

Heaven, into which nothing can bee admitted which is capable of Moth or ruſt to corrupt it, and Hell, into which if any ſuch thing could come, they would undoubtedly in one inſtant bee ſwallowed up in thoſe violent and unextinguiſhable flames? And ſhall I be ſo fooliſh as to put my felicity in that which will faile me, when I ſhall ſtand in greateſt neede, to heape up treaſures into a broken bagge, to work in the fire where all muſt periſh? Certainly the ſoule of a meere worldly man, who cannot finde God or CHRIST in the things he injoyes, muſt of neceſſity be ſo farre from reaping ſolid or conſtant comfort from any of theſe periſhable Creatures, that it cannot but ake and tremble, and be wholly ſurprized with diſmall paſſions, with horrid preapprehenſions of its own wofull eſtate, upon the evidence of the Creatures mortality, and the unavoidable flaſhes and conviction of its own everlaſtingneſſe.

Now if wee conſider the various rootes of this corruption in the Creature, it will then further appeare unto us, that they are not onely mortall, but even momentary and vaniſhing.

Firſt, by the Law of their Creation they were made ſubject to alterations, there was an enmity and reluctancy in their intireſt being.

Secondly, this hath beene exceedingly improved by the ſinne of man, whoſe evill, being the Lord of all Creatures, muſt needs redound to the miſery and mortality of all his retinue. For it was in the greater World, as in the admiration of a private family; the poverty of the Maſter is felt in the bowels of all the reſt, his ſtaine and diſhonour runnes into all the members of that ſociety As it is in the naturall body ſome parts may bee diſtempered and ill affected alone, others not without contagion on the reſt; a man may have a dimme eye, or a withered arme, or a lame foot, or an impedite tong without any danger to the parts adjoyning; but a lethargie in the head,

head, or an obſtruction in the liver, or a dyſpepſie and indiſpoſition in the ſtomake diffuſeth univerſall malignity through the body, becauſe theſe are ſoveraigne and architectonicall parts of man: ſo likewiſe is it in the great and vaſt body of the Creation. However other Creatures might have kept their evill, if any had beene in them, within their owne bounds, yet that evill which man, the Lord and head of the whole, brought into the world, was a ſpreading and infectious evill, which conveyed poyſon into the wholeframe of Nature, and planted the ſeed of that univerſall diſſolution which ſhall one day deface with darkneſſe and horror the beauty of that glorious frame which wee now admire. It is ſaid that when *Corah*, *Dathan*, and *Abiram* had provoked the Lord by their rebellion againſt his ſervants to inflict that fearefull deſtruction upon them, the earth opened her mouth and ſwallowed not onely them, but *all the houſes, and men, and goods that appertained to them.* Now in like manner the heaven and earth and all inferiour Creatures did at firſt appertaine to *Adam*: the Lord gave him the free uſe of them, and dominion over them; when therefore man had committed that notorious rebellion againſt his Maker, which was not only to aſpire like *Corah* and his aſſociats to the height and principality of ſome fellow creature, but even to the abſoluteneſſe, wiſdome, power, and independency of God himſelf, no marvell if the wrath of God did together with him ſeaze upon his houſe, and all the goods that belonged unto him, bringing in that confuſion and diſorder which we even now ſee doth break aſunder the bonds and ligaments of nature, doth unjoynt the confederacies and ſocieties of the dumbe Creatures; and turneth the armies of the Almighty into mutinies and commotion, which in one word hath ſo faſt manicled the world in the *bondage of corruption*, as that it doth already groane and linger with paine under the ſinne of man and the curſe of God, and will at laſt breake forth into

Numb. 16. 32

Rom. 8. 21.

2 Pet. 3. 10. that universall flame which will melt the very Elements of Nature into their primitive confusion. Thus wee see besides the created limitednesse of the creature, by which it was utterly unsutable to the immortall desires of the soule of man, the sinne of man hath implanted in them a secret worme and rottennesse which doth set forward their mortalitie, and by adding to them confusion, enmitie, disproportion, sedition, inequalitie (all the seeds of corruption) hath made them, not onely as before they were mortall, but which addes one mortality to another, even momentary and vanishing too. When any Creature loseth any of its native and created vigour, it is a manifest signe that there is some secret sentence of death gnawing upon it. The excellency of the Heavens wee know is their light, their beauty, their influences upon the lower World, and even these hath the sinne of man defaced. Wee find when the Lord pleaseth to reveale his wrath against men for sinne in any terrible manner, hee doth it from heaven; *There shall bee wonders in the Heaven, bloud, and fire, and pillars of smoake, the Sunne shall bee turned into darkenesse, and the Moone into bloud*; and the day of the Lord is called *a day of darkenesse, and gloominesse, and thick darkenesse*. How often hath Gods heavie displeasure declared it selfe from Heaven in the confusion of nature? in *storme and horrible tempests? in thick clouds and darke waters? in errowes of lightning and coales of fire? in blackenesse and darkenesse?* in brimstone on Sodome, in a flaming sword over Ierusalem, in that fearefull Starre of fire to the Christian World of late yeares, which hath kindled those wofull combustions, the flames whereof are still so great as that wee our selves, if wee looke upon the merits and provocations of our sinnes, may have reason to feare, that not all the Sea betweene us and our neighbours can bee able to quench till it have scorched and singed us? Wee find likewise by plaine experience how languide the seeds

Arist. *Polit. lib. 5. cap. 1. 10.*

Rom. 1: 18. Ioel 2. 30.

Zeph. 1. 5.

Psal. 11. 6. Psal. 18. 12. Ier. 4. 23, 28. Esay 13. 10. Euseb. *Hist. l. 3. cap.* 8. & Ioseph. *de Belle Iudaico. lib. 7. cap. 12.*

of

of life, how faint the vigor either of heavenly influences, or of ſublunary and inferiour agents, are growne, when that life of men, which was wont to reach to almoſt a thouſand yeares, is eſteemed even a miraculous age, if it bee extended but the tenth part of that duration. Wee need not examine the inferiour Creatures, which we find expreſſely curſed for the ſinne of man with Thornes and Briers (the uſuall expreſſion of a curſe in Scripture.) If wee but open our eyes and looke about us, wee ſhall ſee what paines husbandmen take to keepe the earth from giving up the Ghoſt, in opening the veines thereof in applying their Soile and Marle as ſo many Pills or Salves, as ſo many Cordials and preſervatives to keepe it alive, in laying it aſleepe, as it were, when it lyeth fallow every ſecond or third yeare, that by any means they may preſerve in it that life, which they ſee plainly approching to its laſt gaſpe.

Gen. 3. 17, 18. Hoſ. 10. 8. Eſay 34. 13.

Thus you ſee how beſides the originall limitednesſe of the Creature, there is in a ſecond place a Moth or Canker by the infection of ſinne begotten in them, which haſtens their mortality, God ordering the ſecond cauſes ſo amongſt themſelves, that they exerciſing enmity one againſt another many puniſh the ſinne of man in their contentions, as the Lord ſtirred up the Babylonians againſt the Ægyptians to puniſh the ſinnes of his owne people. And therefore wee find, that the times of the Goſpel, when holineſſe was to bee more univerſall, are expreſſed by ſuch figures, as reſtore perfection and peace to the Creatures. *The earth ſhall be fat and plenteous, there ſhall bee upon every high hill Rivers and Streames of water, the light of the Moone ſhall bee as the light of the Sunne, and the light of the Sunne ſeavenfold, as the light of ſeven dayes.* And againe, *the Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lye downe with the Kid, and a Calfe, and a young Lion, and a fatling together*, &c. Which places though figuratively to bee underſtood, have yet me thinks

Ier. 43. 8, 13.

Eſay 30. 23.

Eſay 11. 6, 7. Ioel 3. 18. Amos 9. 13.

thus

thus much of the letter in them, to assure that whatever blemish since the Creation any of those glorious heavenly bodies are either in themselves, or by interposition of foggy vapours subject unto, what ever enmities and destructive qualities entage one beast against another, they are all of them the consequents of that sinne, which nothing can remove but the Gospell of CHRIST, And this is that universall contagion which runneth through the whole frame of Nature into the bowels of every Creature.

But yet further, in a third place, there is a particular ground of this mortality to many men, namely *the Particular curse upon* that place or creature which men enjoy. For as a piece of oke besides the naturall corruptibleness of it, as it is a body compounded of contrary principles, whereby it would of it selfe at last returne to its dust againe, may further have a worme like *Ionah* his Gourd eating out the heart of it, and by that meanes hastening its corruption: and yet further besides that may be presently put into the fire, which will make a more speedy riddance than rather of the former: Or as in the body of a man, besides the generall consumption, which lingringly feedeth upon the whole, each particular member may have a particular disease which may serve to hasten that corruption to it selfe, which the other threatens to the whole: so may it be, and often is in the Creatures of God. Besides their naturall finitenes, and their generall bondage of corruption, which by a hidden and insensible infinuation doth emasculate the vigor and strength of the Creatures, there may bee a *Particular Curse*, which may serve speedily to hasten that decay, which, without any such concurrence, would have made haste enough to leave the possessors of them in everlasting penurie. *I will be unto Ephraim as a moth, and to the house of Iuda as rottennesse*, saith the Lord. That is Gods first Instrument of mortality whereby hee will certainely, though indeed lingringly, consume a thing.

Quod cunque nunc nascitur mundi ipsius senectute degenerat, ut nemo mirari debeat singula in mundo cœpisse deficere, cum totus ipse jam mundus in defectu one sit. Cyprian. *cont.* Dem. Hos. 5 12.

thing. But now if for all this (when the Moth ſecretly conſumes him, ſo that he ſeeth his ſickneſſe and feeleth his wound, hee will yet truſt in his owne conſels and counfederacies, ſacrifice to his owne net, goe to Aſſyria or King *Jareb* for ſuccour, *I will then be unto Ephraim as a Lyon*, in a more ſudden and ſwift deſtruction. As hee dealeth thus with men, ſo with the things about them too, firſt hee puts a Moth into them, ruſt in our gold, canker in our ſilver, heartleſſeneſſe in our earth, faintneſſe in the influences of heaven; and if notwithſtanding all this men will ſtill truſt in the Ciſterne, God will put holes into it too, which ſhall make it runne out as faſt as they fill it; hee will give *wings* to their money, encreaſe the occaſions of expence: and if they clip their wings, that they fly not away, hee will make *holes* in the bottome of their bags that they ſhall drop away: hee will not onely ſend a *Moth and ruſt* which ſhall in time eat them out, but hee will ſend a *Thiefe* upon them too, which ſhall ſuddenly breake through and carry them away. So many ſteps and gradations are there in the mortality of the creature, when God pleaſeth to adde his curſe unto them for ſinne. *As for Ephraim*, ſaith the Lord, *their Glory ſhall fly away like a Bird, from the birth, and from the wombe, and from the conception*. Obſerve the gradations of mortality in the beſt bleſſings we enjoy, in our very glory, namely our children, which are called an Inheritance and reward to take away ſhame from their Parents. They ſhall fly away like a Bird, that notes the ſwiftneſſe of the Judgement, and that firſt from the birth; as ſoone as they are borne the nurtherer ſhall deſtroy them: yea, from the wombe; before they be borne they ſhall periſh, nothing of them ſhall be enjoyed but the hope, and if that be too much, here is a degree as low as can bee, from the very conception they ſhall miſcarry and prove abortive. *I will ſmite the winter-houſe and the ſummer-houſe, the houſes of Ivory and the great houſes ſhall have an end.* If the

Prov. 23. 5. Eccleſ. 5. 12.

Hag 1. 6.

Hoſ. 9. 11.

Pſal. 127. 3, 5.

Amos 3. 15.

Amos 4.
Psal. 49.11.

the Lord undertake to smite, if hee send abroad the fire of his wrath, it shall seaze on those palaces and great houses which men thought should have endured unto all generations. For that *Flying role*, importing Iudgement decreed, and sudden, which was sent over the whole earth against the Thiefe and the Swearer, did not onely smite the man, but his house, and like a leprosie consume the very timber and stones thereof. Therefore wee read in the Leviticall law of leprosies, not in men onely but in houses, and garments, intimating unto us, that sin derives a contagion upon any thing that is about us, and like Ivie in a wall, or that wild *Caprifricus*, will get rooting in the very substance of the stone in the wall, and breake it asunder, Whatever it is that men can find out under the Sunne to fasten their hearts upon for satisfaction and comfort, this leprosie will defile it, and eat it out. If silver and gold, besides their secret rust and proper corruption, the Lord can make the thiefe rise up suddenly, and bite the possessors, and so unlade them of their thicke clay: If Reall substance and encrease, the *Lord casteth away*, saith the wise man, *the substance of the wicked, and the increase of his house*, saith Job, *shall depart and flow away*. If greatnesse and high places, the Lord can put Ice under their feet, make their places slippery, and subject to a momentary desolation: If a great name and glory, the Lord cannot onely suffer time and ignorance to draw out all the memorie of a man, but can presently rot his name from under heaven: If Corne and the fruits of the Earth, the Lord can kill it in the blade by with-holding raine three moneths before the Harvest: Hee can send a Thiefe, a Caterpiller, a Palmer-worme to eat it up. If it hold out to come into the barne, even there hee can blow upon it and consume it like chaffe. However men thinke, when they have their Corne in their houses, and their Wine in their Cellars, they are sure and have no more to doe with God, yet he can take away the staffe and life of it

Zach. 5.4.

Levit. 14.35, 55.

Iam. 5.1.

Habak. 2.6,7.
Prov. 10.3.
Iob 20.28.

Psal. 73.18,19.

Prov. 10.7.

Amos 4 7.

Verse 9.

it in our very houſes. Yea when it is in our mouthes and bowels, hee can ſend leaneneſſe and a curſe after it. *Awake yee Drunkards, and howle yee drinkers of wine,* ſaith the Prophet, *becauſe of the new wine, for it is cut off from your mouthes.* The Lord could deferre the puniſhment of theſe men till the laſt day, when undoubtedly there will bee nothing for them to drink but that *Cup of the Lords right hand,* as the Prophet cals it: a Cup of fury and trembling, a cup of ſorrow, aſtoniſhment, and deſolation; a Cup which ſhall make all that drink thereof to be moved and mad, to be drunken and fall, and ſpue, and riſe up no more, even that fierce and bitter indignation in the powring out of which the Lord ſhall put to his right hand, his ſtrong arme, not onely the terror of his re preſence, but the glory of his power: I ſay the LORD could let drunkards alone till at laſt they meet with this Cup, (which undoubtedly they ſhall doe, if there bee either truth in Gods Word, or power in his right hand, if there bee either Juſtice in heaven, or fire in hell) till with *Belſhazzar* they meet with dregs and trembling in the bottome of all their Cups: but yet oftentimes the LORD ſmites them with a more ſudden blow, ſnatcheth away the Cup from their very mouthes; and ſo makes one curſe anticipate and prevent another. Though *Haman* and *Achitophel* ſhould have lived out the whole threed of their life, yet at laſt their honour muſt have laine downe in the duſt with them; Though *Judas* could have lived a thouſand yeates, and could have improved the reward of his Maſters bloud to the beſt advantage that ever Uſurer did, yet the ruſt would at laſt have ſeized upon his bags, and his money muſt have periſhed with him: but now the LORD ſets forward his Curſe, and that which the moth would have beene long in doing, the gallowes diſpatcheth with a more ſwift deſtruction. Thus as the bodie of a man may have many ſummons and engagements unto one death, may labour at once under many deſperate

Pſal. 78. 30, 31.

Ioel 1. 5.

Habak. 2. 16.
Iſai. 51. 17. 22.
Ezek. 23. 33.
Ier. 25. 16. 27.

Eſay 62. 8.
2 Theſſ. 1. 9.

desperate diseases, all which by a malignant conjunction must needs hasten a mans end (as *Cæsar* was stabbed with thirty wounds, each one whereof might have served to let out his soule) so the Creatures of God labouring under a manifold corruption, doe, as it were, by so many wings post away from the Owners of them, and for that reason must needs be utterly disproportionable to the condition of an Immortall Soule.

Now to make some Application of this particular before wee leave it: This doth first discover and shame the folly of wicked worldlings, both in their opinions and affections to earthly things. Love is blinde, and will easily make men beleeve that of any thing which they could wish to bee in it: and therefore, because wicked men wish with all their hearts, for the love they beare to the Creatures, that they might continue together for ever, the Devill doth at last so deepely delude them, as to thinke that they shall continue for ever. Indeed in these, and in the generall, they must needs confesse *that one generation commeth, and another goeth*: but in their owne particular they can never assume with any feeling and experimentall assent the truth of that generall to their owne estates: And therefore what-ever for shame of the world their outward professions may be, yet the Prophet *David* assures us, *That their inward Thoughts*, their owne retired contrivances and resolutions are, *that their houses shall endure for ever*, and their dwelling places to all generations; and upon this Immortality of stones and monuments they resolve to rest. But the Psalmist concludes this to bee but brutish and notorious folly, *This their way is their folly, they like sheepe are laid downe in their graves, and death feeds upon them.* And indeed what a folly is it for men to build upon the sand, to erect an Imaginary fabrick of I know not what Immortalitie which hath not so much as a constant subsistence in the head that contrives it? What man will ever goe about

Eccles. 1. 4.

Psal. 49. 11.

about to build an house with much coſt (and when he hath done, to inhabit it himſelfe) of ſuch rotten and inconſiſtent materials, as will undoubtedly within a yeare or two after fall upon his head, and bury him in the ruines of his owne folly? Now then; ſuppoſe a man were lord of all the World, and had his life co-extended with it, were furniſhed with wiſdome to manage, and ſtrength to runne thorow all the affaires incident to this vaſt frame, in as ample a meaſure as any one man for the government of a private family: yet the Scripture would aſſure even ſuch a man, that there will come a day in which the heavens ſhall paſſe away with a noiſe, and the elements ſhall melt with heat, and the earth with the workes that are therein ſhall be burnt up, and that there is but one houre to come before all this ſhall be, *Behold, now this is the laſt houre*: And what man upon theſe termes would fix his heart, and ground his hopes upon ſuch a tottering bottome, as will within a little while crumble into duſt, and leave the poore ſoule, that reſted upon it, to ſinke into hell? But now when we conſider that none of us labour for any ſuch inheritance, that the extremitie of any mans hopes can be but to purchaſe ſome little patch of earth, which to the whole World cannot beare ſo neare a proportion, as the ſmalleſt mole-hill to this whole habitable earth; that all wee toyle for is but to have our load of a little thick clay, as the Prophet ſpeakes, that when wee have gotten it, neither wee nor it ſhall continue till the univerſall diſſolution, but in the midſt of our deareſt embracements we may ſuddenly be pulled aſunder, and come to a fearfull end, it muſt needs bee more than brutiſh ſtupiditie for a man to weave the Spiders webs, to wrap himſelfe up from the conſumption determined againſt the whole earth, in a covering that is ſo infinitely too ſhort and too narrow for him. Wee will conclude this particular with the doome given by the Prophet *Jeremie*, *As the Partridge ſitteth on eggs and hatcheth them not*, (ſhee

2 Pet. 3. 7. 10.

1 Iohn 2. 18.

Eſay 59. 5.

Eſay 28. 20.

Ier 17. 11.

(shee is either caught by the fowler, or her egges are broken) *so hee that getteth riches, and not by right, shall leave them in the middest of his dayes, and in the end shall be a foole.*

Secondly, this serveth to justifie the wisedome and providence of God in his proceedings with men: The wicked here provoke God, and crie aloud for vengeance on their owne head; and the Lord seemes to stop his eares at the cry of sinne, and still to load them with his blessings, *Hee maketh their way to prosper, they take root, and grow, and bring forth fruit*: they shine like a blazing Comet, and threaten ruine to all that looke upon them; they carry themselves like some Tyrant in a Tragedie, that scatters abroad death with the sparkles of his eyes, and darts out threats against the heaven above him; they are like *Agag* before *Samuel*, clothed very delicately, and presume that there is no bitternesse to come. And now the impatiencie of man, that cannot resolve things into their proper issues, that cannot let iniquitie ripen, nor reconcile one day and a thousand yeares together, begins to question Gods proceedings, and is afraid lest the World bee governed blind-fold, and blessings and curses throwne confusedly abroad for men as it were to scramble and to scuffle for them. But our God who keepeth times and seasons in his owne power, who hath given to every Creature under the Sunne limits which it shall not exceed, hath set bounds unto sinne likewise wherein to ripen. The Starres howsoever they may bee sometimes eclipsed, have yet a fixed and permanent subsistencie in their Orbes; but these Comets though they rise with a greater traine and streame of light, yet at last vanish into ashes, and are seene no more: the Tyrant though in two or three Acts or Scenes hee revell it, and disturb the whole businesse, yet at last hee will goe out in bloud and shame: even so, though wicked men flourish and oppresse, and provoke God every day, and

Ierem. 12. 2.

rage

rage like the sea, yet the LORD hath set their bounds which they shall not passe, they have an appointed time to take their fill of the Creature, and then when they have glutted and cloyd themselves with excesse, when their humours are growne to a full ripenesse, the Lord will temper them a potion of his wrath, which shall make them turne all up againe, and shamefull spuing shall be on their glory. *Thus saith the Lord, For three transgressions and for foure, I will not turne away the punishment of Damascus and those other Cities.* So long as the wicked commit one or two iniquities, so long I forbeare, and expect their repentance; but when they proceed to three, and then adde a fourth, that is, when they are come to that measure of sinne which my patience hath prefixed, then I will hasten my revenge, and not any longer turne away the punishment thereof. In the fourth generation, saith GOD to *Abraham*, thy posterity shall come out of the Land where they shall be strangers, and shall inherit this Land, *for the iniquitie of the Amorites is not yet full.* There is a time when sinne growes ripe and full, and then the sickle comes upon it. When the Prophet saw a basket of *Summer fruits*, that were so ripe as that they were gathered off the tree, (which was a type of the sinnes of GODS people, which are sooner ripe than the sinnes of Heathen that know him not, because they have the constant light and heat of his Word to hasten their maturitie) then, saith the LORD, *The end is come upon my people, I will not passe by them any more*, I will have no more patience towards them. *Jeremie, what seest thou? I see the rod of an Almond-tree. Thou hast well seene*, saith the LORD, *for I will hasten my Word to performe it.* When men hasten the maturity of sinne like the blossomes of an Almond-tree (which come soonest out) then saith the LORD, will I hasten the Judgements which I have pronounced. We reade in the Prophet *Zechary* of an *Ephah*, a measure wherein to all the wickednesse of that people,

Habak. 2. 16.

Amos 1. 2.

Gen. 15. 16.

Amos 8. 2.

Ier. 1. 11, 12.

Zechar. 4. 6, 7, 8, 9, 10, 11.

figured by a woman, shall be throwne together, and when this measure of sinnes is full to the brimme, then there is a masse of Lead importing the firmnesse, immutability, and heavinesse of GODS Decree and Counsell, which seales up the Ephah, never more to have any sinne put into it, and then come two women with wind in their wings, which are the executioners of Gods swift and irreversible fury, and carry the Ephah between heaven and earth, intimating the publike declaration of the righteous Judgements of God, into the Land of Shinar, to build it there an house, denoting the constant and perpetuall habitation of the wicked in that place of bondage, whither the wrath of God shall drive them (for building of houses argues an abiding.) *Put you in the sickle, for the harvest is ripe; come get you downe, for the presse is full, the Fatts overflow, for the wickednesse is great.* The revenge of sinne is here and else-where compared to reaping, and treading the wine-presse; and the greatnesse of sinne is here called the ripenesse of the harvest; and the overflowing of the Fatts; to shew unto us that there is a time and measure of sinne, beyond which the Lord will not deferre the execution of his vengeance. There are *dayes of visitation and recompence for sinne*, which being come, Israel which would not know before, shall know, that GOD keepes their sinnes in store sealed up amongst his treasures, and that therefore their foot shall slip *in due time*, namely, *in the day of their calamitie*, or in their *moneth*, as the Prophet speakes. As God blessings have a punctuall time, *from the foure and twentieth of the ninth moneth*, from this day I will blesse you: so likewise have his Judgements too. The dayes of Man shall bee *an hundred and twentie yeares* to the old World: nor are yeares onely, but even moneths determined with him. Now shall *a moneth devoure* them with their portions, to idolatrous Israel. Not moneths onely, but dayes, and parts of dayes; *In a morning shall* the King of Israel be cut off, his destruction

Ioel 3.13.

Matth. 13.30.
Esay 63.3.
Lament. 1.15.

Hos. 9.7.
Esay 26.11.
Esay 42.25.
Deut. 32.34,35
Esay 65.6.
Ier. 17.1.
Hos. 13.
Ier. 2.22, 24.
Hag. 2.18.

Gen. 6.3.

Hos. 5.7.

Hos. 10.15.

ction shall bee as sudden as it is certaine. The wicked plotteth against the just, and gnasheth upon him with his teeth: but though hee plot, hee shall not prosper, though he gnash with his teeth, he shall not bite with his teeth, for the LORD shall laugh at him, because he seeth that *His Day* is comming. So much mischiefe as he can doe within the compasse of his chaine, the LORD permits him to doe; but when he is come to *His Day*, then all his thoughts and projects perish with him. Excellently hath holy *Job* stated the Point, with whom I meane to conclude, *Their good*, saith he, *is not in their Hand*. Riot it indeed they doe, and take their fill of pleasure for a time, as the fish of the bait, when he hath some scope of line given him to play; but still their Good, their Time, their line is in Gods hand, they are not the Lords of their owne lives and delights. GOD layeth up his iniquity for his children, that is, the Lord keepes an exact account of his sinnes, which haply he will repay upon the heads of his children, however he himselfe shall have no more pleasure in his house after him, when once the *number of his moneths* is cut off in the midst; and in the meane time however he be full of strength, wholly at ease and quiet, yet saith he, *The wicked is reserved to the day of destruction*; He is but like a prisoner shackled peradventure in fetters of gold, but hee shall be brought forth to the day of wrath, and though he could rise out of the grave before CHRISTS tribunall, as *Agag* appeared before *Samuel* delicately clothed, yet the sword should cut him in peeces, and bitternesse should overtake him. Thus we see how infinitely unable the Creature shall be to shelter a man from the tribunall of CHRIST, and how wise, just, and wonderfull the Lord is in the administration of the World, in bearing with patience the vessels of wrath fitted to destruction, and suffering them to muster up his owne blessings against himselfe.

Psal 37.12.

Iob 21.16.

Lastly, this must serve for a needfull Caution to us, to

take heed of deifying the Creatures, and attributing that Immortality to them which they are not capable of: But in as much as they are onely for present refreshment in this vale of misery, and have no matter of stall and abiding happinesse in them, not to looke on them with an admiring or adoring eye, but to use them with such due correctives as become such mortall and meane things.

volatia misericordium non gaudia beatorum Aug. Epist. 119. imaginaria in seculo & nihil veri. Tertul. de coron. mil. c. 13.

First, in using the Creature, be sure thou keepe thine intellectuals untainted; for earthly things are apt to cast a filme over mens eyes, and to misguide them into corrupt apprehensions and presumptions of them. We finde nothing more frequent in the Prophets, than to upbraid the people with their strange confidences which they were wont to rest upon against the judgements which were denounced against them, by objecting their wealth, greatnesse, strong confederacies, expugnable munitions, their nests in the clouds, and their houses amongst the Starres: they could never be brought to repent for sinne, or to tremble at GODS voice, till they were driven off from these holds. A man can never be brought to God till he forsake the Creature, a man will never forsake the Creature till he see vanity in the Creature. *Turne away mine eyes from beholding vanitie*, David intimates that a man can never heartily pray against fixing the affections on earthly things, till hee bee really and experimentally convinced of the vanitie of them. This rule Salomon observes up with-draw the desires of young men, who have strongest affections, and smallest experience of the deceit of worldly things, Though thou rejoyce and cheere up thy selfe, and walke in the wayes of thine heart, and in the sight of thine eyes, yet *Know thou that for all these things God will bring thee to judgement*: a time will come when thou shalt be stripped of all these, when they shall play the fugitives, and the yeares of darknesse shall draw nigh, when thou shalt say, I have no pleasure in them:

Eccles. 11. 9.

them: and then the LORD will revenge thy great ingratitude in forgetting and despising him amiddest all his blessings, in idolizing his gifts, and bestowing the attributions of his glory, and the affections due unto him upon a corruptible Creature. In the Roman Triumphs, the Generall or Emperour, that rode in honour thorow the Citie with the principall of his enemies bound in chaines behinde his Chariot, had alwayes a servant running along by him with this Corrective of his glory, *Respice post te, hominem memento te.* Looke behinde thee, and in the persons of thine enemies learne that thou thy selfe art a man subject to the same Casualties and dishonours with others. Sure, if men, who had nothing but the Creatures to trust to, being Aliens from the Covenant of Promise, and without God in the world, had yet so much care to keepe their judgements sound touching the vanitie of their greatest honours, how much more ought Christians, who professe themselves heires of better and more abiding Promises? But especially arme thy selfe against those vanities which most easily beset and beguile thee; apply the authoritie of the Word to thine owne particular sickneſſe and disease, treasure up all the experiences that meet thee in thine owne course, or are remarkable in the lives of others, remember how a moment swallowed up such a pleasure, which will never returne againe, how an indirect purchase embitter'd such a preferment, and thou never didst feele that comfort in it, which thy hopes and ambitions promised thee, how a frowne and disgrace at another time dashed all thy contrivances for further advancement, how death seized upon such a friend, in whom thou hadst laid up much of thy dependance and assurances, how time hath not onely robbed thee of the things, but even turned the edge of thy desires, and made thee loath thy wanted idolls, and look upon thy old delights as *Ammon* upon *Tamar* with exceeding hatred. But above all addresse

Tertull. *Apolog. cap.* 33. *Erisson de Formul. lib.* 4. Augustus *nocturno visu stipem quotannis die certo emendicabat à populo cavam manum asses porrigentibus præbens.* Sueton. *in* Aug. *cap.* 91.

thy ſelfe to the throne of Grace, and beſeech the Lord ſo to ſanctifie his Creatures unto thee, as that they may not be either theeves againſt him to ſteale away his honour, or ſnares to thee to entangle thy ſoule. We will conclude this firſt Direction with the words of the Apoſtle: 1 Cor. 7. 29. *The time is ſhort: It remaineth that both they that have wives bee as though they had none, and they that weepe as though they weeped not, and they that rejoyce as though they rejoyced not, and they that buy as though they poſſeſſed not, and they that uſe this world as not abuſing it*, that is, as not to be drowned and ſmothered in the buſineſſes of this life, as if there were any fundamentall and ſolid utilitie in them; For, ſaith hee, *The faſhion of this world paſſeth away*. The Apoſtles exhortation is to be ſet at both ends with the ſame enforcement from whence I have raiſed mine. Firſt, *The time is ſhort*; The Apoſtle, as the learned conceive, uſeth a Metaphor from Sailes or Curtens, or Shepheards tents (as *Ezekiah* makes the compariſon) ſuch things as may bee gathered up together into a narrow roome. Time is ſhort, that is, That time which the Lord hath ſpred over all things like a Saile, hath now this five thouſand yeares beene rolling up, and the end is now at hand, as Saint *Peter* ſpeakes; the day is approaching when time ſhall bee no more. And ſo the words in the originall will beare it, ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστιν. The remainder of time is ſhort, or time is ſhort for ſo much as yet remaineth of it to be folded up, and therefore wee ought ſo to behave our ſelves as men that have more ſerious things to conſider of, as men that are very neare to that everlaſting haven, where there ſhall be no uſe of ſuch Sailes any more. And in the Apoſtles cloſe the ſame reaſon is farther yet enforced: *For the faſhion of this world paſſeth away*: σχῆμα, The figure, intimating that there is nothing of any firmneſſe or ſolid conſiſtencie in the Creature, it is but a ſurface, an outſide, an empty promiſe, all the beautie of it is but skinne deepe; and then

Eſay 38. 12.

1 Pet. 4. 7.

that

that little which is desireable and precious in the eyes of men (which the Apostle cals, *The lust of the world*, 1. Joh. 2.17.) παρ'γει It passeth away, and is quickly gone. The word, as the learned differently render it, hath three severall Arguments in it to expresse the Apostles exhortation.

1 *It deceives or cousens*, and therefore use it as if you used it not, use it as a man in a serious businesse would use a false friend that profers his assistance, though his protestations be never so faire, yet so employ him as that the businesse may be done though he should faile thee.

2 *Transversum agit*, it carries a man headlong, the lusts of the world are so strong and impetuous, that they are apt to inflame the desires, and even violently to carry away the heart of a man; and for this cause likewise use it as if you used it not, ingage your selfe as little upon it as you can, doe as Mariners in a mighty winde, hoise up as few sailes, expose as few of thy affections to the rage of worldly lust as may be; beware of being carried where two seas meet, as the ship wherein *Paul* suffered shipwracke, I meane, of plunging thy selfe in a confluence of many boisterious and conflicting businesses, lest for thine inordinate prosecution of worldly things, the Lord either give thy Soule over to suffer shipwracke in them, or strip thee of all thy lading and tackling, break thine estate all to peeces, and make thee get to heaven upon a broken planke.

3 The fashion of this world passeth over, it doth but go along by thee and salute thee, and therefore use it as if thou used'st it not; doe to it as thou wouldest doe to a stranger whom thou meetest in the way, he goes one way and thou another; salute him, stay so long in his company till from him thou have received better instructions touching the turnings and difficultes of thine own way, but take heed thou turne not into the way of the Creature, lest thou lose thine own home.

Secondly, Get an Eye of Faith, to looke Through and

above the Creature. A man ſhall never get to looke off from the world, till hee can looke beyond it. For the Soule will have hold-faſt of ſomething, and the reaſon why men cling ſo much to the earth is, becauſe they have no aſſurance, if they let goe that hold of having any ſubſiſtence elſewhere. Labour therefore to get an intereſt in CHRIST, to finde an everlaſting footing in the ſtedfaſtneſſe of Gods Promiſes in him, and that will make thee willing to ſuffer the loſſe of all things, it will implant a kind of hatred and diſ-eſtimation of all the moſt pretious endearements which thy Soule did feede upon before. Saint *Peter* ſaith of wicked men, that they are *Purblind, they cannot ſee afarre off*; they can ſee nothing but that which is next them, and therefore no marvell if their thoughts cannot reach unto the End of the Creature. There is in a dimme eye the ſame conſtant and habituall indiſpoſition which ſometimes happeneth unto a ſound eye by reaſon of a thick miſt; though a man bee walking in a very ſhort lane, yet hee ſees no end of it: and ſo a naturall man cannot reach to the period of earthly things, death and danger are ſtill a great way out of his ſight, whereas the eye of faith can look upon them as already expiring, and through them look upon him who therefore gives the Creatures unto us, that in them wee might ſee his power and taſte his goodneſſe. And nature it ſelfe mee thinkes may ſeeme to have intended ſome ſuch things as this in the very order of the Creatures. Downeward a mans eye hath ſomething immediately to fixe on; All is ſhut up in darkeneſſe ſave the very ſurface, to note that we ſhould have our deſires ſhut up too from thoſe earthly things which are put under our feet, and hid from our eyes, and buried in their owne deformity. All the beauty, and all the fruit of the earth is placed on the very outſide of it, to ſhew how ſhort and narrow our affections ſhould bee towards it. But upwards the eye findes ſcarce any thing to bound it,

2 Pet. 1. 9.

ἵστασι γὰρ πάντες ὅτι ἀποθανοῦνται, ἀλλ' ὅτι ἐκ ἐσχύος. ἐδὲν φροντίζουσιν. Ariſt. Rhet. libr.

all

all is transparent and diaphanous, to note how vast our affections should bee toward God, how endlesse our thoughts and desires of his kingdome, how present to our faith the heavenly things should bee even at the greatest distance. The Apostle saith, That Faith is the *Substance of things hoped for*, that it gives being and present subsistency to things farre distant from us, makes those things which in regard of naturall causes are very remote, in regard of Gods promises to seeme hard at hand. And therefore though there were many hundred yeares to come in the Apostles time, and, for ought wee know, may yet bee to the dissolution of the world, yet the Apostle tels us that even then it was the last houre; because faith being able distinctly to see the truth and promises of God, and the Endlesnesse of that life which is then presently to be revealed, the infinite excesse of vastnesse in that, made that which was otherwise a great space seeme even as nothing, no more in comparison than the length of a Cane or Trunke, through which a man lookes on the heavens, or some vast countrey. And ever the greater magnitude and light there is in a body, the smaller will the *medium* or distance seeme from it; the reason why a perspective glasse drawes remote objects close to the eye, is because it multiplies the *species*. Wee then by faith apprehending an infinite and everlasting Glory, must needs conceive any thing through which wee looke upon is to be but short & vanishing. And therfore though the promises were affarre off in regard of their owne existence, yet the Partriakes did not onely see but embrace them; their faith seemed to nullifie and swallow up all the distance. *Abraham* saw CHRISTS day and was glad, he looked upō those many ages which were between him and his promised seed as upon small and unconsiderable distances in comparison of that endlesse glory into which they ran, they were but as a curtaine or piece of hangings, which divide one roome in a house from another.

Heb. 11. 1.

Heb. 11. 13.

John 8.

ther Labour therefore to get a distink view of the height and length, and bredth, and depth, and the unsearchable
Esay 40.8. love of God in CHRIST, to finde in thine own soule the truth of God in his promises, and this his Word abideth for ever, and that will make the glory of other things to seeme but as grasse.

Lastly, though the Creature be mortall in it selfe, yet in regard of man, as it is an Instrument serviceable in his purposes, and subordinate to the graces of God in him, it may be made of use even for Immortality. To which purpose excellent is that speech of Holy *Austin*. *If you have not these earthly Goods*, saith he, *take heed how thou get them by evill workes here, and if thou have them, labour by good workes to hold them even when thou art gone to heaven. Make you friends*, saith our Saviour, *of the unrighteous Mammon, that when you faile, they may receive you unto everlasting habitations*; religious and mercifull use of earthly things makes a way to Immortallity and Blessednesse. *Cast thy bread upon the waters, and after many dayes thou shalt finde it*, It is an allusion unto husbandmen. They doe not eat up and sell away all their corne, for then the world would quickly be destitute, but the way they take to prepetuate the fruits of the earth, is to cast some of it backe againe into a fruitfull soile where the waters come, and then in due time they receive it with increase: so should we doe with these worldly blessings, sow them in the bowels and backs of the poore members of CHRIST, and in the day of harvest we shall finde a
Esay 58.10,11. great increase, *If thou draw out thy soule, to the righteous. and satisfie the Afflicted soule, then shall thy light rise in obscurity, and thy darkenesse be as the noone day, then thy waters shall not lye unto thee*; that happinesse which it falsly promiseth unto other men, it shall performe unto thee. And so much be spoken touching the great disproportion between the Soule of man and the Creature, in regard of the *Vanity* of it.

Si desunt, non per mala opera quarantur in mundo si adsunt per bona opera serventur in cœlo. Epist. 105.
Luke 16.9.

The

The next diſproportion is in their *Operation*, They are vexing and moleſting things Reſt is the ſatisfaction of every Creature, all the rovings and agitations of the Soule are but to finde out ſomething on which to reſt; and therefore where there is Vexation, there can bee no proportion to the ſoule of man; and *Solomon* tels us, That *All things under the Sunne are full of labour, more than a man can utter.* He was not uſed as an Inſtrument of the Holy Ghoſt to ſpeake it onely, but to trie it too; the Lord was pleaſed for that very purpoſe to confer on him a confluence of all outward happineſſe, and inward abilites which his very heart could deſire, that he at laſt might diſcover the utter ſufficiency of all created Excellencies to quiet the Soul of a man. But if we will not beleeve the experience of *Solomon*, let us beleeve the authority of him that was greater then *Solomon*; who hath plainly compared the things and the cares of the earth to *Thornes*, which as the Apoſtle ſpeakes, *Pierce or bore a man thorow with many ſorrowes.*

Eccleſ. 1.8.

Matth. 13.22. 1 Tim. 6. 10.

Frſt, they are *Wounding Thornes*; for that which is but a pricke in the fleſh is a wound in the Spirit: becauſe the Spirit is moſt tender of ſmart: and the wiſe man cals them *Vexation of ſpirit.* The Apoſtle tels us they beget many ſorrowes, and thoſe ſorrowes bring death with them. If it were poſſible for a man to ſee in one view thoſe Oceans of blood which have been let out of mens veines by this one Thorne: to heare in one noiſe all the groanes of thoſe poore men, whoſe lives from the beginning of the world unto theſe daies of blood wherein we live have beene ſet at ſaile, and ſacrified to the unſtable ambition of their bloody rulers; to ſee and heare the endleſſe remorſe and bitter yellings of ſo many rich and mighty men as are now in hell, everlaſtingly curſing the deceit and murther of theſe earthly Creatures, it would eaſily make every man with pitty and amazement to beleeve, that the Creatures of themſelves, without Chriſt to qulifie

2 Cor. 7.10.

qualifie their venome and to blunt their edge, are in good earneſt *Wounding Thornes*.

Secondly, they are *Choaking Thornes*; they ſtifle and keepe downe all the gracious ſeeds of the Word, yea the very naturall ſprouting of nobleneſſe, ingenuity, morality in the diſpoſitions of men. Seed requires emptineſſe in the ground that there may bee a free admiſſion of the raine and influences of the heavens to cheriſh it: And ſo the Goſpell requires nakedneſſe and poverty of minde, a ſenſe of our owne utter inſufficiency to our ſelves for happineſſe, in which ſenſe it is ſaid that the *poore receive the Goſpell*. But now earthly things meeting with corruption in the heart are very apt: Firſt, *To fill it*, and ſecondly, *To ſwell it*, both which are conditions contrary to the preparations of the Goſpell.

Luk. 14. 18, 20. They *Fill* the heart. Firſt, with *Buſineſſe*. Yokes of oxen, and Farmes, and Wives; and the like contentments take up the ſtudies and delights of men, that they cannot find out any leaſure to come to CHRIST.

1 Iohn 2. 15 Secondly, They *Fill* the Heart *with Love, and the Love of the world ſhuts out the Love of the Father*, as the Apoſtle ſpeakes. When the Heart goes after covetouſneſſe, the power and obedience of the World is ſhut quite out. *They will not doe thy words*, ſaith the Lord to the Prophet, *for* Ezek. 33. 31. *their heart goeth after their covetouſneſſe*. A deare and ſuperlative Love, ſuch as the Goſpel ever requires (for a man muſt love CHRIST upon ſuch termes as to bee ready without conſultation or demurre, not to forſake onely, but to hate father and mother, and wife, and any the choiſeſt worldly endearements for his Goſpels ſake) I ſay ſuch a Love admits of no Corrivalty or competition. And therefore the love of the World muſt needs extinguiſh the love of the Word.

Laſtly, they *Fill* the heart *with feare* of forgoing them; and feare takes off the heart from any thoughts ſave thoſe which looke upon the matter of our feare: who

when men, who make Gold their confidence, heare that they muſt forſake all for Chriſt, and are ſometimes haply put upon a triall, they ſtart aſide, chooſe rather ſecurely to enjoy what they have preſent hold of, than venture the interruption of their carnall contentments for ſuch things, the beauty whereof the Prince of this world hath blinded their eyes that they ſhould not ſee. For certainly till the minde be ſetled to believe that in God there is an ample recompence for any thing, which wee may otherwiſe forgoe for him, it is impoſſible that a man ſhould ſoundly embrace the love of the truth, or renounce the love of the world.

Secondly, as they Fill, ſo they *Swell* the Heart too, and by that meanes work in it a contempt and diſeſtimation of the ſimplicity of the Goſpell: We have both together in the Prophet, According to their paſture ſo were they *Filled*; they were filled, and their heart was *Exalted*, therefore have they forgotten me. Now the immediate childe of Pride is ſelfe-dependance and a reflection on our owne ſufficiencie, and from thence the next iſſue is a contempt of the ſimplicitie of that Goſpell, which would drive us out of our ſelves. The Gentiles out of the pride of their owne wiſdome counted the Goſpell of CHRIST fooliſhneſſe, and mocked thoſe that preached it unto them: and the Phariſies, who were the learned Doctors of Jeruſalem, when they heard Chriſt preach againſt earthly affections, out of their pride and covetouſneſſe *Derided* him, as the Evangeliſt ſpeakes. Nay, further they ſtifle the ſeeds of all nobleneſſe, ingenuitie, or common vertues in the lives of men; from whence come oppreſſion, extortion, bribery, cruelty, rapine, fraud, injurious, treacherous, ſordid, ignoble courſes, a very diſſolution of the Lawes of Nature amongſt men, but from the adoration of earthly things, from that Idoll of covetouſneſſe which is ſet up in the heart?

Hoſ.13.6. Pſal.10.4.

1 Cor.1.23. Act.17.32.

Luke 16.14.

Thirdly, they are *Deceitfull Thornes*, as our Saviour expreſſeth

preſſeth it. Let a man in a tempeſt goe to a thorne for ſhelter, and he ſhall light upon a theefe inſtead of a fence, which will teare his fleſh in ſtead of ſuccouring him, and doe him more injury than the evill which he fled from; and ſuch are the Creatures of themſelves, ſo farre are they from protecting, that indeed they tempt, and betray us. The pride of thine heart *hath deceived thee*, thou that dwelleſt in the Clefts of the Rockes, thou that ſayeſt in thine heart, Who ſhall bring me downe? I will bring thee downe, ſaith the Lord to Edom.

Obad. verſ. 3, 4
Habak. 2. 9, 10.
Ezek. 28. 17.
Zeph. 2. 15.
Pſal. 58. 9.
118. 12.

Laſtly, they are *vaniſhing Thornes*, nothing ſo apt, nothing ſo eaſie to catch fire, and be preſently extinguiſhed. They are *quenched like a fire of Thornes*.

To conſider yet more diſtinctly the *Vexation* of the Creature, we will obſerve firſt the *Degrees*; ſecondly, the *Grounds* of it; and thirdly, the *Uſes* which we ſhould put it to.

Five *Degrees* we ſhall obſerve of this *Vexation*. Firſt, the Creatures are apt to moleſt the Spirit *in the procuring of them*, even as Thornes will certainly prick in their gathering. They make *all a mans dayes ſorrow, and his travell griefe, they ſuffer not his heart to take reſt in the night*, as the Wiſe-man ſpeakes. What paines will men take? what hazards will they run to procure their deſires? Paines of bodie, plotting of braine, conflicts of paſſions, biting of conſcience, diſ-reputation amongſt men, ſcourge of tongues, any thing, every thing will men adventure, to obtaine at laſt that which it may be is not a competent reward for the ſmalleſt of theſe *Vexations*. How will men exchange their Salvation, throw away their owne mercie, make themſelves perpetuall drudges and ſervitours to the times, fawne, flatter, comply, couple in with the inſtruments or authors of their hopes, hazard their owne bloud in deſperate undertakings, and ſtaine their conſciences with the bloud of others, to ſwimme thorow all to their adored haven. *Adorare vulgus, facere*

Eccleſ. 2. 22, 23.

cere oſcula, & omnia ſervilitèr pro imperio. The Hiſtorian ſpeakes it of *Otho* that Roman *Abſalom*; he worſhipped the people, diſpenced frequently his courteſies and plauſibilities, crouched and accommodated himſelfe to the baſeſt routs, that thereby he might creepe into an uſurped honour, and get himſelfe an hated memory in after-ages. And that the like vexation is ordinary in the procurement of any earthly things will eaſily appeare, if we but compare the diſpoſition of the minde with the obſtacles that meet us in the purſuite of them. Suppoſe we a man importunately ſet to travell unto ſome place whete the certainty of ſome great profit or preferment attends his comming; the way thorow which he muſt goe is intricate, deepe, unpaſſible, the beaſt that carries him lame and tyred, his acquaintance none, his inſtructions few, what an heavie vexation muſt this needs be to the ſoule of that man to be croſſed with ſo many difficulties in ſoeager a deſire? Juſt this is the caſe with naturall men in the proſecution of earthly things. Firſt, the deſires of men are very violent (which the Scripture uſeth to expreſſe by *making haſte, greedie coveting, a purpoſe to be rich*) *Qui Dives fieri vult, & citò vult fieri*, they that will be rich, cannot be quiet till their deſires are accompliſhed; and therefore wee finde ſtrong deſires in the Scripture-phraſe expreſſed by ſuch things as give intimation of paine with them. The Apoſtle deſcribes them by *groaning* and *ſighing*; the Prophet *David* by *panting* and *gaſping*; the Spouſe in the Canticles by *ſickneſſe, I am ſicke with love.* This *Amnon* grew leane for the deſire of his ſiſter, and was vexed and ſicke; thus *Ahab* waxed heavie, and layed him downe on his bed, and turned away his face, and would not eat becauſe of *Naboths* Vineyard. So that very importunitie of deſires is full of *vexation* in it ſelfe. But beſides, the meanes for fulfilling theſe deſires are very difficult, the inſtruments very weak and impotent; peradventure a mans wits are not ſuteable

Tacit. Hiſt. l. 1.

Prov. 21. 5, 26.
1 Tim. 6. 9.

Rom. 8. 23, 26.
Pſal. 42. 1.
Cant. 2. 5.
2 Sam. 13. 2.
1 King. 21. 4.

able to his desires, or his strength not to his wits, or his stock not to his strength, his friends few, his corrivals many, his businesses tough and intricate, his counsels uncertaine, his projects way-laid and prevented, his contrivances dashed and dis-appointed, such a circumstance unseene, such a casualty starting suddenly out, such an occurrence meeting the action, hath made it unfeasible, and ship-wracked the expectation. A man deales with the earth, hee findes it weak and languide, every foot of that must often-times ly *fallow*, when his desires doe still plow; with men, hee findes their hearts hard, and their hands close; with servants, he findes them slow and unfaithfull; with trading hee findes the times hard, the World at a stand, every man too thriftie to deale much, and too crafty to be deceived; so that now that *vexation* which was at first begun with *vehemencie of desire*, is mightily improved with *impatiencie of opposition*; and lastly, much increased with the *feare of utter dis-appointment* at last. For according as the desires are either more urgent, or more difficult, so will the feares of their miscarriage grow; and it is a miserable thing for the minde to bee torne asunder betweene two such violent passions, as *Desire and Feare*.

The *second Degree of vexation*, is in the multiplying of the Creature, that men may have it to looke upon with their eyes, and to worship it in their affections. And in this Case the more the heape growes, the more the heart is enlarged unto it; and impossible it is that that desire should be ever quieted, which growes by the fruition of the thing desired. A Wolfe that hath once tasted bloud is more fierce in the desire of it, than hee was before, experience puts an edge upon the Appetite; and so it is in the desires of men, they grow more savage and raging in the second or third profection, than in the first. It is an usuall self-deceit of the heart to say and think, If I had such an accession to mine estate, such a

dignitie

dignitie mingled with mine other preferments, could but leave such and such portions behinde mee, I should then rest satisfied, and desire no more. This is a most notorious cheat of the fleshly heart of man; first, thereby to beget a secret conceit, that since this being gotten, I should sit quietly downe, I may therefore set my selfe with might and maine to procure it, and in the meane time neglect the state of my soule, and peradventure shipwrack my conscience upon indirect and unwarrantable meanes for fulfilling so warrantable and just a desire. And secondly, thereby likewise to inure and habituate the affections to the love of the world, to plunge the soule in earthly delights, and to distill a secret poyson of greedinesse into the heart. For it is with worldly love, as with the Sea, let it have at the first never so little a gappe, at which to creepe in, and it will eat out a wider way, till at last it grow too strong for all the bulwarkes, and over-runne the soule. *Omne peccatum habet in se mendacium*: there is something of the lye in every sinne, but very much in this of worldlinesse, which gets upon a man with slender and modest pretences, till at last it gather impudence and violence by degrees; even as a man that runnes downe a steepe hill, is at last carried, not barely by the impulsion of his owne will, but because at first he engaged himselfe upon such a motion, as in the which it should prove impossible for him to stoppe at his pleasure. Wee reade in Saint *Augustines* Confessions of *Alipius* his Companion, who being by much importunitie overcome to accompany a friend of his to those bloudie Romane Games, wherein men killed one another to make sport for the people; and yet resolving, though hee went with his body, to leave his heart behinde him, and for that purpose to keepe his eyes shut, that he might not staine them with so ungodly a spectacle, yet at last upon a mightie shout at the fall of a man, he could not forbeare

August. de Civ. Dei, lib. 14. c. 4.

Confess. l. 6. c. 8.

to see the occasion, and upon that grew to couple with the route, and to applaud the action, as the rest did. In another place of the same Booke we reade of *Monica*, the mother of that holy man, that shee had so often used to sip the wine that came to her fathers table, that from sipping shee grew to loving, and from thence to excessive drinking; which particulars are by him reported, to shew the deceitfulnesse of sinne in growing upon the conscience, if it can but win the heart to consult, to deliberate, to indulge a little to it selfe at first: for it is in the case of sinne, as it is in treason, *qui deliberant, desciverunt*, to entertaine any the modestest termes of parley with GODS enemie is downe-right to forsake him. And if it be so in any thing, then much more in the love of the World; for the Apostle tels us, that that is a *Root*, and therefore we must expect, if ever it get footing in us, partly by reason of its owne fruitfull quality, partly by reason of the fertill soile wherein it is, the corrupt heart of man, partly by reason of Satans constant plying it with his husbandrie and suggestions, that it will every day grow faster, settle deeper, and spread wider in our soules. By which meanes it must needs likewise create abundance of *vexation* to the spirits of men. For as *Manna* in the Wildernesse, when the people would not be content to have from God their daily bread, but would needs be hoording and multiplying of it, bred wormes and stanke, so when men will needs heape up wealth, and other earthly supplyes beyond stint or measure, they doe but store up wormes to gnaw upon their consciences, that which will vex and annoy the owners. *They pant after the Dust of the Earth on the head of the poore*, saith the Prophet of those cruell oppressours that sold the righteous for shooes; it notes how the fiercenesse of a greedie and unsatiable desire will weare out the strength of a man, make him spend all his wits, and even gaspe out his spirits, in pursuing the poore unto the

Confess. l. 9. c. 8.

Tacit.

1 Tim. 6. 10.

Exod. 16. 20.

Amos 2. 7.

the duſt, ſucking out their very livelihood and ſubſtance, till they are faine to lye downe in the duſt. *Woe unto him,* ſaith the Prophet, *that encreaſeth that which is not his, enlarging his deſires as Hell and death, that loadeth himſelfe with thicke clay,* that is in other expreſſions, *that ſtoreth up violence and robbery, that heapeth treaſures againſt the laſt day*; the words ſhew us what the iſſue of vehement and indefatigable affections is, they doe but create *vexations* to a mans owne ſoule, and all his wealth will at length lye upon his conſcience like a load and mountaine of heavie earth.

Habak. 2. 6.

Amos 3. 10.

Iames 5. 3.

The *third Degree of vexation* is from the *enjoyment*, or rather from the *uſe* of earthly things. For though a wicked man may be ſaid to uſe the Creatures, yet in a ſtrict ſenſe he cannot be ſaid to enjoy them. The LORD maketh his Sunne to ſhine upon them, giveth them a lawfull intereſt, poſſeſſion, and uſe of them; but all this doth not reach to a *Fruition.* For that imports a delightfull ſweet orderly uſe of them, which things belong unto the bleſſings and promiſes of the Goſpell. In which reſpect the Apoſtle ſaith, that God giveth unto us πάντα εἰς ἀπόλαυσιν, *All things richly to enjoy.* This is the maine ſting and vexation of the Creature alone without Gods more eſpeciall bleſſing, that in it a man ſhall ſtill taſte a ſecret curſe which deprives him of that deareneſſe and ſatisfaction which he lookes for from it. Falſe joy like the crackling of Thornes he may finde, but ſtill there is ſome flie in the oyntment, ſome death in the pot, ſome madneſſe in the laughter, which in the midſt of all, dampes and ſurpriſeth the ſoule with horrour and ſadneſſe; there are ſtill ſome ſecret ſuggeſtions and whiſperings of a guiltie conſcience, that thorow all this Jordan of pleaſure a man ſwimmes downe a pace into a dead Sea, that all his delights doe but carry him the faſter unto a finall Judgement. *Res ſevera eſt verum gaudium:* True joy, ſaith the Heathen man, is not a perfunctory, a floating thing, it is ſerious and maſſie,

ὁ μὲν πόνος δ' ἄπονος ἢ δὲ ἀπόλαυσις ἀδιάπονος, σοὶ μὲν τὰ ἀμαξίμαστα, τὴν δὲ ἀπόλαυσιν παρεῖχεν ἑτέροις. *Chryſoſt. ad pop. Antioch. Hom. 2.*

1 Tim. 6. 17.

Senec. Epiſt.

it sinkes to the Center of the heart: As in nature, the Heavens we know are alway, calme, serene, uniforme, undisturbed; they are the clouds and lower regions that thunder and bluster; The Sunne and Starres raise up no Fogges so high, as that they may imprint any reall blot upon the beautie of those purer bodies, or disquiet their constant and regular motions; but in the lower regions, by reason of their neareneſſe to the earth, they frequently raise up such Meteors as often breake forth into thunders and tempests; so the more heavenly the minde is, the more untainted doth it keepe it selfe from the corruptions and temptations of worldly things, the more quiet and composed is it in all estates; but in mindes meerely sensuall, the hotter Gods favours shine, and the faster his raine fals upon them, the more Fogges are raised, the higher Thornes grow up, the more darkneſſe and distractions doe shake the soule of such a man. As fire under water, the hotter it burnes, the sooner it is extinguished by the over-running of the water: so earthly things raise up such tumultuary and disquiet thoughts in the mindes of men, as doth at last quite extinguish all the heat and comfort which was expected from them.

Give mee leave to explaine this Vexation in some one or two of *Salomons* particulars, and to unfold his enforcements thereof out of them. And first, to begin with that with which he begins; The *Knowledge* of things, either *naturall* in this present Text, or *morall* and *civill*, *ver.* 17. of both which hee concludeth that they are *Vanitie and Vexation of spirit*. The first argument hee takes from the *weakneſſe* of it, either to restore or correct any thing that is amisse. *That which is crooked cannot be made straight.*

Wee may understand it severall wayes: First, All our knowledge, by reason of mans corruption, is but a crooked, ragged, impedite knowledge, and for that reason a vexation to the minde: for rectitude is full of beautie, and crookednesse of deformity. In mans Creation his understanding

ſtanding ſhould have walked in the ſtrait path of truth, ſhould have had a diſtinct view of cauſes and effects in their immediate ſucceſſions; but now ſinne hath mingled ſuch confuſion with things, that the minde is faine to take many crooked and vaſt compaſſes for a little uncertaine knowledge. Secondly, The weakneſſe of all naturall knowledge is ſeene in this, that it cannot any way either prevent or correct the naturall crookednesſe of the ſmalleſt things, much leſſe make a man ſolidly and ſubſtantially happy. Thirdly, that which is crooked cannot be made ſtraight. It is impoſſible for a man by the exacteſt knowledge of naturall things to make the nature of a man, which by ſinne is departed from its primitive rectitude, ſtraight againe, to repaire that Image of God which is ſo much diſtorted. *When they knew God they glorified him not as God, they became vaine in their imaginations and their fooliſh heart was darkned.* It is the Apoſtles ſpeech of the wiſeſt heathen. *Ariſtotle*, the moſt rationall heathen man that the world knowes of, in his Doctrine confeſſeth the diſability of morall knowledge to rectifie the intemperance of nature, and made it good in his practice; for he uſed a common ſtrumpet to ſatisfie his luſt. *Seneca* likewiſe the exacteſt Stoick which we meet with, than whom never any man writ more divinely for the contempt of the world, was yet the richeſt uſurer that ever we read of in ancient ſtories, though that were a ſinne diſcovered and condemned by the heathen themſelves.

Rom. 1. 21.

Ethic. l. 7. cap. 3. & 4. Vide de philoſophis Impudicis & veritatem corrumpentibus, Tertul. *Apolog. cap* 46. Tacit. *Ann. lib.* 13. *Dio.* Tacit. *Annal. lib.* 6. Ariſtotle *Polit. lib.* 1. *cap.* 10. *Vid. Roſin. Antiq. lib.* 8. *cap.* 20.

A ſecond Ground of vexation from knowledge is *The Defects and imperfections of it. That which is wanting cannot be numbred.* There are many thouſand concluſions in nature which the moſt inquiſitive Judgement is not able to pierce into, nor reſolve unto their juſt principles. Nay ſtill the more a man knowes, the more diſcoveries he makes of things which he knowes not.

Thirdly, In *much wiſedome is much grief, and he that increaſeth*

increaseth knowledge increaseth sorrow. In civill wisedome, the more able a man is, the more service is cast upon him, the more businesses runne through him, the lesse can he enjoy his time of liberty. His Eminence loads him with envy, jealousies, observations, suspicions, forceth him oftentimes upon unwelcom compliancies, upon colours and inventions to palliate unjust counsels and stop the clamors of a gain-saying Conscience, fills him with feares of miscarriage and disgrace, and projects of honour and plausibility, with restlesse thoughts how to discover, prevent, conceale, accomodate the adversaries, or his owne affaires; in one word is very apt to make him a stranger to God and his own soule. In other learning, let a man but consider, First, the confusion, uncertainty, involvednesse, perplexities of causes and effects by mans sin; Secondly the paines of the body, the travell of the minde, the sweate of the braine, the tugging and plucking of the understanding, the very drudgery of the soule to breake through that confusion, and her own difficulties; Thirdly, the many invincible doubts and errors which will still blemish our brightest notions; Fourthly, the great charges which the very instruments and furniture of learning will put men to; Fifthly, the generall disrespect which, when all is done, it findes in the world, great men scorning it as pedantry, ordinary men unable to take notice of it, and great scholers faine to make up a theater amongst themselves; Sixtly, the Insufficiency thereof to perfect that which is amisse in our nature, the malignant property thereof to put sinne into armour to contemne the simplicity and purity of Gods Word: and lastly, the neere approach thereof to its own period, the same death that attendeth us being ready also to bury all our learning in the grave with us: these and infinite the like considerations must needs mingle much sorrow with the choisest Learning.

Secondly, let us take a view of *pleasure*. There is nothing doth

doth so much disable in the survey of pleasure as the mixture either of folly or want. When a man hath wisdome to apprehend the exquisitnesse of his delights, and variety to keepe out the surfet of any one, hee is then fittest to examine what compasse of Goodnesse or satisfaction is in them. First then *Salomon* kept his wisedome, hee pursued such manly and noble delights as might not vitiate but rather improve his intellectuals. Chap. 2. vers. 1, 2, 3. Secondly, his wisedome was furnish'd with variety of subjects to enquire into, he had magnificence and provisions sutable to the greatnesse of his royall minde. Sumptuous and delicate diet under the name of wine, vers. 3. Stately Edifices vers. 4. Vineyards and Orchards, yea very Paradises, as large as Woods. vers. 5, 6. Fish-ponds, and great Waters, multitudes of attendants and retinue of all sexes. Mighty heards of Cattell of all kindes. vers. 7. Great treasures of silver and gold, all kinds of musick vocall and instrumentall; Thirdly, *Salomon* exceeded in all these things all that ever went before him ver. 9. Fourthly, as hee had the most abundant, so likewise the most free, undisturbed, unabated enjoyment of them all. Hee with-held not his heart from any joy, there was no mixture of sicknesse, warre, or any intercurrent difficulties to corrupt their sweetnesse, or blunt the taste of them. Here are as great preparations as the heart of man can expect to make an universall survay of those delights which are in the creature: and yet at last upon an impartiall enquirie into all his most magnificent works, the conclusion is, they were but *vanitie and vexation of spirit.* ver. 11. Which vexation he further explaines. First, by the necessary divorce which was to come betweene him and them, Hee was to leave them all. vers. 18. Secondly, by his disability so to dispose of them as that after him they might remaine in that manner as hee had ordered them. vers. 19. Thirdly, by the effects which these and the like considerations wrought in him: they were so farre

1 King. 4. 10.

from giving him reall satisfaction, as that First, he *Hated* all his workes, for there is nothing makes one Hate more eagerly than disappointment in the good which a man expected. When *Amnon* found what little satisfaction his enordinate lust received in ravishing his Sister *Tamar*, he as fiercely hated her after as he had desir'd her before. Secondly, He *Despaired* of finding any good in them, because they beget nothing but travell, drudgery, and unquiet thoughes.

2 Sam. 13. 15.

Lastly, let us take a view of *Riches*, the ordinarily most adored Idol of all the rest. The wise man saies first in generall, *neither Riches nor yet abundance of Riches will satisfie the soul of man*, Eccl. 5. 10. This he more particularly explanes, First, from the sharers which the increase of them doth naturally draw after it, vers. 11. and betweene the owners and the sharers there is no difference but this, an empty speculation, one sees as his owne, what the other enjoyes to those reall purposes for which they serve as well as he. Secondly, from the unquietnes which naturally growes by the encrease of them, which makes an ordinary drudge in that respect more happy. vers. 12. Thirdly, from the hurt which usually, without some due corrective they bring, vers. 13. either they hurt a man in himself, being strong temptations and materials too of pride, vaine glory, covetousnesse, luxurie, intemperance, forgetfulnesse of God, love of the world, and by these of disorder, dissolutenesse, and diseases in the body; or else at least they expose him to the envy, accusations, violences of wicked men. Fourthly, from their uncertainty of abode, they perish by an evill travell, either Gods curse, or some particular humour, lust, or project overturnes a great estate, and prosperity is beggerd. Fifthly, from the certainty of an everlasting separation from them vers. 15, 16. and this he saith is a *sore evill*, which galles the heart of a worldly man, that hath resolved upon no other heaven than his wealth, when sicknesse comes to snatch him

See Job 20. 15. —29.

away

away from this his Idoll, there is not onely sorrow, but *wrath and fury* in him, vers. 17. Sixthly, from the disability to use or enjoy them, when a man through inordinat love, or distrustfull providence, or sordidnesse of spirit, or incumbrances of imployments, will not while he lives enjoy his abundance, and when he dies hath not, either by his owne covetous prevention, or his successors inhumanity, an honourable buriall. Chap. 6. vers. 1, 2, 3. Seventhly, from the narrownesse of any satisfaction which can be received from them, vers. 7. All the wealth a man hath can reach no higher than the *filling of his mouth*, than the outward services of the body, the desires of the soule remaine empty still. A glutton may fill his belly, but he cannot fill his lust; a covetous man may have a house full of mony, but he can never have a heare full of mony; an ambitious man may have titles enough to overcharge his memory, but never to fill his pride; the agitations of the soule would not cease, the curiosity of the understanding would not stand at a stay, though a man could hold all the learning of the great library in his head at once: the sensuality of a lascivious man would never be satiated, it would be the more inrag'd, though he should tyre out his strength and waste his spirits, and stupifie all his senses with an excessive intemperance. When men have done all they can with their wisedome and wealth, they can fill no more but the mouth, and poverty and folly makes a shift to doe so too, vers. 8. the desires wander, the soule roves up and downe as ever. vers. 9. Eighthly, from their disability to protect or rescue a man from evill, to advance the strength of a man beyond what it was before, vers. 10. Though a man could scrape all the wealth in the world together, he were *but a man still*, subject to the same dangers and infirmities as before; nothing can exalt him above, or exempt him from the common Lawes of humanity: neither shall he be ever able to contend with him that is mightier than hee. All

his

his wealth shall bee never able to blinde the eye, or bribe the Justice, or restraine the power of Almighty GOD, if he be pleased to inflict the strokes of his vengeance upon his Conscience,

The fourth degree of vexation is from the *review of them*, First if a man consider the *meanes* of his getting them. His conscience will often-times tell him, that peradventure hee hath pursued indirect and unwarrantable wayes of gaine, hath ventured to lye, flatter, sweare, deceive, supplant, undermine, to corrupt and adulterate wares, to hoard up and dissemble them till a dearer season, to trench upon Gods Day for his owne purposes, that so hee might not onely receive, but even steale away blessings from him. Secondly, if a man consider the *manner*, the *inordinate* and over-eager way of procuring them. How much precious time hast thou spent, which can never be recalled againe, for one houre whereof a tormented soule in hell would part with all the world, if hee had the dispossall of it, to bee but so small a space within the possibilities of salvation againe, how much of this precious time hast thou spent for that which is no bread, and which satisfieth not? How many golden opportunities of encreasing the graces of thy soule, of feeding thy faith with more noble and heavenly contemplations on Gods truth and promise, on his Name and attributes, on his Word and worship, of rouzing up thy soule from the sleepe of sinne, of stirring up and new enflaming thy spirituall gifts, of addressing thy selfe to a more serious, assiduous, durable communion with thy God, of mourning for thine owne corruptions, of groning and thirsting after heavenly promises, of renewing thy vowes and resolutions, of besieging and besetting heaven with thy more ardent and retired prayers, of humbling thy selfe before thy GOD, of bewailing the calamities, the stones, the dust of Sion, of deprecating and repelling approching Judgements, of glorifying God in all his wayes, things of

ἐν τοῖς ἔξω πλουτοῦντες ἀμελοῦσι, τῶν ἐνδον, ἔρημον καὶ ἀνύχμωσαν ἀρχῶν χίμενταν περιορῶντες τὴν ἑαυτῶν ψυχὴν Chrys. ad pop. Antioch. hom. 2.

pretious

pretious, ſpirituall and everlaſting conſequence, how many of theſe golden opportunites hath thy too much abſurd love and attendance on the world ſtolne from thee? and ſurely to a ſoule illightned theſe muſt needs be matters of much vexation. Thirdly, if a man conſider *the uſe he* hath made of them: How they have ſtolne away his heart from truſting in God to rely on them; how they have diverted his thoughts from the life to come, and bewitched him to dote on preſent contentments; to love life, to feare death, to diſpenſe with much unjuſt liberty, to gather ruſt and ſecuritie in Gods worſhip? How much exceſſe and intemperance they have provoked, how little of them have beene ſpent on Gods glory and Church, how ſmall a portion wee have repaid him in his Miniſters or in his Members? how few naked backes they have clothed? how few empty bellies they have filled? how few languiſhing bowels they have refreſhed? how few good workes and ſervices they have rewarded. Theſe are conſiderations which unto ſenſible conſciences muſt ſometime or other beget much vexation. Fourthly, if a man conſider his owne former *experiences*, or the *examples* of others that bring the vanity of theſe earthly things into minde. How ſome of his choyſeſt pleaſures have now out-lived him and are expir'd, how the Lord hath ſnatched from his deareſt embracements thoſe Idols which were ſet up againſt his glory; how many of his hopes have fail'd of his expectations and preſumptions proved abhortive; how much mony at one time a Sickneſſe, at another a Suite, at a third a Thiefe, at a fourth a ſhipwrack or miſcariage, at a fifth, yea at a twentieth time a luſt hath conſumed and eaten out? How many examples there are in the world of withered and blaſted eſtates, of the Curſe of God not onely like a moth inſenſibly conſuming, but like a Lyon ſuddenly tearing aſunder great poſſeſſions.

The *laſt degree of vexation* from the Creature, is from the

the *Disposing* of them. All Creatures, sinners especially, that have no hope or portion in another life, doe naturally love *a present earthly Immortality:* and therefore though they cannot have it in themselves, yet as the Philosopher sayth of living Creatures, the reason why they generate is, that that Immortallity which in their owne particulars they cannot have, they may λαν μοναρται so farre as they are able procure in the *species* or kinde which they thus preserve; so rich and worldly men, though they cannot be immortall on the earth themselves, yet they affect an immortality in their names and dwelling places, Psal. 49. 11. and therefore they desire to transmit their substance unto such successors as have wisedome and nobleness of minde to continue it. Now then if a man either have no heire, or one that is so active as to alter, or so careless and supine as to ruine all, either base to dishonour the house, or profuse to overthrow it, these and many other the like doubts must needs infinitely perplex the minds of men, greedy to perpetuate their names and places, Eccles. 2. 18, 19.

The second thing which we proposed to consider in this argument was the Grounds of this Vexation. I shall name but three. *Gods curse*; *Mans Corruption*; and the *Creatures Deceitfulnesse*.

I have at large before insisted on the Curse considered alone, now I am to shew in one word *the issuing of Vexation therefrom*. The curse of the Creatures is as it were the poison and contagion of it; and let a man mixe poison in the most delicate wine, it will but so much the easier, by the nimbleness of the spirits there, invade the parts of the body, and torment the bowels. Gold of it selfe is a pretious thing, but to be shackled with fetters of gold, to have it turn'd into a use of bondage, addes mockery to the affliction; and farre more pretious to a particular man is a chaine of iron, which draws him out of a pit, than a chaine of gold which clogs him in a prison;

a key

a key of iron which lets him out of a dungeon, than a barre of gold that ſhuts him in. If a man ſhould have a great Diamond curiouſly cut into ſharpe angles, worth many thouſand pounds, in his bladder, no man would count him a rich, but a miſerable and dead man; this is juſt the caſe betweene a man and the Creatures of themſelves without Chriſt to ſanctifie them unto us; though the things be excellent in their owne being, yet mingled with our corruptions and luſts, they are turned into poyſon, into the Gall of Aſpes within a man, they will not ſuffer him to feele any quietneſſe in his belly, *in the fulneſſe of his ſufficiencie hee ſhall bee in ſtraights, and while hee is eating, the fury of wrath ſhall raine downe upon him.* Let a mans meat be never ſo ſweet in it ſelfe, yet if hee ſhould temper the ſawce with dirt out of a ſinke, it would make it altogether loathſome; and a wicked man eats all his meat like ſwine, wrapped up and overdawbed with dirt and curſes. *A little*, ſaith *Salomon*, *which the righteous hath, is better than great riches of the ungodly: In ſe*, it is not, but *Quoad hominem*, in regard of the man it is: for that little which a righteous man hath, is to him an expetience of Gods Promiſe, a branch of his love, a meanes of thankfull affections in him, a *viaticum* unto heaven; whereas the wicked mans abundance turnes into his greater curſe, their table becomes their ſnare, and thoſe things which ſhould have beene for their good, prove unto them an occaſion of falling. God makes his Sunne to ſhine on the juſt, and on the unjuſt, on a garden of Spices, and on a dung-hill: but in the one it begetteth a ſweet ſavour of praiſe and obedience; in the other it raiſeth up noyſome luſts, which prove a ſavour unto death. And who had not rather be free in a cottage, than condemned in a Palace? Saint *Paul* diſtinguiſheth of *a Reward* and *a Diſpenſation*. *If I preach the Goſpel willingly, I have a Reward, if againſt my will, a Diſpenſation is committed unto mee.* Wee may apply it

Iob 20.14.16. 20,22,23.

Pſal 69.22.

1 Cor 9.17.

to

to our purpose. Those good things which the faithfull enjoy, though but small, are yet Rewards and Accessions unto the Kingdome of God and his Righteousnesse, and so long they bring joy and peace with them; but unto the wicked they are meerely a Dispensation, they have onely the burden and businesse, not the Reward nor benediction of the Creature.

Titus 1.15. Hag. 2.12,13,14. Revel. 10.9.

The second Ground is the *Corruption of nature*, which maketh bitter and uncleane every thing that toucheth it. It polluteth holy flesh, much more will it pollute ordinarie things. We reade of a Roule which was sweet in the mouth, but bitternesse in the belly: Such are the Creatures; in the bowels of men, their hearts and consciences (which are the Seminaries of Corruption) they turne into gall, how-ever in the mouth they have some smatch of honey in them. For this is *a Constant Rule, Then only doth the Creature satisfie a man when it is suitable to his occasions and necessities*. The reason why the same proportion is unsufficient for a Prince, which is abundant for a private man, is, because the occasions of the Prince are more vast, massie, and numerous than the occasions of a private man. Now the desires and occasions of a man in Christ, that doth not ransacke the Creature for Happinesse, are limited and shortned, whereas another mans are still at large: for he is in a way, his eye is upon an end, he useth the world but as an Inne, and no man that travels homeward will multiply businesses unnecessary upon himselfe in the way. In his house hee can finde sundrie employments to busie himselfe about, the education of his children, the government of his family, the managing of his estate, are able to fill up all his thoughts, whereas in the Inne he cares for nothing but his refreshment and rest: So here, The faithfull make their home their businesse, how to have their conversation in Heaven, how to have a free and comfortable use of the food of life, how to relish the mercies of GOD, how to governe

verne their evill hearts, how to pleaſe God their Father, and Chriſt their Husband, how to ſecure their intereſt in their expected inheritance, how to thrive in grace, to be rich in good workes, to purchaſe to themſelves a farther degree of glory, how to entaile their ſpirituall riches to their poſteritie in a pious education of their children, theſe are their employments: the things of this life are not matters of their *Home*, but onely comfortable refreſhments in the *way*, which therefore they uſe not as their grand occaſions to create buſineſſes to them, but onely as interims and neceſſarie reſpites. So that hereby their occaſions being few and narrow, thoſe things which they here enjoy are unto thoſe occaſions largely ſteable, and by conſequent very ſatisfactory unto their deſires. But worldly men are here at home, they have their portion in this life: hereupon their deſires are vaſt, and their occaſions ſpringing out of thoſe deſires, infinite. A man in the right way, findes at laſt an end to his journey, but he that is out of the way, wanders infinitely without any ſucceſſe. Reſt is that which the deſires and wings of the ſoule doe ſtill carry men upon. Now the faithfull being alwayes in the way, doe with comfort go on, though it be peradventure deepe and heavie; becauſe they are ſure it will bring them home at laſt; but wicked men in a fairer way are never ſatisfied, becauſe they have not before them that reſt which their Soule deſires. *For inordinate luſts are ever infinite.* What made the Heathen burne in luſt one towards another, but becauſe the way of *Nature* is finite, but the way of *Sinne* infinite? What made *Nero*, that wicked Emperour, have an officer about him who was called *Arbiter Neroniana libidinis*, the Inventer and Contriver of new wayes of uncleaneſſe, but becauſe luſt is infinite? What made *Meſſalina* that prodigie of women, whom, I perſume, Saint *Paul* had a particular relation to, *Rom.* 1.26. *Proſtituere ad incognitas libidines*, as the Hiſtorian ſpeakes, proſtitute her ſelfe with greedineſſe

Solitiamon negotia.

ἡ πορνεία τῶν ἀνθρώπων ἄπληστον. Ἄνανδρες ἢ τῆς ἀκρ. Θυμίας φύσεις Ariſt. polit. lib. 2. cap. 7. Tacit. Annal. lib. 16.

greedineſſe unto unnaturall and unknowne abominations, but becauſe luſt is infinite? What makes the ambitious man never leave climbing, till he build a neſt in the Starres; the covetous man never leaves ſcraping, till hee fill bagges, and cheſts, and houſes, and yet can never fill the hell of his owne deſires, the Epicure never ceaſe ſwallowing, and ſpewing, and ſtaggering, and inventing new arts of catches, and rounds, and healths, and caps, and meaſures, and damnation; the ſwearer findes out new gods to invocate, and have change of oathes as it were of faſhions; the ſuperſtitious Traveller runne from England to Rhemes, and from thence to Rome, and from Rome to Loretto, and after that to Jeruſalem to worſhip the Milke of our Ladie, or the Cratch and Tomb of our Saviour, or the Nailes of his Croſſe, or the print of his feet, and I know not what other fond deluſions of ſilly men, who had rather finde ſalvation any where than in the Scriptures; What is the reaſon of theſe and infinite the like abſurdities, but becauſe *Luſt is infinite?* and infinite Luſt will breed infinite occaſions, and infinite occaſions, will require infinite wealth, and infinite wit, and infinite ſtrength, and infinite inſtruments to bring them about; and this muſt needs beget much *Vexation* of minde, not to have our poſſeſſions in any meaſure proportionable to our occaſions.

Εις Ἄπειρον αὔξησιν οἱ χρηματιζόμενοι τὸ νόμισμα. Ariſt. Politic. lib. 1. cap. 9.

The third and laſt ground is the *Creatures deceitfulneſſe*, there is no one thing will more diſquiet the minde, than to bee defeated. Thoſe things wherein men feare miſcarriage, or expect diſ-appointment, they prepare ſuch a diſpoſition of minde as may be fit to beare it: but when a man is ſurpriſed with evill, *the novelty encreaſeth the vexation.* And therefore the Scripture uſeth to expreſſe the greatneſſe of a judgement by the *unexpectednesse of it*; *When thou diddeſt terrible things which wee looked not for.* The unexpectance doth adde unto the Terrour. *A breach in an inſtant, a momentarie, a ſudden deſtruction, a ſwift dam-*

Eſay 64. 3.
Eſay 30. 13.
Eſay 47. 9.
Pſal 58. 9.
2 Pet. 2. 1.

damnation, a flying roule, a winged woman; such are the expressions of a severe Judgement. And therefore it was a wise observation which *Tacitus* made of a great Roman, he was *Ambiguarum rerum sciens, eóque intrepidus*: He fore-saw, and by consequence was not so much troubled with evill events, as those whom they did surprize. Now men are apt to promise themselves much contentment in the fruition of earthly things, like the foole in the Parable, and to be herein dis-appointed, is the ground of much vexation. When a man travels in deepe way, and sees before him a large smooth plaine, hee presumes that will recompence the toile hee was formerly put to; but when he comes to it, and findes it as rotten, as full of sloughs, and bogs, and quagmires as his former way, his trouble is the more multiplied, because his hopes are deceived. The Devill and the World beget in mens mindes large hopes, and make profuse promises to those that will worship them; and a man at a distance sees abundance of pleasure and happinesse in riches, honours, high places, eminent imployments, and the like; but when hee hath his hearts desire, and peradventure hath out-climbed the very modestie of his former wishes, hath ventured to breake thorow many an hedge, to make gaps thorow Gods Law and his owne conscience, that hee might by shorter passages hasten to the Idoll he so much worshipped, he findes at last that there was more trouble in the fruition, than expectation at the distance; that all this is but like the *Ægyptian Temples*, where through a stately frontispice and magnificent structure a man came with much preparations of reverence and worship but to the Image of an ugly Ape, the ridiculous Idoll of that people. A man comes to the World, as to a Lottery, with an head full of hopes and projects to get a prize, and returnes with an heart full of blankes, utterly deluded in his expectation. The World useth a man as Ivie doth an Oake, the closer it gets to the heart, the more it clings and twists about the

Zech. 5. 29.

Clem. Alex. in adag. l. 3. c. 2.

affections (though it seeme to promise and flatter much) yet it doth indeed but eat out his reall substance, and choak him in the embraces.

Gen. 3.6. 1 Tim 2.14. First then, they *deceive our judgements*, make us think better of them than they deserve; they deale with us as the Philistins with *Sampson*, they begin at our eyes. Thus the Devill began to beguile *Eve*, *When shee saw* that the Tree was good, and pleasant to the *eyes*, then being thus first deceived, she became a transgressour: and thus *Esau* disputes himselfe out of his birth-right; I am at the point of death, the pottage will make me live, the birth-right will not goe into the grave with me; I will prefer my life before my priviledge.

Gen. 25.32. Secondly, they *deceive our hopes and expectations*. *Achan* promised himselfe much happinesse in a wedge of gold, and a Babylonish Garment; but they were devoted and cursed things, they did not only deceive him, but undoe him; The wedge of gold (if I may so speak) did serve to no other purpose, but to cleave asunder his soule from his body, and the Babylonish garment but for a shrowd. *Gehezies* presumptions were vast, and the bargaine hee thought very easie to buy garments, and Olive-yards, and Vine-yards, and sheepe, and oxen, and men-servants, and maid-servants at the price of an officious and mercenary lye, he thought he had provided well for his posteritie by the reward of *Naaman*; but the event proves quite contrary, he provided nothing but a leprosie for himselfe and his seed for ever.

Luke 12.20. Ezek. 28.9. They deceive our hopes in *respect of Good*; They promise *long life*, and yet the same night a mans soule is taken from him, and they the instruments of that calamity: How many men have perished by their honours? How many have beene eaten up by their pleasures? How many hath the greedy desire of wealth powred out into the

Ier. 2.36. grave? They promise *peace* and safety (as we see how Israel boasted in their mountaines, confederacies, supplies

from

from Ægypt and Assyria, in their owne counsels and inventions) and yet all these end in shame and dis-appointment; They promise *libertie*, and yet make men slaves unto vile lusts: they promise *fitnesse for Gods service*, and nothing more apt to make men forget him or his worship: Thus all those phantasticall felicities, which men build upon the Creature, prove in the end to have beene nothing else but the banquet of a dreaming man, nothing but lyes and vanity in the conclusion. Hos.10.6. Esay 47.8,11. Iob 6.19, 20. Psal.62.9. Hos.12.13. Ier.16.19.

Lastly, They deceive us likewise in *respect of evill*. No Creatures, how-ever they may promise Immunitie and deliverance, can doe a man any good when the Lord will be pleased to send evill upon him. And yet it is not for nothing that a truth so universally confessed, should yet be repeated in the Scripture, *That silver, and gold, and corruptible things are* not a fit *price* for the soules of men. 1 Pet.1.18. Psal.49.7,8. Doubtlesse the holy men of God fore-saw a time when false Christs, and false Prophets should come into the world, which should set salvation to sale, and make merchandize of the Soules of men (as wee see at this day in popish Indulgences, and penance, and the like, no lesse ridiculous than impious superstitions.) Neither is it for nothing that *Salomon* tels us, *That riches, yea, whole Treasures doe not profit in the day of death*: a speech repeated by two Prophets after him. For surely those holy men knew how apt wealth and greatnesse is to bewitch a man with conceits of immortality, as hath beene shewed. Who were they that made a covenant with death, and were at an agreement with hell to passe from them, but the scornfull men, the rulers of the people, which had abundance of wealth and honour? Who were they that did put farre away the evill day, and in despight of the Prophets threatnings did flatter themselves in the conceit of their firme and inconcussible estate, but they who were at ease in Sion, who trusted upon the Mountaines of Samaria, who lay upon beds of Ivory, and stretched themselves upon Revel.18.13. Prov.11.4.10.2 Ezek.7.19. Zeph.1.18. Esay 28.14,15. Amo.6.1.7.

their couches. Yet we see all this was but deceit, they goe captive with the first of those that go captive, and the banket of them that stretcht themseves is removed. All earthly supports without God, are but like a stately house on the sand, without a foundation; a man shall be buried in his own pride. He that is strong shal be to seek of his strength, he that is mighty and should deliver others, shall be too weak for his own defence, he that is swift shal be amazed, and not dare to fly; if he be a bow-man at a great distance; if he be a rider, and have great advantage, he shall yet be overtaken, and hee that is couragious, and adventures to stand out, shall be fain to fly away naked at the last. Whatever hopes or refuge any creature can afford a man in these troubles, they are nothing but froth and vanitie, the Lord chalenges and derides them al. And the Prophet *Esay* gives a sound reason of it all, *The Egyptians are men and not God, and their horses are flesh and not spirit, when the Lord shall stretch out his hand, both he that helpeth, shall fall, and he that is holpen shall fall down, and they all shall faile together.*

Am. 3 2. 14 16.

Amos 9. 2. 5.
Obad. vers. 3. 9.
Esay 57. 13.
Ier. 2 28.
Deut. 32 37. 42.
Ier. 11. 12.
Esay 10 3, 4.
Ezek. 22. 14.
Ier. 4 30.
Esay 31. 3.

Before we proceed to the last thing proposed; here is a question to be answered. If the Creatures be so ful of *Vexation*, it should seeme that it is unprofitable, and by consequence unlawfull either to labour, or to pray for them. Which yet is plainly contrary to Christs direction, Give us our daily bread, and contrary to the practice of the Saints, who use to call for the fatnesse of the earth, and dew of heaven, peace of walls, and prosperity of Palaces upon those whom they blesse.

To which I answer. That which is evill by accident, doth not prejudice that which is good in it selfe, and by Gods ordination. Now the *Vexation* which hath beene spoken of, is not an effect flowing naturally out of the condition of the Creature, but ariseth meerely *by accident*, upon the reason of its separation from God, who at first did appoint his owne blessed Communion to goe along with his Creatures. Now things which are good in them

themſelves, but accidentally evill may juſtly bee the object of our prayers and endevours; And ſo on the other-ſide, many things there are which in themſelves alone are evill, yet by the providence and diſpoſition of God they have a good iſſue, they worke together for the beſt to them that love God. It was good for *David* that hee had beene afflicted; yet wee may not lawfully pray for ſuch evils on our ſelves or others, upon preſumption of Gods goodneſſe to turne them to the beſt. Who doubts that the calamities of the Church doe at this time ſtirre up the hearts of men to ſeeke the Lord and his face, and to walke humbly and fearefully before him? yet that man ſhould bee a curſe and prodigy in the eyes of God and men, who ſhould ſtill pray for the calamities of Sion, and to ſee the ſtones of Jeruſalem ſtill in the duſt. Death is in it ſelfe an evill thing (for the Apoſtle calls it *an enemy*, 1 Cor. 15.) yet by the infinite power and mercy of God, who delights to bring good out of evill, and beauty out of aſhes, it hath not onely the ſting taken away, but is made an entrance into Gods owne preſence, with reference unto which benefit, the Apoſtle deſireth *to be diſſolved and to bee with Chriſt*, Phil. 1. 23. Now notwithſtanding this goodneſſe which death by accident brings along with it, yet being in it ſelfe a *Deſtructive thing*, we may lawfully in the deſires of our ſoule ſhrinke from it and decline it. Example whereof wee have in the death of CHRIST himſelfe, which was of all as the moſt bitter, ſo the moſt pretious; and yet by reaſon of that bitterneſſe which was in it, he prayes againſt it, preſenting unto his Father the deſires of his Soule for that life which he came to lay downe: as his obedience to his Father, and love to his Church made him moſt willingly embrace death, ſo his love to the integrity of his humane nature, and feare of ſo heavy preſſures as he was to feele, made him as ſeriouſly to decline it. And though the Apoſtle did moſt earneſtly deſire to be with Chriſt, yet

he did in the same desire decline the common rode thither through the darke passages of death, 2 Cor. 5. 4. Vnlawfull indeed it is for any man to pray universally against death, because that were to withstand the Statutes of God, Heb. 9. 27. but against any particular danger wee may; as *Ezechiah* did 1 King. 20. 1, 2. reserving still a generall submission to the will and decrees of God. For we are bound in such a case to use all good meanes, and to pray for Gods blessing upon them, which amounts to a prayer against the danger it selfe. So then, by the Rule of contraries, though the Creatures bee full of vanitie and vexation, yet this must not swallow up the apprehension of that goodnesse which God hath put into them, nor put off the desires of men from seeking them of God in those just prayers which hee hath prescribed, and in those lawfull endevours which hee hath commanded and allowed.

The third thing proposed was the consideration of that *Vse* which wee should make of this vexation of the Creature. And first, the consideration thereof mingled with faith in the heart must needs worke humiliation in the spirit of a man, upon the sight of those sinnes which have so much defaced the good Creatures of God. Sinne was the first thing that did pester the earth with thornes, Gen. 3. 17, 18. and hath fill'd all the Creation with vanity and bondage. Sinne is the ulcer of the soule; touch a wound with the softest Lawne, and there will smart arise; so though the Creatures be never so harmelesse, yet as soone as they come to the heart of a man, there is so much sinne and corruption there, as must needs beget paine to the soule. The palate, prepossest with a bitter humour, findes its owne distemper in the sweetest meate it tastes; so the soule, having the ground of bitternesse in it self, finds the same affection in every thing that comes neere it. Death it selfe, though it be none of Gods works, but the shame and deformity of the Creature, yet with-

out

but ſinne it hath no ſting in it, 1 Cor. 15. 55. how much leſſe ſting, think we, have thoſe things which were made for the comforts of mans life, if ſinne were not the Serpent that did lurke under them all? Doeſt thou then in thy ſwifteſt careere of earthly delights, when thou art poſting in the wayes of thy heart, and in the ſight of thine eyes, feele a curbe privily galling thy conſcience, a ſecret damp ſeizing upon thy ſoule, and affrighting it with diſmall ſuſpicions and trembling preoccupations of attending judgements, ſee a hand againſt the wall writing bitter things againſt thee? Doſt thou in all thy lawfull Callings finde much ſweat of brow, much toyle of braine, much plunging of thoughts, much care of heart in compaſſing thy juſt and lawfull intendments? Doe not loſe the opportunitie of that good which all this may ſuggeſt unto thee, take advantage to fiſh in that troubled water. Certainely there is ſome *Ionah* that hath rayſed this ſtorme, there is ſome ſinne or other that hath cauſed all this trouble to thy ſoule. Doe not repine at Gods providence, nor quarrell with the dumbe creatures, but let thine indignation reflect upon thine owne heart; and as ever thou hopeſt to have the ſweat of thy brow abated, or the care of thy heart remitted, or the curſe of the Creature removed, caſt thy ſelfe downe before God, throw out thy ſinne, awake thy Saviour with the cry of thy repentance, and all the ſtormes will bee ſuddenly calmed. Certainely the more power any man hath over the corruption of his nature, the leſſe power hath the ſting of any Creature over his heart. Though thou haſt but a dinner of herbes with a quiet conſcience, reconciled unto God, thou doeſt therein finde more ſweetneſſe than in a fatted Oxe with the contentions of a troubled heart. Whenever therefore we finde this Thorne in the Creature, we ſhould throw our ſelves downe before God, and in ſome ſuch manner as this bewaile the ſinne of our heart, which is the roote of that Thorne. Lord, thou art a God

of peace and beauty, and what ever comes from thee must needs originally have peace and beauty in it. The Earth was a Paradise when thou didst first bestow it upon me, but my sinne hath turned it into a Desert, and curs'd all the increase thereof with Thornes. The honour which thou gavest me was a glorious attribute, a sparkle of thine owne fire, a beame of thine owne light, an impresse of thine owne Image, a character of thine owne power; but my sinne hath put a Thorne into mine honour; my greedinesse when I looke upward to get higher, and my giddinesse when I looke downeward for feare of falling, never leaves my heart without anguish and vexation. The pleasure which thou allowest me to enjoy is full of sweet refreshment, but my sinne hath put a Thorne into this likewise; my excesse and sensualitie hath so choaked thy Word, so stifled all seeds of nobleness in my minde, so like a Canker overgrowne all my pretious time, stolne away all opportunities of grace, melted and wasted all my strength, that now my refreshments are become my diseases. The Riches, which thou gavest me, as they come from thee, are soveraigne blessings, wherewith I might abundantly have glorified thy Name, and served thy Church, and supplyed thy Saints, and made the eyes that saw mee to blesse mee, and the eares that heard mee to beare witnesse to mee, wherewith I might have covered the naked backe, and cured the bleeding wounds, and filled the hungry bowels, and satisfied the fainting desires of mine owne Saviour in his distressed members: but my sinne hath put in so many Thornes of pride, hardnesse of heart, uncompassionatenesse, endlesse cares, securitie and resolutions of sinne, and the like, as are ready to pierce mee thorow with many sorrowes. The Calling wherein thou hast placed mee is honest and profitable to men, wherein I might spend my time in glorifying thy Name, in obedience to thy will, in attendance on thy blessings; but my sinne hath brought

brought ſo much ignorance and inapprehenſion upon my underſtanding, ſo much weakneſſe upon my body, ſo much intricateneſſe upon my employments, ſo much ruſt and ſluggiſhneſſe upon my faculties, ſo much earthly-mindedneſſe upon my heart, as that I am not able without much diſcomfort to goe on in my Calling. All thy Creatures are of themſelves full of honour and beautie, the beames and glimpſes of thine owne glory; but our ſin hath ſtained the beauty of thine owne handy-worke, ſo that now thy wrath is as well revealed from Heaven as thy glory, wee now ſee in them the prints as well of thy terrours as of thy goodneſſe. And now, Lord, I doe in humbleneſſe of heart truely abhorre my ſelfe, and abominate thoſe curſed ſinnes, which have not onely defiled mine owne nature and perſon, but have ſpread deformitie and confuſion upon all thoſe Creatures, in which thine owne wiſedome and power had planted ſo great a beauty, and ſo ſweet an order. After ſome ſuch manner as this ought the conſideration of the thornyneſſe of the Creature to humble us in the ſight of thoſe ſins which are the roots thereof.

Secondly, the conſideration hereof ſhould make us wiſe to prevent thoſe cares which the Creatures are ſo apt to beget in the heart: thoſe I meane which are branches of the Vexation of the Creature. There is a twofold *Care*, *Regular* and *Irregular*. Care is then Regular, Firſt, when it hath a *Right end*, ſuch as is both ſuteable with, and ſubordinate to our maine end, the Kingdome of God and his righteouſneſſe. Secondly, when the *meanes* of procuring that end are *right*; for wee may not doe evill to effect Good. Recovery was a lawfull end which *Ahaziah* did propoſe, but to enquire of *Baalzebub* was a meanes which did poiſon the whole buſineſſe: nay, Saint *Auguſtine* is reſolute, that if it were poſſible by an officious lye to compaſſe the redemption of the whole world, yet ſo weighty and univerſall a good muſt rather be

Aug. *de Mendac. ad conſent. lib.*

bee let fall than brought about by the ſmalleſt evill. Thirdly, when the *manner of it is good*, and that is, firſt, when the Care is *moderate*, Phil.4.5,6. Secondly, when it is with *ſubmiſſion to the will and wiſedome of God*; when wee can with comfort of heart, and with much confidence of a happy iſſue recommend every thing that concernes us to his providence and diſpoſall, can bee content to have our humours maſtered, and conceits captivated to his obedience, when wee can with *David* reſolve not to torment our hearts with needles and endles projects, but to rowle our ſelves upon Gods protection. 2 Sa.15.25,26. *If I ſhall finde favour in his eyes, he will bring mee againe, and ſhew me both the Arke and his habitation; But if he ſay thus unto me, I have no delight in thee, let him doe to mee as ſeemeth good unto him.* Such was the reſolution of *Eli*, 1 Sam.3.18. *It is the Lord, let him doe what it ſeemeth him good.* Such the ſubmiſſion of the diſciples of Cæſarea, when they could not perſwade *Paul* to ſtay from Jeruſalem, Act.21.12,14. *the will of the Lord bee done.* Cleane contrary to that wicked reſolution of the King of Iſrael in the famine, 2 King.6.33. *This evill is of the Lord, what ſhould I waite for the Lord any longer?* Now in this reſpect care is not a vexation but a duty; he is worſe than an Infidell that provides not for his owne. 1 Tim.5.8. Our Saviour himſelfe had a bag in his family, and *Salomon* ſends fooliſh and improvident men unto the ſmalleſt Creatures to learne this care, Prov.6.8.

That Care then which is a branch of this *Vexation* is not *σπουδὴ* but *μέριμνα*, *a cutting dividing, diſtracting care*, againſt which wee ought the rather to ſtrive, not onely becauſe it is ſo apt to riſe from the Creature coupling in with the corruption of mans heart, but alſo becauſe of its owne evill qualitie, it being both *Superfluous and ſinfull*. Firſt, *Irregular cares are ſuperfluous*, and improper to the ends which we direct them upon, and that not to our maine end onely, Happineſſe; which men toyling to diſcover in the Creature where it is not, doe inſteed thereof finde

finde nothing but trouble and vexation; but even to those lower ends which the Creatures are proper and suteable unto. For *unto us* properly belongs the *Industry*, but *unto God the Care*, unto us the labour and use of meanes, but unto God the blessing and successe of all. Though *Paul* plant and *Apollo* water, it is God onely that can give the increase; he must be trusted with the events of all our industry. *Peter* never began to sinke till he began to doubt; that was the fruit of his carking and unbeliefe. Which of you by taking thought can add one cubit to his stature, saith Christ; our cares can never bring to passe our smalleſt desires; because I say the care of events was ever Gods prerogative and belonged wholly to his providence. Upon him we must cast our care, upon him we must unlode our burdens, and he will sustaine us. Wee are all of *one family*, of the household of God and of faith; now wee know children are not to lay up for parents, but parents for children. If we should see a childe carke and toyle for his living, wee should presently conclude that hee was left to the wide world, and had no father to provide for him; and that is our Saviours argument, *take no thought, for your heavenly Father knoweth you have need of these things.* Let us therefore learne to cast our selves upon God. First, *In faith*, depending upon the *truth of his promises*, *Hee hath said I will not faile thee nor forsake thee*; and upon the *All-sufficiency of his Power*; *Our God whom wee serve is able to deliver us.* This was that which comforted *David* in that bitter distresse, when Ziglag was burnt by the Amalekites, his Wives taken captive and himselfe ready to bee stoned by the people, *Hee incouraged himself in the Lord his God.* This was that which delivered *Asa* from the huge hoste of the Lubims and Ethiopians, *because hee rested on God*; and all which afterward hee got by his diffidence and carnall projects, was to purchase to himselfe perpetuall warres. That which grieved the Lord with his people in the Wilder-

1 Cor. 3. 6.

Matth. 14. 29.

Luk. 12. 25.

1 Pet. 5. 7.

Psal. 55. 22.

Eph. 2. 19.

Gal. 6. 10.

Matt. 6. 32.

Heb. 13. 5.

Dan. 3. 17.

1 Sam. 30. 6.

2 Chro. 14. 11, 12.

2 Chro. 16. 9.

Numb. 14. 11.

Wildernesse was their distrust of his power and protection, *Can hee spread a table in the Wildernesse? Can hee give bread also and flesh for his people?* And indeed as *Caines* despaire, so in some proportion, any fainting under temptation, any discontent with our estate, proceeds from this, that wee measure God by our selves, that wee conceive of his power onely by those issues and wayes of escape which wee are by our owne wisedomes able to fore-cast, and when wee are so straitned that wee can see no way to turne, there wee give over trusting God, as if our sinnes were greater than could be forgiven, or our afflictions than could be removed. It is therefore a notable meanes of establishing the heart in all estates, to have the eye of Faith fixed upon the power of God, to consider that his thoughts and contrivances are as much above ours, as Heaven is above the Earth; And therefore to resolve with *Iehosaphat*, that when wee know not what to doe, yet we will have our eyes upon him still. Sonne of Man, saith the Lord to *Ezekiel*, Can these dead bones live? and hee answered, *O Lord God thou knowest*. Thy thoughts are above our thoughts; and where things are to us impossible, they are easie unto thee. Secondly, by *Prayer*. This is a maine remedy against carefull thoughts. When the Apostle had exhorted the Philippians, that their Moderation, that is, their Equanimitie and calmenesse of minde in regard of outward things, should bee knowne unto all men, hee presseth it with this excellent reason, *The Lord is at hand*, hee is ever at home in his owne family, he is *neere* to see the wants, and to heare the cries of all that come unto him; therefore saith hee, *Bee carefull for nothing, but in every thing by prayer and supplication with thanksgiving* (thanksgiving for what you have, and prayer for what you want) *let your requests bee made knowne unto God*, and hee shall furnish you with peace in all estates. A notable example of which promise wee have in *Hannah* the Mother of *Samuel*; In the bitternesse

Psal.78.19,20. Psal.106.24. Gen.4.13.

Ezek.37.11. Esay 49.24,25.

Hab.3.3,18. Zech 4.6,10. Esay 55.8,12. Hos 11.9. 2 Chr. 20.6, 12. Ezek.37.3.

Mar.10.26,27.

WR

Phil.4.5,6,7.

1 Sa.1.7.18,18.

bitternesse of her soule she wept, and did not eat, (namely of the Sacrifices, which were to be eaten with rejoycing) then she prayed, and vowed a vow unto the Lord, and having cast her cares upon him, she then went her way, and did eat, and her countenance was no more sad. *Ezekiel* in his sicknesse chattered like a Swallow, and mourned like a Dove, but after his prayer he sung songs of deliverance to the stringed instruments. *Habakuk* before his prayer trembled, but after his prayer he triumphed in the midst of death. *David* full of heavinesse, and of groanings in his prayer, but after as full of comfort against all his enemies.

1 Chron. 29. 9. Deut. 12. 18. Deut. 28. 47. Mal. 2. 13. Esay 38. 14. 20. Hab. 3. 2, 16, 18, 19. Psal. 6. 6, 7.

Secondly, as Irregular Cares are needlesse and superfluous, so they are *sinfull too*. First, in regard of their *object*, they are *worldly cares*, the Cares of the men of this world: therein we declare our selves to walke in conformitie to the Gentiles, as if we had no better foundation of quietnesse and contentment, than the Heathen which know not GOD. And this is CHRIST's argument, after all these things doe *the Gentiles seek*. We are taken out of the world, we have not received the spirit of the world, and therefore we must not bee conformable unto the world, nor bring forth the fruits of a worldly spirit, but walke as men that are set apart, as a particular people, and that have heavenly promises, and the Grace of GOD to establish our hearts. *Illi terrena sapiant qui promissa cœlestia non habent*, It is seemely for those alone, who have no other portion but in this life, to fix their thoughts and cares here. Secondly, they are sinfull in regard of their *Causes*, and they are principally two: First, *Inordinate lust or coveting*, the running of the heart after covetousnesse: Secondly, *Distrust of Gods providence*, for those desires which spring from lust can never have faith to secure the heart in the expectation of them. Lastly, they are sinfull in their *Effects*. First, they are *murthering cares*, they worke sadnesse, suspicious, uncomfortablenesse, and

Eph. 4. 17. Matth. 6. 32. & 7. Iohn 15. 19. 1 Cor. 2. 12. Rom. 12. 2. Psal. 4. 3. Titus 2. 14. 1 Pet. 2. 9. *Cyprian.* Iames 4. 3. 2 Cor. 7. 10.

Matth. 13. 22. and at last death. Secondly, they are *Choaking cares*, they take off the heart from the Word, and thereby make it unfruitfull. Thirdly, they are *Adulterous cares*, they steale away the heart from God, and set a man at enmity against him. In all which respects wee ought to arme our selves against them.

Iames 4. 4.

Which that wee may the better doe, wee will in the last place propose two sorts of directions: First, *How to make the Creature no vexing Creature.* Secondly, *How to use it as a vexing Creature:* for the former. First, *pray for conveniencie*, for that which is suteable to thy minde, I meane not to the lusts, but to the abilities of thy minde. Labour ever to sute thy occasions to thy parts, and thy supplyes to thy occasions. If a ship out of greedinesse be over-loaden with gold, it will be in danger of sinking, notwithstanding the capacitie of the sides be not a quarter filled; on the other side fill it to the brimme with feathers, and it will still tosse up and downe for want of due ballasting: so is it in the lives of men, some have such greedie desires, that they thinke they can runne through all sorts of businesse, and so never leave loading themselves, till their heart sinke and be swallowed up with worldly sorrow and securitie in sinne: others set their affections on such trivial things, that though they should have the fill of all their desires, their mindes would still be as floating and unsetled as before. Resolve therefore to doe with thy selfe, as men with their ships: There may a Tempest arise, when thou must bee constrained to throw out all thy wares into the Sea; such were the times of the Apostles and after bloudy persecutions, when men were put to forsake Father, Mother, Wife, Children, nay to have the ship it selfe broken to peeces that the Marriner within might escape upon the ruines. But besides this, in the calmest and securest times of the Church, these two things thou must ever looke to, if thou tender thine owne tranquillity: First, *fill not thy selfe onely with light*

things. Such are all the things of this world in themſelves, beſides the roome and cumberſomeneſſe of them (as light things take up ever the moſt roome) they ſtill leave the ſoule floating and unſetled. Doe therefore as wiſe Mariners, have ſtrong and ſubſtantiall ballaſting in the bottom, faith in GODS promiſes, love and feare of his name, a foundation of good workes, and then what ever becomes of thy other loading, thy ſhip it ſelfe ſhall bee ſafe at laſt, thou ſhalt bee ſure in the greateſt tempeſt to have thy life for a prey. Secondly, *Conſider the burden of thy Veſſell*; All ſhips are not of an equall capacity, and they muſt be fraighted, and manned, and victualed with proportion to their burden. All men have not the ſame abilities, ſome have ſuch a meaſure of grace as enables them with much wiſedome and improvement to manage ſuch an eſtate as would puffe up another with pride, ſenſualitie, ſupercilioufneſſe and forgetfulneſſe of God. Againe, ſome men are fitted to ſome kinde of employments, not to others, as ſome ſhips are for merchandize, others for warre; and in theſe varieties of ſtates every man ſhould pray for that which is moſt ſuteable to his diſpoſition and abilities, which may expoſe him to feweſt temptations, or at leaſt by which he may be moſt ſerviceable in the body of CHRIST, and bring moſt glory to his Maſter. This was the good prayer of *Agur*. Give me neither povertie nor riches, feed mee with *food convenient for mee*: this is that we all pray, Give us, *Our daily Bread*, that which is moſt proportioned to our condition, that which is fitteſt for us to have, and moſt advantageous to the ends of that Lord whom we ſerve.

Secondly, labour ever to *get* CHRIST *into thy ſhip*, he will check every tempeſt, and calme every vexation that growes upon thee. When thou ſhalt conſider that his truth, and perſon, and honour is imbarked in the ſame veſſell with thee, thou maiſt ſafely reſolve on one of theſe, either he will be my Pilot in the ſhip, or my planke in the Sea.

Sea to carry me safe to land; if I suffer in his company, and as his member, he suffers with me, and then I may triumph to be made any way conformable unto CHRIST my head. If I have CHRIST with me, there can no estate come which can be cumbersome unto me. Have I a load of misery and infirmitie inward, outward, in minde, bodie, name or estate, this takes away the vexation of all, when I consider it all comes from Christ, and it all runnes into Christ. It all comes from him as the wise disposer of his owne body, and it all runnes into him, as the compassionate sharer with his own body. It al comes from him who is the distributer of his Fathers gifts, and it all runs into him who is the partaker of his members sorrowes. If I am weake in bodie, CHRIST my head was wounded, If weake in minde, Christ my head was heavie unto death; If I suffer in my estate, Christ my Head became poore, as poore as a servant; If in my name, Christ my Head was esteemed vile, as vile as *Beelzebub*. S. *Paul* was comforted in the greatest tempest with the presence of an Angell, how much more with the Grace of CHRIST: when the Thorne was in his flesh, and the buffets of Satan about his soule, yet then was his presence a plentifull protection, my Grace is sufficient for thee, and he confesseth it elsewhere, I am able to doe all things through CHRIST that strengthens me. CHRISTS head hath sanctified any thornes, his back any furrowes, his hands any nailes, his side any speare, his heart any sorrow that can come to mine. Againe, have I a great estate, am I loaden with abundance of earthly things, this takes away all the Vexation that I have CHRIST with mee; his promise to sanctifie it, his wisedome to manage it, his glory to be by it advanced, his Word to be by it maintained, his Annointed Ones to be by it supplied, his Church to be by it repaired, in one word, his poverty to be by it relieved. For as CHRIST hath strength and compassion to take off the burden of our afflictions, so hath hee povertie too,

2 Cor. 8. 9. Phil. 2. 7.

Matth. 12. 24. Act. 27. 23.

2 Cor. 12. 7. 9.

Phil. 4. 13.

to

to eaſe that vexation which may grow from our abundance. If thou had'ſt an whole wardrobe of caſt apparell, Chriſt hath more nakedneſſe than all that can cover; if whole barnes full of corne, and cellars of wine, Chriſt hath more empty bowels than all that can fill; if all the precious drugs in a countrey, Chriſt hath more ſickneſſe than all that can cure; if the power of a mighty Prince, Chriſt hath more impriſonment, than all that can enlarge; if an whole houſe full of ſilver and gold, Chriſt hath more diſtreſſed members to be comforted, more breaches in his Church to be repaired, more enemies of his Goſpell to be oppoſed, more defenders of his faith to be ſupplied, more urgencies of his Kingdome to bee attended, than all that will ſerve for. Chriſt profeſſeth himſelfe to be ſtill hungry, naked, ſick, and in priſon, and to ſtand in need of our viſits and ſupplyes. As all the good which Chriſt hath done, is ours, by reaſon of our communion with him; ſo all the evill we ſuffer, is Chriſts, by reaſon of his compaſſion with us. The Apoſtle ſaith that we ſit together with Chriſt in heavenly places; and the ſame Apoſtle ſaith, that the ſufferings of Chriſt are made up in his members. *Nos ibi ſedemus, & ille hic laborat.* Wee are glorified in him, and hee pained in us, in all his honour we are honoured, and in all our affliction he is afflicted.

Matth. 15.

Epheſ. 2. 6. Coloſſ. 1. 24.

Auguſt. ὅπου ἁμαρτία ἐκεῖ χειμών· ὅπου παρακοὴ ἐκεῖ κλυδωνιον.

——ἐκεῖνο μὴν ὑπὸ τὸν Ἰωνᾶν εἰς τὸ πέλαγος ἐρρίφην, καὶ ἔση τὸ πλοῖον ἡμεῖς δὲ τῷ ἁμαρτίαν καὶ πονηρίαν, καὶ σώσεται πάντως ἡ πόλις, &c.

Chryſoſt. *ad pop. Antioch. hom.* 5.

Thirdly, caſt out thy *Jonah*, every ſleeping and ſecure ſinne that brings a Tempeſt upon thy ſhip, vexation to thy ſpirit. It may bee thou haſt an execrable thing, a wedge of gold, a Babyloniſh garment, a bag full of unjuſt gaine gotten by ſacrilege, diſobedience, mercileſneſſe, oppreſſion, by detaining Gods, or thy neighbours right; It may be thou haſt a *Dalilah*, a ſtrange woman in thy boſome, that brings a rot upon thine eſtate, and turnes it all into the wages of an whore; what ever thy ſickneſſe, what ever thy plague bee, as thou tendereſt the tranquillitie of thine eſtate, rouſe it up from its ſleepe by a faithfull, ſerious, and impartiall examination of thine owne heart,

and though it bee as deare to thee as thy right eye, or thy right hand, thy choyceſt pleaſure, or thy chiefeſt profit, yet caſt it out in an humble confeſſion unto God, in a heartie and willing reſtitution to men, in opening thy cloſe and contracted bowels to thoſe that never yet enjoyed comforts from them; then ſhall quietneſſe ariſe from thy ſoule, & that very gaine which thou throweſt away, is but caſt upon the waters; the Lord will provide a Whale to keepe it for thee, and will at laſt reſtore it thee whole againe.

The laſt direction which I ſhall give to remove the vexation of the Creature, is out of the Text, and that is, *To keepe it from thy Spirit*, not to ſuffer it to take up thy thoughts and inner man. They are not *negotia*, but *viatica* only, and a mans heart ought to be upon his buſineſſe, and not upon matters accidentall. If in a tempeſt men ſhould not addreſſe themſelves to their offices, to looſe the tacklings, to draw the pumpe, to ſtrike ſailes, and lighten the veſſell, but ſhould make it their ſole worke to gaze upon their commodities, who could expect that a calme ſhould drop into ſuch mens laps? Beloved, when the Creature hath raiſed a tempeſt of vexation, thinke upon your Offices; to the pumpe, to powre out thy corruptions; to the ſailes and tackling, abate thy luſts and the proviſions for them; to thy faith, to live above hope; to thy patience, It is the Lord, let him doe as ſeemeth good to him; to thy thankfulneſſe, the Lord giveth, and the Lord taketh away, Bleſſed be the Name of the Lord. If *Job* ſhould have gazed on his children, or ſubſtance, hee might have beene ſwallowed up in the ſtorme; but God was in his heart, and ſo the veſſell was ſtill ſafe. But what is it to keepe the Creature from the ſpirit? It is in the phraſe of Scripture, *Not to ſet the Heart upon riches.* Pſal. 62.10. *Apponere cor*, to carry a mans heart to the Creature, the Prophet gives a fit expreſſion of it, when hee ſaith, *That the heart doth goe after covetouſneſſe*; when a man makes all the motions of his ſoule wait upon his luſts, and

and drudgeth for them, and bringeth his heart to the edge[c] of the creature: for the world doth not wound the heart, but the heart woundeth it selfe upon the world. As it is not the rock alone that dasheth the ship, without its owne motion being first tossed by the wind and waves upon the rock; so it is a mans owne lust which vexeth his spirit, and not the things alone which he possesseth.

Nec vulnus adactis debetur gladiis, perensum est pectore ferrum. Luc.

To set the heart on the Creature denotes three things; First to pitch a mans thoughts and studies, to direct all the restlesse enquiries of his soule upon them, and the good he expects from them. This in the Scripture is expressed by [a] *Devising*, [b] *Consulting*, [c] *Thinking within ones selfe*, being tossed like a [d] *Meteor* with doubtfulnesse of minde and carefull suspence, [e] *Joyning* ones selfe, making [f] *Provision* for lusts, &c. Secondly, to care for, to employ a mans affections of love, delight, desire upon them, to set a high price on them, and over-rate them above other things. For this cause covetous men are called [g] *Idolaters*, because they preferre money, as a man doth his God, before all other things. When the women would have comforted the wife of *Phineas* with the birth of a son, after the captivity of the Arke, it is said, *she regarded it not*, The Text is, *shee did not put her heart upon it:* though a woman rejoyce when a man-child is borne, yet in comparison of the Arke shee no more regarded the joy of a sonne, than a man would doe if the Sunne should be blotted out of heaven, and a little Starre put in the roome; and therefore, though children bee the glory of their parents, yet shee professeth that there was no glory in this to have a sonne, and lose an Arke; a Starre without light, a sonne without service, a Levite borne, and no Arke to wait upon; and therefore shee did not set her heart upon it. They will not *set their heart upon us*, say the people to *David*, for thou art worth ten thousand of us; that is, they will no whit regard us in comparison of thee: so then a mans heart is set on the Creature, when he

a Mic. 2.1.
b Hab.2.10.
c Luk.12.17.18
d Luke 12. 29. μετεωρίζεσθε
e Hos.4.17.
f Rom. 13. 14.
g Ephes.5.5 Col.3.5.
1 Sam.4.20. Ioh. 16. 21.
Hos.9.11.
2 Sam.18.3.

he priseth it above other things, and declareth this estimation of his heart by these eager endevours with which hee pursueth them as his god and idoll. Thirdly, to rely upon, to put trust and affiance in the Creature: and this is imported in the Word, by which the Prophet expresseth riches, which signifieth strength of all sorts, *vires*, and *propugnaculum*, the inward strength of a man, and the outward strength of munition and fortification: therefore, saith *Salomon*, the rich mans wealth is his strong Citie, and rich men are said to Trust and Glory in their riches, examples whereof the Scripture abundantly gives in Tyre, Babylon, Ninive, Edom, Israel, *&c.*

Prov. 10. 15. Psal. 49. 6. 1 Tim. 6. 17. Ier. 9. 23.

Now a man ought not thus to *set his heart on the Creature*; first, because of the *tenderneſſe and delicacie of the spirit*, which will quickly bee bruised with any thing that lyes close upon it, and presseth it. As men weare the softest garments next their skinne, that they bee not disquieted; so should we apply the tendereſt things, the mercies and the worth of the bloud of CHRIST, the promises of grace and glory, the precepts and invitations of the Spirit unto our spirits. And now as subterraneous wind or ayre being pressed in by the earth, doth often beget concussions and earth-quakes; so the spirit of a man being swallowed up, and quite closed in earthly things, must needs beget tremblings and distractions at last to the soule. The word here which wee translate Vexation, is rendred likewise by *Contritio, a pressing, grinding, wearing away of a thing*: and by *Depastio, a feeding on a thing*, which makes some render the words thus, *All is vanitie and a feeding upon wind.* That as windie meats though they fill and swell a man up, they nourish little, but turne into crudities and diseases; so the feeding upon the Creature may puffe up the heart, but it can bring no reall satisfaction, no solid nutriment to the soule of man. The Creature upon the spirit is like a worme in wood, or a moth in a garment, it begets a rot-

rottennesse of heart, it bites asunder the threads and sinewes of the soule, and by that meanes workes an ineptitude and undisposednesse to any worthy service, and brings a decay upon the whole man; for cares will prevent age, and change the colour of the haire before the time, and make a man like a silly Dove, without any heart, as the Prophet speakes. Hos. 7. 9, 11.

Secondly, because *the strength of every man is his spirit*, *Animus cujusq; is est quisq;*. Now if the Creature seize on a mans strength, it serves him as *Dalilah* did *Sampson*, it will quickly let in the Philistines to vexe him. *Strength hath two parts* or offices, *Passive* in undergoing and withstanding evill, and *Active* in doing that which belongs to a man to doe. Now when the heart and spirit of a man is set upon any Creature, it is weakened in both these respects

First, it is *disabled from bearing or withstanding evill* We will consider it, First, *in temptations*; Secondly, *in afflictions*. First, A man who hath set his heart inordinately upon any Creature, is altogether unfit to withstand any temptation. In the Law, when a man had new married a wife, hee was not to goe to warre that yeere, but to rejoyce with his wife. One reason whereof, I suppose, was this, because when the minde is strongly set upon any one object, till the strength of that desire be abated: a man will bee utterly unfit to deale with an enemy; so is it with any lust to which a man weds himselfe, it altogether disables him to resist any enemy: after *Hannibals* army had melted themselves at Capua with sensuality and luxury, they were quite strangers to hard service and rigid discipline, when they were againe reduced unto it. Deut. 24. 5.

The reason hereof is, first, *The subtilty of Satan*, who will bee sure to proportion his temptations to the heart, and those lusts which doe there predominate, setting upon men with those perswasions wherewith hee is most

likely to seduce them; As the Grecians got in upon the Trojans with a *gift*, something which they presumed would find acceptance. The Divell dealeth as men in a siege, casts his projects, and applys his batteries to the weakest and most obnoxious place. Therefore the Apostle saith, that a man is tempted, when he is led away *of his owne lust and enticed*; the Divell will be sure to hold intelligence with a mans owne lusts, to advise and sit in councell with his owne heart, to follow the tyde and streames of a mans owne affections in the tempting of him. *Adam* tempted in knowledge, *Pharaoh* by lying [b] wonders, the Prophet by the pretence of an [c] Angels speech, *Ahab* by the consent of [d] false Prophets, the Iewes by the [e] Temple of the Lord and carnall priviledges, the heathen by pretence of [f] universality, and [g] antiquity. When *avids* heart after his adultery was set upon his own glory more than upon Gods, how to save his own name from reproach, wee see as long as that affection prevailed against him, as long as his heart was not so throughly humbled as to take the shame of his sinne to himselfe, to beare the indignation of the Lord, and accept of the reproach for his iniquitie, he was overcome with many desperate temptations; he yeelds to be himselfe a tempter of his neighbour to unseasonable pleasures, to drunkennesse and shame, to be a murtherer of his faithfull servant, to multiply the guilt, that he may shift off the shame of his sinne, and provide for his owne credit. *Peters* heart was set upon his owne life and safety more than the truth of Christ or his owne protestations; and Sathan fitting his assault to this weakenesse, prevailes against a Rock with the breath of a woman. They that *will bee rich*, saith the Apostle, who set their hearts upon their riches; whose hearts runne after their covetousnesse, *fall into temptation and a snare, into many foolish and hurtfull lusts*. Such a heart is fit for any temptation. Tempt *Achans* covetous heart to sacrilege, and hee will reach

Iam. 1. 14. *Causas corruptelarum non in illecebris, sed in cordibus habemus, & vitiositas nostra mens nostra est.* Sal. *de Gubern. Dei.*

a Gen. 3. 5.
b Exod. 7. 22.
c 1 King. 13. 18.
d 2 Chron. 18. 11.
e Ier. 7. 4.
f Act 19. 27.
g Act. 17. 19.

1 Tim. 6. 9, 10.

reach forth his hand to the accurſed thing; Tempt *Judas* his covetous heart to treaſon, and he will betray the pretious bloud of the Sonne of God, which is infinitely beyond all rate of ſilver or gold, for a few peeces of ſilver, the price of a little field; Tempt *Gehazies* covetous heart to multiply lye upon lye, and he will doe it with eaſe and greedineſſe for a few peeces of money, and change of rayment; Tempt *Sauls* covetous heart with the fatteſt of the Cattell, and he will venture on diſobedience, a ſinne worſe than witchcraft, which himſelfe had rooted out: Tempt the covetous heart of a Judge in Iſrael to doe injuſtice, and a paire of ſhoos ſhall ſpurne righteouſneſſe out of doores, and pervert judgement: Tempt the covetous heart of a great oppreſſor to bloud and violence, and he will lie in waite for the life of his neighbour: Tempt the covetous heart of a proud Phariſee or ſecure people, to ſcorne the word out of the mouth of Chriſt or his prophet, and they will eaſily yeeld to any infidelitie. The like may bee ſaid of any other luſt in its kinde. If the heart bee *ſet on Beauty*; Tempt the Sonnes of God to forſake their covenant of marrying in the Lord, the Iſraelites to the idolatry of *Baal-Peor*, *Sampſon* to forſake his vow and calling; eaſily will all this be done, if the heart have the beauty of any creature as a traitor in it to let in the temptations, and to let out the luſt. How many deſperate temptations doth beauty caſt many men upon? bribery to lay downe the price of a whore, gluttony and drunkenneſſe to inflame and ingenerate new luſts, contempt of the Word and Iudgements of God to ſmother the checkes of conſcience, frequenting of Sathans palaces, playes and ſtewes, the chappels of Hell and nurſeries of uncleanneſſe, challenges, ſtabbes, combats, bloud, to vindicate the credit and compariſons of a ſtrumpets beauty, to revenge the competition of uncleane Corrivals. Thus will men venture as deepe as Hell to fetch fire to powre into their veines, to make

Amos. 2. 6.

Prov. 1. 18, 19.

Luk. 16. 14.
Ezek. 33. 31.

their ſpirits fly, and their bloud boyle in abhorred luſt; If the heart bee *ſet on wit and pride of its owne conceits*, tempt the Libertines and Cyrenians to diſpute againſt the truth; the Greekes to deſpiſe the Goſpell, the wiſe men of the world to eſteeme the ordinance of God fooliſhneſſe of preaching, and falſe teachers to foiſt their ſtraw and ſtubble upon the foundation, *Achitophel* to comply with treaſon, *Lucian* to revile Chriſt, and deride religion; eaſily will theſe and a world the like temptations bee let into the heart, if pride of wit ſtand at the doore and turne the locke. Whence is it that men ſpend their pretious abilities in frothy ſtudies, in complements; formes and garbes of ſalute, ſatyrs, libels, abuſes, profanation of Gods Word, ſcorne of the ſimplicity and power of godlineſſe, with infinitie the like vanities, but becauſe their hearts are taken up with a fooliſh creature, and not with God and his feare? If the heart bee *ſet on Ambition*, tempt *Corah* to deſperate rebellion, *Abſalom* to unnaturall treaſon, *Balaam* to curſe the Church, *Diotrophes* to contemne the Apoſtles and their Doctrine, *Iulian* to apoſtacy, *Arrius* to hereſie, the Apoſtles themſelves to emulation and ſtrife, eaſily will one luſt let in theſe, and a thouſand more. What elſe is it that makes men to flatter profaneneſſe, to adore golden beaſts, to admire gliſtering abominations, to betray the truth of the Goſpell, to ſmother and diſſemble the ſtrictneſſe and purity of the wayes of God, to ſtrike at the ſinnes of men with the ſcabberd and not with the ſword, to worke upon the fancies of men, more than their conſciences, to palliate vice, to dawbe with untempered morter, to walke in a neutrality and adiaphoriſme betweene God and *Baal*, to make the ſoules of men and the glory of God ſubordinate to their luſts and riſings; but the vaſt and unbounded gulfe of ambition and vaine glory? The like may bee ſaid of ſeverall other luſts. But I proceede.

Se-

Secondly, a Heart ſet on any luſt is unfit to withſtand temptation, becauſe temptations are commonly *edged with Promiſes or Threatnings*. Now if a mans heart bee ſet on God, there can no promiſes bee made of any ſuch good as the heart cares for, or which might bee likely to over-poiſe and ſway to the temptation, which the heart hath not already; ſpirituall promiſes the Divell will make few, or if hee doe, ſuch a heart knoweth that evill is not the way to good; if hee make promiſes of earthly things, ſuch promiſes the heart hath already from one who can better make them. 1 Tim. 4. 8. neither can hee promiſe any thing which was not more mine before than his; for either that which hee promiſeth is convenient for mee, and ſo is Manna, foode for my nature; or elſe Inconvenient, and than it is Quailes, foode for my luſt. If the former, God hath taught mee to call it mine owne already; give us *our Bread*; and not to goe to the Divels Market to feteh it; If the other, though God ſhould ſuffer the Divell to give it, yet hee ſends a curſe into our mouths along with it. And as ſuch a heart neglects any promiſes the Divels can make, ſo is it as heedleſſe of any of his threatnings; becauſe if God be on our ſide, neither principalities, nor powers, nor things preſent, nor things to come, can ever ſeparate from him; ſtronger is hee that is with us than hee that is with the world; it is the buſineſſe of our Calling to fight againſt ſpirituall wickednesſes, and to reſiſt the Divell. But when the heart is ſet on any creature, and hath not God to reſt upon, when a man attributes his wine and oyle to his lovers and not to God; his credit, wealth, ſubſiſtency to the favours of men and not to the all-ſufficiency of God; then hath the Divell an eaſie way to winne a man to any ſinne, or withdraw him from any good, by pointing his temptations with promiſes or threatnings fitted to the things which the heart is ſet on.

Let the Devill promiſe *Balaam* honour and preferment,

ment, on which his ambitious heart was set, and he will rise early, runne and ride, and change natures with his Asse, and be more senslesse of Gods fury than the dumbe creature, that he may curse Gods owne people: let the Divell promise thirty pieces of silver to *Judas*, whose heart ranne upon covetousnesse, and there is no more scruple, the bargaine of treason is presently concluded: Let the Divell tempt *Micha's Levite* with a little better reward than the beggerly stipend which he had before, Theft and Idolatry are swallowed downe both together, and the man is easily wonne to bee a snare and seminary of spirituall uncleannesse to a whole tribe. On the other side, Let Sathan threaten *Ieroboam* with the losse of his kingdome, if he goe up to Ierusalem, and serve God in the way of his owne worship, and that is argument enough to draw him and his successors to notorious and Ægyptian idolary; and the reason was because their hearts were more set upon their owne Counsels, than upon the worship or truth of God. Let the Divell by the edicts and ministers of *Jeroboam* lay *snares in Mizpah, and spread nets upon Taber*, that is, use lawes, menacies, subtilties to keepe the people from the City of God, and to confine them to regall and state-Idolatry, presently the people tremble at the injunction of the king, and walke willingly after the Commandement. Let *Nebuchadnezzar* erect his prodigious Idol and upon paine of a fiery furnace require All to worship it, and all people, nations, and languages are presently upon their faces. Let the Divell threaten *Demas* with persecution, and presently hee forsakes the fellowship of the Apostles, and imbraceth this present world. And as it was heretofore, so is it still.

Hos.5.1.

Hos.13.1.

Dan.3.6,7.

If a mans heart bee not set on God, and taught to rest upon his providence, to answer all Satans promises with his All-sufficiency to reward us, and all his threatnings, with his All-sufficiency to protect us, how easily will promises

promiſes beguile, and threatnings deterre unſtable and earthly minds? Let the Divel tell one man, All this will I give thee, if thou wilt ſpeake in a cauſe to pervert judgement, how quickly will men create ſubtilties, and coine evaſions to rob a man and his houſe, even a man and his inheritance? Let him ſay to another, I will doe whatſoever thou ſayſt unto mee, if thou wilt diſſemble thy conſcience, divide thy heart, comply with both ſides, keepe downe the power of godlineſſe, perſecute zeale, ſet up will-worſhip and ſuperſtitions, how quickly ſhall ſuch a mans religion bee diſguiſed, and ſincerity, if it were poſſible, put to ſhame? If to another, thou ſhalt by ſuch a time purchaſe ſuch a Lordſhip, buy out ſuch a neighbour, ſwallow up ſuch a prodigall, if thou enhaunce thy rents, enlarge thy fines, ſet unreaſonable rates upon thy Farmes, how quickly will men grinde the faces of the poore, and purchaſe ungodly poſſeſſions with the blood of their Tenants? If to another, beware of laying open thy conſcience, of being too faithfull in thy Calling, too ſcrupulous in thy office, leſt thou purchaſe the diſ-favour of the World, leſt the times cloud over thee, and frowne upon thee, leſt thou bee ſcourged with perſecuted names, and make thy ſelfe obnoxious to ſpies and cenſures, how will men bee ready to ſtart backe, to ſhrinke from their wonted forwardneſſe, to abate their former zeale, to couple in with, and connive at the corruptions of the age; in one Word to tremble when *Ephraim* ſpeakes, and not to tremble when God ſpeakes? So hard is it when the heart is wedded to earthly things, and they are gotten into a mans boſome, to beare the aſſaults of any temptation.

Laſtly, this comes from the juſt and ſecret wrath of God, giving men over to the deceitfulneſſe of ſinne, and to the hardneſſe of their owne hearts, to beleeve the lies and allurements of Sathan, becauſe they rejected the counſell of God, and the love of his truth before. In the 2 Theſſ. 2. 11.

influences

influences of the Sunne we may obſerve, that the deeper they worke, the ſtronger they worke; the beames nearer the Center meeting in a ſharper point doe conſolidate and harden the very Element; ſo the Creatures by the juſtice of God, when they meet in a mans Center, reach as farre as his heart, doe there mightily worke to the deceiving and hardning of it: the eye, nor any other outward ſence, can finde no more in the Creature, than is reall there; it is the heart which miſ-conceives things, and attributes that Diety and worth to them, which the ſenſes could not diſcover. If men then could keepe theſe things from their ſpirits, they ſhould ever conceive of them according to their owne narrow being, and ſo keepe their hearts from that hardneſſe which the Creatures, deſtitute of Gods bleſſing, doe there beget, and ſo worke in the ſoule a diſpoſition ſutable to Satans temptations.

Mark.10 22. Secondly, *a Heart ſet upon any luſt* is unfit likewiſe to beare any *affliction*. The Young man whoſe heart was upon his riches, could not endure to heare of ſelling all, and entring upon a poore and perſecuted profeſſion. Firſt, *Luſts* are *choice and dainty*, they make the heart very delicate, and nice of any aſſaults. Secondly, they are

Epheſ.2.3. *very wilfull*, and ſet upon their owne ends, therefore they are expreſſed by the name of concupiſcence, and θελήματα τῆς σαρκὸς, *The wils of the fleſh*; and the wilfulneſſe is the ground of impatiency. Thirdly, they are *naturall*, and move ſtrongly to their owne point; they are a Body, and our very members; no marvell then if they be ſenſible of

Col.2.11,3,5. paine from afflictions, which are *contrary unto nature*.

Heb.12.11. The ſtronger the water runnes, the more will it roare and foame upon any oppoſition; luſt is like a furious beaſt, enrag'd with the affliction, the chaine that binds it.

Rom.8.6. Fourthly, *Luſts are very wiſe* after the fleſhly and ſenſuall manner, and worldly wiſedome is impatient of any ſtoppage or prevention of any affliction that cruſheth and diſappoints

disappoints it. Therefore the Apostle doth herein principally note the opposition betweene heavenly and carnall wisdome, that the one is meeke, peaceable, and gentle; the other devillish and full of strife. Fifthly, *Lusts are* a *proud*, especially those that arise from abundance of the Creature, and pride being set upon by any affliction makes the heart breake forth into b impatience, debates, and stoutnesse against God; a proud heart grows harder by afflictions, as Metals or Clay, after they have passed thorow the furnace. It is said of c *Pharaoh* that he did not set his heart to the Judgements of God, but exalted himselfe against his people; Pride grew stronger by affliction. Besides, d pride in earthly things swallowes up the very expectation of Afflictions, and therefore must needs leave the heart unprepared against them. Sixthly, *Lusts are rooted in* e *selfe-love*; and therefore when Christ will have a man forsake his lusts, hee directs him to f deny himselfe. Now the very essence of Afflictions are to bee grievous and diverse to a mans selfe: Seventhly, *Lusts are* g *contentious* armed things, and their h enmitie is against God, and therefore utterly unfit to i accept of the punishment of sinne, and to k beare the indignation of the Lord, or to submit unto any afflictions. Eighthly, *Lusts* l *resist the truth*, set up themselves against the Word, and thereby utterly disable men to beare Afflictions; for the m Word sanctifies and lightens all Afflictions; the Word shewes Gods n moderation and o intention in them, an p issue out of them, the q benefits which will come from them, the r supplies of strength and abilities to beare them, the s promises of a more abundant and exceeding weight of glory, in comparison whereof they are as nothing. Lastly, if we could conceive some Afflictions not contrary to lust, yet afflictions are ever *contrary to the*

am.3.13.17.

a Ezek. 28.5. Psal.10.4. Obad.vers.3. Esay 10. 12. Ier.22.21. and 43.2. Hos.13.6.

b Malac.3. 13, 14. Nehem.9. 29. Ier.13.17.

c Exod. 7. 23. and 9.17.

d Psal.10.6. Ier.22.13. Ezek.28.2.

e 2 Tim.3.2.

f Matth.16.24.

g Iam.4.1.4.

l Pet.2.11.

h Rom.8.7.

i Levit.26. 41.

k Mic.7.9.

l 2 Tim.3.8. Ier. 22. 21. Zech.7.9,12. Luke 16.14, Acts 7.51.

2 Cor.10.35.

m Psal.119.92. 114,143,165.

n Ier.30.11. Esay 63.13. Esay 28.27,28. Psal.78.38.

o Heb.12 6. 10, 11. Esay 10.12. p 1 Cor.10.13. Zec.1.16. Esay 64.7, 12. Hab.3.17,19. Prov. 10.3. Ier.17.8. q Psal.119.71. Hebr.12.11. r 2 Cor.12.9. Phil.1.29. Phil.4 12,13. 1 Cor. 10.13. s 2 Cor.4.17. Esay 61.7. & 54.8.

provisions

t Rom. 13. 14.

provisions of lust, to the materials, and instruments of lusts, such as are health, pleasure, riches, honours, &c. And in all these respects an Heart set upon lust is weakned and disabled to beare afflictions.

u Deut. 6. 5.

Secondly, when the Heart is set upon the Creature, it is utterly disabled, in regard of its *active strength*, made unfit to doe any dutie with that u strength as GOD requires. First, because *Bonum fit ex causâ integrâ*: A good dutie must proceed from an entire Cause, from the *whole heart*. Now, x *lust divides the Heart*, and makes it y unstedfast, and unfaithfull unto God. There is a two-fold unstedfastnesse, one in degrees, another in objects; the former proceeds from the remainders of corruption, and therefore is found in some measure in the best of us; the other from the predominancy of lust which over-swayes the heart unto evill. Good motions and resolutions in evill hearts, are like violent impressions upon a stone, though it move upwards for a while, yet nature will at last prevaile, and make z it returne to its owne motion. Secondly, an Heart set on lusts, moves to *no ends but its a owne*, and selfe-ends defile an action, though otherwise never so specious; turnes b zeale it selfe and obedience into murder, hinders c all faith in us, and acceptance with God, nullifies all other ends, swallowes up GODS glory, and the good of others, as the leane Kine did the fat: as a Wenne in the body robs and consumes the part adjoyning, so doe selfe-ends the right end. Thirdly, the Heart is a fountaine and *principle*, and principles are ever *one and uniforme*; out of the same fountaine cannot come bitter water and sweet; and therefore the Apostle speakes of some, that they are double-minded men, that have an heart and an heart, yet the truth is, that is but with reference to their pretences; for the heart really and totally lookes but one way. Every man is spiritually a married person, and he can be joyned but to one; Christ and an Idoll (as every lust is) cannot

x Hos. 10. 2. Iames 1. 8.

y Psal. 78. 37.

z Act. 7. 39. Ier. 11. 10.

a Phil. 2. 21. Esay 56. 11. Ezek. 34 2.

b 2 King. 9. 7. 10. 10. 16. Hos. 1. 4.

c Ioh. 5. 44.

Iames 3. 12.

Iames 1 8.

Rom 7. 3. 4.

Matth. 6. 24.

consist

conſiſt; he will have a chaſte Spouſe, he will have all our deſires and affections ſubject unto him; if the Heart cannot count him altogether lovely, and all things elſe but dung in compariſon of him, he will refuſe the match, and with-hold his conſent. Epheſ. 5. 27. Pſal. 45. 10. Matth. 10. 37. Cant. 5. 10. 16. Phil. 3 8.

Let us ſee in ſome few particulars what impotency unto any good the Creatures bring upon the hearts of men. To *pray* requires an hungry ſpirit, an heart convinced of its own emptineſſe, a deſire of intimate communion with God; but now the Creature drawes the heart and all the deſires thereof to it ſelfe, as an ill ſpleene doth the nouriſhment in the body. Luſt makes men pray amiſſe, fixeth the deſires only on its own proviſions, makes a man unwilling to be carried any way towards heaven but his own. The young man prayed unto Chriſt to ſhew him the way to eternall life; but when Chriſt told him that his riches, his covetouſneſſe, his boſome-luſt ſtood between him and ſalvation, his prayer was turned into ſorrow, repentance and apoſtaſie. Iames 4. 3. Marke 10. 21. 22.

Meditation requires a ſequeſtration of the thoughts, a minde unmixt with other cares, a ſincere and uncorrupted relliſh of the Word; now when the heart is prepoſſeſt with luſt, and taken up with other treaſure, it is as impoſſible to be weaned from it, as for an hungry Eagle (a Creature of the ſharpeſt ſight to fix upon, and of the ſharpeſt appetite to deſire its object) to forbeare the body on which it would prey; as unable to conceive aright of the pretiouſneſſe and power of the Word, as a feaveriſh palate, to taſte the proper ſweetneſſe of the meat it eats. Matth. 6. 21. Matth. 24. 28.

In *Hearing* the Word, the heart can never accept Gods Commands, till it be firſt empty; a man cannot receive the richeſt gift that is, with an hand that was full before. Now thornes, which are the cares of the World, filling the earth, muſt needs choake the ſeede of the Word. The Phariſees and Lawyers rejected the counſell Luke 7. 29. 30.

ſell of GOD againſt themſelves, becauſe their pride would not let them yeeld to ſuch a baptiſme, or to ſuch a doctrine as requires emptineſſe, confeſſion of ſinnes, juſtifying of GOD, and condemning of themſelves (for theſe were the purpoſes of *Iohns* Baptiſme, and of the preaching of repentance.) That man comes but to be rejected, who makes love to one who hath fixed her heart and affection alreadie. A man muſt come to GODS Word as to a Phyſitian, *a meere patient* without reſervations, or exceptions; he muſt ſet his corruptions, as an open marke for the Word to ſhoot at, hee muſt not come with capitulations and proviſoes, but lay downe the body of ſinne before God, to have every earthly member hewed off. Till a man come with ſuch a reſolution, as to bee willing to part from all naughtineſſe, hee will never receive the ingrafted Word with meekneſſe, and an honeſt heart; a man will never follow CHRIST in the wayes of his Word, till firſt hee have learned to deny himſelfe, and his owne luſts. Nay, if a man ſhould binde his devotion to his heart *with Vowes*, yet a *Dalilah* in his boſome, a luſt in his ſpirit, would eaſily nullifie the ſtrongeſt vowes. The Jewes made a ſerious and ſolemne proteſtation to *Jeremie*, that they would obey the voyce of the LORD, in that which they deſired him to enquire of GOD about, whether it were good or evill; and yet when they found the meſſage croſſe their owne luſts and reſervations, their reſolutions are turned into rebellions, their pride quickly breakes a-ſunder their vow; and they tell the Prophet to his face, that hee dealt falſly betweene God and them; a refuge which they were well acquainted with before. Some when their conſcience awakens, and begins to diſquiet them, make vowes to bind themſelves unto better obedience, and formes of godlineſſe; but as *Sampſon* was bound in vaine with any cords, ſo long as his haire grew into its length; ſo in vaine doth any man binde himſelfe with vowes, ſo long as hee nouriſheth

Matth. 9. 12, 13.

Iames 1. 21.

Ierem. 42. 56.

Ierem. 43. 2.

Ierem. 5. 12.
Ierem. 17. 15.
2 Chro. 36. 16.

riſheth his luſts within; a vow in the hand of a fleſhly luſt will be but like the chains and fetters of that fierce lunatick, very eaſily broken aſunder. This is not the right way. Firſt, labour with the heart, cleanſe out thy corruptions, purge thy life, as the Prophet did the waters, with ſeaſoning and rectifying the fountain: It is one thing to give eaſe from a preſent pain, another thing to root out the diſeaſe it ſelfe. If the chinkes in a ſhip bee unſtopt, it is in vain to labour at the pumpe; ſo long as there is a conſtant in-let, the water can never be exhauſted; ſo is it in theſe formall reſolutions and vowes, they may eaſe the preſent pain, let out a little water, reſtrain from ſome particular acts, but ſo long as the heart is unpurged, luſt will returne and predominate. In a word, whereas in the Service of God there are two main things required, faith to begin, and courage or patience to goe through, luſt hinders both theſe. How can ye beleeve ſince ye ſeek for glory one from another? *Joh.* 5.44. when perſecution aroſe becauſe of the Word, the Temporary was preſently offended, *Matth.* 13.21.

Luke 8.29.

Thirdly, and laſtly, in one word. A man ought not to ſet his heart on the Creature, becauſe of the *Nobleneſſe of the heart.* To ſet the heart on the Creature is to ſet a diamond in lead: None are ſo mad to keepe their Jewels in a cellar, and their coales in a cloſet; and yet ſuch is the prophaneneſſe of wicked men to keep God in their lips only, and Mammon in their hearts, to make the earth their treaſure, and heaven but as an acceſſory and appendix to that. And now as *Samuel* ſpake unto *Saul*, ſet not thine heart upon thine Aſſes, for the deſire of Iſrael is upon thee; Why ſhould a Kings heart be ſet upon Aſſes? So may I ſay, why ſhould Chriſtians hearts be ſet upon earthly things, ſince they have the deſires of all fleſh to fix upon?

1 Sam. 9 20.

I will conclude with one word upon the laſt particular, How to uſe the Creature as Thornes, or as vexing things. Firſt, Let not the Bramble be King, Let not earthly things

Iudg. 9.14,15.

beare rule over thy affections; fire will riſe out of them, which will conſume thy Cedars, emaſculate all the powers of thy Soule. Let grace ſit in the throne, and earthly things bee ſubordinate to the wiſedome and rule of Gods Spirit in thy heart. They are excellent ſervants, but pernicious maſters. Secondly, Bee armed when thou toucheſt, or medleſt with them: Armed againſt the Luſts and againſt the Temptations that ariſe from them. Get faith to place thine heart upon better promiſes; enter not upon them without prayer unto God, that ſince thou art going amongſt ſnares, hee would carry thee through with wiſedome and faithfulneſſe, and teach thee how to uſe them as his bleſſings, and as inſtruments of his glory. Make a covenant with thine heart, as *Iob* with his eyes, have a jealouſie and ſuſpicion of thine evill heart, leſt it be ſurpriz'd, and bewitched with ſinfull affections. Thirdly, touch them gently, doe not hug, love, dote upon the Creature, nor graſpe it with adulterous embraces; the love of money is a root of miſchiefe, and is enmity againſt GOD. Fourthly, uſe them for hedges and fences, to relieve the Saints; to make friends of unrighteous Mammon, to defend the Church of CHRIST, but by no meanes have them *In* thy field, but onely *About* it; mingle it not with thy Corne, leſt it choake and ſtifle all. And laſtly, uſe them as *Gideon*, for weapons of juſt revenge againſt the enemies of GODS Church, to vindicate his truth and glorie, and then by being wiſe, and faithfull in a little, thou ſhalt at laſt be made ruler over much, and enter into thy Maſters Ioy.

Nec meliores ſervi, nec domini deteriores.

2 Sam. 23. 6, 7.

1 Tim. 6. 10.
Iam. 4. 4.
1 Ioh. 2. 15.

Iudg. 8. 16.

FINIS.

THE SINFULNESSE OF SINNE.

Considered in the { *State*, *Guilt*, *Power*, and *Pollution* thereof.

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THE SINFULNESSE OF SINNE.

ROM. 7.9.

For I was alive without the Law once: but when the Commandement came, Sinne revived, and I died.

WEE have ſeene in the former Treatiſe, that man can find no Happineſſe in the *Creature*: I will in the next place ſhew, That he can find no happineſſe in himſelfe, It is neither about him, nor within him: In the *Creature* nothing but *vanity* and *vexation*, in *Himſelfe* nothing but *Sinne* and *Death*. The Apoſtle in theſe words ſets forth three things: Firſt, The ſtate of Sinne, *Sinne revived*. Secondly, the Guilt of Sinne, *I died*, or found my ſelfe to be a condemned man in the ſtate of perdition. Thirdly, the evidence and conviction of both, *When the Commandement came*, which words imply a conviction, and that from the Spirit. Firſt, a conviction; for

they inferre a concluſion extremely contradictory to the concluſions in which Saint *Paul* formerly reſted (which is the forme of a conviction.) Saint *Pauls* former concluſion was, *I was alive*; but *when the commandement came*, the concluſion was extremely contrary, *I Died*. Secondly, It was a ſpirituall conviction. For Saint *Paul* was never literally without the Law, but the veile till this time was before his eyes, he is now made to underſtand the Law in its native ſenſe and compaſſe; the Law is ſpirituall, v. 14. and he is enabled to diſcerne it ſpiritually. Abſurd is the Doctrine of the a *Socinians* and ſome others, *That unregenerate men by a meere naturall perception, without any divine ſuperinfuſ'd light* (they are the words of b *Epiſcopius*, and they are wicked words) *may underſtand the* c *whole Law*, even all things requiſite unto faith and godlines. Fooliſhly confounding, and impiouſly deriding the ſpirituall and divine ſenſe of holy Scriptures with the grammaticall conſtruction. Againſt this we ſhall need uſe no other argument, than a plaine Syllogiſme compounded out of the words of Scripture, *Darkneſſe doth not comprehend light*, Ioh. 1. 5. *Unregenerate men are Darkneſſe*, Ephes. 5. 8. 4, 17, 18. Act. 26. 18. 2 Pet. 2. 9. yea, *Held under the power of darkneſſe*, Col. 1. 13. and *the word of God is light*, Pſal. 119. 105. 2 Cor. 4. 4. therefore *unregenerate man cannot underſtand the word in that ſpirituall compaſſe which it carries*. There is ſuch an *aſymmetry* and diſproportion between our underſtanding, and the brightnes of the Word, that the Saints themſelves have praied for more ſpirituall light, and *underſtanding* to conceive it. That *knowledge* which a man *ought* to have (for there is a *knowledge* which is not ſuch as it *ought* to be) doth paſſe *knowledge*, even all the ſtrength of meere naturall reaſon to attaine unto, peculiar to the ſheepe of Chriſt. Naturall men have their principles vitiated, their faculties bound that they cannot underſtand ſpirituall things til God have as it were implanted a new underſtanding in them, framed

Elenchus eſt Syllogiſmus cum contradictione concluſionis. Ariſt.

1 Cor. 2. 14.

a *Vid.* Iacob. Portum. *contra* Oſtorod. *capit.*

b *Sine lumine ſupernaturali potentiæ ſuperinfuſo* Epiſcop. *diſput.* 3.

c Armin. *in Rom.* 7. *pag.* 843. Remonſtr. *De c'ar. fidei, cap.* 1. *ſect* 14. *Exam. Cenſur. c.* 1. *fol.* 33. 37.

a Pſal. 119. 18. 27, 73, 125. 169. Phil. 3, 10.

b 1 Cor. 8. 2.

c Epheſ. 3. 9.

d Ioh. 10. 14.

e 2 Cor. 3. 14.

f 1 C r. 2. 14. Ier. 6. 10.

g 1 Ioh. 5. 20.

framed the heart to attend, and ſet it at liberty to ſee the glory of God with open face. Though the veile doe not keepe out Grammaticall conſtruction, yet it blindeth the heart againſt the ſpirituall light and beauty of the Word. We ſee even in common Sciences where the concluſions are ſuteable to our owne innate and implanted notions, yet he that can diſtinctly conſtrue, and make Grammar of a principle in *Euclide*, may be ignorant of the Mathematicall ſenſe, and uſe of it: much more may a man in divine truths bee *Spiritually* ignorant even where in ſome reſpect he may be ſayd to *know*. For the [k] Scriptures pronounce men ignorant of thoſe things which they ſee and know. In divine doctrine obedience is the Ground of knowledge and Holineſſe the beſt qualification to underſtand the Scriptures. *If any man will doe the will of God, hee ſhall know of the doctrine whether it bee of God. The meeke will hee teach his way, and reveale his ſecret to them that feare him, to babes, to thoſe that conforme not themſelves to this evill world.*

To underſtand then the words, we muſt note, firſt, that there is an oppoſition between πρὶν & ὁτε ἦλθεν τὸ ἐντολὴ, thoſe two Clauſes in the Text, *Once*, and *when the Commandement came*. It is the conceit of [m] ſome, that the latter as well as the former is meant of a ſtate of unregeneration; and that S. *Paul* all this Chapter over ſpeaketh in the perſon of an unregenerate man; not intending at all to ſhew the ſinfulneſſe and adherency of corruption to the holieſt men, but the neceſſity of righteouſneſſe by Chriſt, without the which, though a man may, when once the Commandement comes and is fully revealed, *will good, have ſinne*; in ſinning doe that which he would

b Act. 16. 14. 2 Cor. 3. 17, 18. Luk. 24. 45.

k Hoſ. 7. 9. Eſay. 42. 25. *l* Iohn 7. 17. Pſal. 25. 9, 14. Rom. 12. 2. Mat. 11. 25. *Ante omnia opus eſt Dei timore ad ipſum converti, ut ejus voluntatem cognoſcamus. In tantum non vident in quantum huic ſeculo vivunt.* Aug. *de Doctr. Chriſti. l. 2. c. 5. Deus nos adjuvat & ut Sciamus, & Amemus. epiſt.* 143. *Non doctrina extrinſecus inſonante, ſed interna, occulta, mirabili, ineffabili poteſtate operatur Deus in cordibus hominum & Veras Revelationes & bonas voluntates. de Grat. Chriſti. c.* 24. And elſewhere he recants his opinion. *Quod, ut mendicato Evangelio confidentiſſimè, noſtrum eſſet proprium & ex nobis. Ad* Prosper. & Hilar. *lib. 1. cap. 3. Sententias Arnis. Tolet. vid. Arnis. tenſor. c. 11. fol.* 129.

not, conſent unto and delight in the Law, feele a warre in his members, mourne and cry out under the ſenſe of his owne wretchednesse; yet for all this he is ſtill an unregenerate man: an opinion tending directly to the honour of Pelagianiſme, and advancement of nature, which made Saint *Auſtin* in that ingenuous and noble worke of his Retractations to recant it, and in all his writings against the Pelagians (in which, as in other polemicall workes, where the vigilancy of an enemy, and feare of advantages makes him more circumſpect how he ſpeaks; his expoſitions of Scripture are uſually more literall and ſolid, than where he allowes himſelfe the ſcope of his owne conceits) He ſtill underſtands thoſe paſſages, of the complaints of a regenerate man againſt his inherent concupiſcence. We are therefore to reſolve that the oppoſition ſtands thus; *Once* in my ſtate of unregeneration, *I was without the law*, that is, without the ſpirituall ſenſe of the Law, but when the Lord began to reveale his mercy to me in my converſion, then he gave me an eye to underſtand it in its native and proper compaſſe. The Apoſtle was never quite without the law, (being an *Hebrew*, and *bred up at the feet of Gamaliel*) therefore the difference between being without the Law, and the comming of the Law, muſt be only *in modo exhibendi*; before he had it in the letter, but after it came in its owne ſpirituall ſhape. And there is ſome emphaſis in the word *came*, denoting a vitall, moving, penetrative power, which the Law had by the ſpirit of life, and which before it had not as it was a *Dead letter*.

Contr. Iul. lib. 6. cap. 13. & cont. 2. Epiſt. Pelag. lib. 1. cap. 8, 9 10, 11.

Phil. 3. 5. Act 22. 3. 2 Tim. 1. 3.

Secondly, we muſt note the oppoſition between the two eſtates of Saint *Paul*. In the firſt he was *Alive*; and that in two reſpects: Alive in his *performances*, able as he conceiv'd to performe the *righteouſneſſe of the Law without blame*, Phil. 3. 6. Alive in his *Preſumptions*, miſperſuaſions, ſelfe-juſtifications, conceits of righteouſneſſe, and ſalvation, Act. 26. 9. Phil. 3. 7. In the ſecond eſtate *Sinne revived*,

revived, I found that that was but a ſopor, a benumdneſſe, which was in my apprehenſion a death of ſinne: and *I died*, had experience of the falſeneſſe and miſeries of my preſumptions. The life of ſinne and the life of a ſinner are like the ballances of a paire of ſcoles, when one goes up the other muſt fall down, when ſinne lives, the man muſt die; man and ſinne are like *Mezentius* his couples, they are never both alive together.

Many excellent points, and of great conſequence to the ſpirits of men would riſe out of theſe words thus unfolded: as Firſt, that a man may have the Law in the Church wherein he lives in the *letter* of it, and yet bee without the Law in the *power* and *ſpirit* of it by ignorance, miſconſtructions, falſe gloſſes, and perverſe wreſtings: as a covetous man may have the poſſeſſions of money; and yet be without the uſe and comforts of it. 2 Cor. 3. 6. 2 Pet. 3. 16. Matth. 5. 21, 22, 27, 28, 31, 32, 33, 38.

Which ſhould teach us to beware of Ignorance; It makes the things which we have unuſefull to us. If any man have the Law indeed he will labour, Firſt, to have more acquaintance with it, and with God by it. The more the Saints know of God and his will, the neerer communion they doe deſire to have with him. Wee ſee this heavenly affection in *Iacob*, Gen. 32. 26, 29. Gen. 49. 18. in *Moſes*, Ex. 33. 12. 18. in *David*, Pſal. 119. 18. 125. *in the Spouſe*, Cant. 1. 2. in *Manoah*, Iud. 13. 17. in *Paul*, 2 Cor. 5. 2. Phil. 3. 13, 14. As the Queene of Sheba when ſhee had heard of the glory of *Salomon* was not content till ſhe came and ſaw it; or as *Abſalom* being reſtored from baniſhment, and taſting ſome of his Fathers love, was impatient til he might ſee his face; ſo the Saints, having ſomething of Gods will and mercy revealed to them, are very importunate to enjoy more. Secondly, to be more conformable unto it, to iudge and meaſure himſelfe the oftner by it, Pſal. 119. 11. The Law is utterly in vaine,

1 King. 10. 7.

2 Sam. 14. 32.

Ier. 8. 8. Hoſ. 8. 2. Rom. 2. 13. 17.

vaine, no dignity, no benefit nor priviledge to a people by it, if it be not obeyed. Thirdly, to love and praiſe God for his goodneſſe in it. Ioh. 14. 21.

Secondly, ignorance of the true meaning of the Law, and reſting upon falſe grounds doth naturally beget theſe two things. *Firſt*, blind zeale, much active and in appearance unblameable devotion. As it did here, and elſewhere in Saint *Paul*, Phil. 3. 6. Act. 22. 3. in the *honourable women*, Act. 13. 50. in the *Phariſees*, Mat. 23. 15. in falſe *brethren*, Col. 2. 23. in the *Iewes that ſubmitted not themſelves to the righteouſneſſe of God*, Rom. 10. 3, 3. In the Papiſts in their contentions for trash, rigorous obſervation of their owne traditions, out-ſides, and ſuperinducements upon the precious foundation. *Secondly*, ſtrong miſ-perſuaſions and ſelfe-juſtifications; *dependances* upon our works, and rigid endeavors for ſalvation at the laſt. Hoſ. 12. 8. Eſai. 48. 1, 2. 58. 2, 3. Am. 5. 18, 21, 25. Mic. 3. 11, 12. Zech. 7. 3, 4, 5, 6. Hoſ. 8. 2, 3. Luk. 18. 11, 12. unregenerate men are often ſecure men, making principles and premiſes of their owne to build the concluſions of their Salvation upon. But beware of it. It is a deſperate hazard to put eternity upon an adventure, to truſt in God upon other termes than himſelfe hath propoſed to be truſted in, to lay claime to mercy without any writings, or ſeales, or witneſſes, or parents, or acquittance from ſinne, to have the evidences of Hell, and yet the preſumptions of Heaven, to be weary of one ſabboth here, and yet preſume upon the expectation of an eternity which ſhal be nothing elſe but Sabboth. In the Civill Law, *Teſtes domeſtici*, Houſhold witneſſes (who might in reaſon be preſumed parties) are invalid. Surely in matters of Salvation if a man have no witneſſe but his owne ſpirit, miſinform'd by wrong rules, ſeduced by the ſubtilties of Satan, and the deceite of his owne wicked heart, carried away with the courſe of the world, and the common prejudices and preſumptions of fooliſh men

De arbitrio ſenſuſui deum penſitant. Tertul. *cont.* Mar. l. 2. c. 2.

Iudicia domeſtica. Ier. *Αποδειξις ἐξ οἰκοθεν χρίσις.* Clem. *Alex.* *Οἱ οἰκοθεν λογισμοί.* Greg. Nazian. *Orat.* 1.

men, they will all faile him when it ſhall bee too late; God will meaſure men by his owne *line, and righteouſneſſe by his owne plummet*, and then *ſhall the Haile ſweepe away the refuge of lyes, and waters over-flow the hiding place of thoſe men that made a covenant with death.* Secondly, beware of proud reſolutions, ſelfe-love, reſervations, wit, diſtinctions, evaſions to eſcape the word; theſe are but the *weapons of luſt*, but the *exaltations of a fleſhly mind*; but ſubmit to the word, *receive it with meekeneſſe*, be willing to count that ſenſe of Scripture trueſt, which moſt reſtraineth thy corrupt humours, and croſſeth the imaginations of thy fleſhly reaſon. Our owne weapons muſt be rendered up, before the ſword of the ſpirit, which is the word of God, wil be on our ſide; Love of luſts, and pride of heart can neuer conſiſt with obedience to the word. *Nehem.* 9. 16. *Ier.* 13. 17. 43. 2.

Eſai. 28. 15. 17.

Deut. 29. 19. 20.

2 Cor. 10. 4. 5.

Iam. 1. 21.

Luk. 11 21. *Quiſe dedebant arma trad derunt.* Briſſon. *de formul. lib.* 4.

Thirdly, converting and ſaving knowledge is not of our own fetching in or gathering, but it is ἄνωθεν ἐλθοῦσα, a Doctrine that *comes* unto us, and is brought by that ſacred blaſt of the Spirit which bloweth where he liſteth. We doe not firſt come and are then taught, but firſt wee are taught, and then wee come, *Ioh.* 6. 45. *Eſay* 55. 5. 65. 1. We muſt take heed of attributing to our ſelves, boaſting of our owne ſufficiencies, congruities, preparations, concurrencies, contributions unto the word in the ſaving of us; Grace muſt prevent, follow, aſſiſt us, preoperate and co-operate; Chriſt muſt be *All in All, the Author and the Finiſher of our faith*; of our ſelves we can do nothing but diſable our ſelves, reſiſt the Spirit, and pull downe whatever the word doth build up within us. Ever therefore in humility wait at the *Poole where the Spirit ſtirres*; Give that honour to Gods ordinances, as when he bids thee do no great thing, but onely waſh and be cleane, heare and beleeve, beleeve and be ſaved, not ſtoutly to caſt his Law behind thy back, but to humble thy ſelfe to walk with thy God, and to ſee his

Mic. 6. 8. 9.

name

name and power in the voyce which cryes unto thee.

Fourthly, though ſinne ſeeme dead to ſecure, civill, morall, ſuperſtitiouſly zealous men, in regard of any preſent ſence or ſting, yet all that while it is *alive* in them, and will certainely, when the booke ſhall be opened, either in the miniſtry of the word to converſion, or in the laſt judgement to condemnation, revive againe. All theſe points are very naturall to the Text, but I ſhould be too long a ſtranger to the courſe I intend, if I ſhould inſiſt on them. I returne therefore to the ſhaine purpoſe. Here is the *ſtate* of ſinne, *ſinne revived*; the *Guilt* of ſinne, *I died*; the *Conviction* of it by the ſpirit bringing the ſpirituall ſence of the *Commandement*, and writing it in the heart of a man, and ſo pulling him away from his own Concluſions.

The Doctrines then which I ſhall inſiſt on, are theſe two: Firſt, *the ſpirit by the Commandement convinceth a man to be in the ſtate of ſinne.* Secondly, *the ſpirit by the Commandement convinceth a man to be in the ſtate of death becauſe of ſinne*; To convince a man that he is in the ſtate of ſinne, is, To make a man ſo to ſet to his owne ſeale and ſerious acknowledgement to this truth, That he is a ſinner, as that withall he ſhall feele within himſelfe the quality of that eſtate, and in humility and ſelfe-abhorrency conclude againſt himſelfe all the naughtineſſe and loathſome influences which are proper to kindle and catch in his nature and perſon, by reaſon of that eſtate: and ſo not in expreſſion onely, but in experience, not in word but in truth, not out of feare but out of loathing, not out of conſtraint but moſt willingly, not out of formality but out of humility, not according to the generall voyce but out of a ſerious ſcrutiny and ſelfe-examination, load and charge himſelfe with all the noiſomeneſſe and venome, with all the dirt and garbage, with all the malignity and frowardneſſe that his nature and perſon doe abound withall, even as the waves of the

the Sea with mire and dirt; and thereupon juſtifie Almightie God, when he doth charge him with all this, yea, if he ſhould condemne him for it.

Now we are to ſhew two things. Firſt, that a meere naturall light will never thus farre convince Man. Secondly, that the Spirit by the *Commandement* doth. Some things nature is ſufficient to teach, God may be *felt* and *found out* in ſome ſenſe by thoſe that *ignorantly worſhip him.* Act. 17. 23, 27.

Nature doth convince men that they are not ſo good as they ſhould bee, the Law is written in the hearts of thoſe that know nothing of the letter of it; Idleneſſe, beaſtialitie, lying, luxury the Cretian Poet could condemne in his owne countrey-men; Drinking of healths *ad plenos calices*, by meaſure and conſtraint, was condemned by the law of an Heathen Prince, and that in his luxury. Long-haire condemned by the dictate of Nature and right reaſon, and the reaſon why ſo many men, and whole nations notwithſtanding uſe it, is given by Saint *Hierome*, *Quia à natura deciderunt, ſicut multis aliis rebus comprobatur.* And indeed as *Tertullian* ſaith of womens long-haire, that it is, *Humilitatis ſuæ ſarcina*, the burden, as it were, of their Humilitie, ſo by the warrant of that proportion which Saint *Paul* allowes, 1 *Cor.* 11. 14. 15. We may call mens long-haire *Superbiæ ſuæ ſarcinam*, nothing but a clogge of pride. Saint *Auguſtine* hath written three whole Chapters together againſt this ſinfull cuſtome of nouriſhing haire, which hee ſaith is expreſſely againſt the precept of the Apoſtle, whom to underſtand otherwiſe than the very letter founds, is to wreſt the manifeſt words of the Apoſtle unto a perverſe conſtruction. But to returne, theſe Remnants of Nature in the hearts of men are but like the blazes and glimmerings of a candle in the ſocket, there is much darkneſſe mingled with them. *Nature cannot throughly convince.*

Rom. 2. 15.

Titus 1. 12, 13.

Eſter 1. 8.

1 Cor. 11. 14.

Hieronim. *in* 1 Cor. 11. 14.

De Coron. mil. cap. 14.

De opere mon. cap. ultimis.

Aperte contra Apoſtoli Præceptum.

Manifeſta verba Apoſtoli in perverſam detorquere ſententiam.

1 Becauſe it doth not carry a man to the *Roote*, *Adams* ſinne, concupiſcence, and corrupted ſeeds of a fleſhly

fleſhly minde, reaſon, conſcience, will, &c. Meere nature will never teach a man to feele the weight and curſe of a ſinne committed above five thouſand yeares before himſelfe was borne; to feele the ſpirits of ſinne running in his bloud, and ſprouting out of his nature into his life, one uncleane thing out of another; to mourne for that filthineſſe which hee contracted in his conception; Saint *Paul* confeſſeth that this could not bee learned without the Law.

Rom.5.12.

Iob 14.4. Pſal.51.5. Rom.7.7.

2. Becauſe it doth not carry a man to the *Rule*, which is the written Law, in that mighty wideneſſe which the Prophet *David* found in it. Nature cannot looke upon ſo bright a thing, but thorow veiles and glaſſes of its owne. *Evill hateth the light*, neither commeth to the light, cannot endure a thorough ſcrutiny and ranſacking, leſt it ſhould bee reproved. When a man lookes on the Law thorow the miſt of his owne luſts, hee cannot but wreſt and torture it to his owne way. Saint *Peter* gives two reaſons of it, becauſe ſuch are Ἀμαθεῖς καὶ ἀστήρικτοι, 2 *Pet.*3.16. 1. Vnlearned men; namely, in the myſtery of Godlineſſe, have not beene taught of God what the truth is in Ieſus; till that time a man will never put off his luſts, but defend them, and rather make crooked the rule, coine diſtictions and evaſions upon the Law it ſelfe, than judge himſelfe, and give glory to God. 2. Fickle, unſtable men, men apt to be *toſſed up and downe like emptie clouds with every blaſt*, *never rooted nor grounded* in the love of the truth, *unſtedfaſt in the Covenant of God*, *that a lay not hold on it*, and are therefore altogether undiſpoſed to [b] *Continue or hold faſt the truth*. A man in his luſts is like a man in a diſeaſe, not long well in one way, but is ever given to changes and experiments, and as hee changeth, ſo doth he ever new-ſhape the Scripture, and dragge it downe to the patronage of his owne wayes. So that the Law in a wicked mans heart is like a candle in a foule lanterne, or as a ſtraight oare in troubled water,

Ioh.3.20.

Ioh.5.45. Ephes.4.20.

Ephes.3.17. 4-14. Pſal.78.37. a Eſay.56.2,6. Heb.6.18. Act.11.23. b 1 Tim.4.16. 2 Tim.3.14. Titus 1.9. Iude verſ.3. 1 Theſſ.5.21.

ter, or the shining of light thorow a colour'd glasse, wri'd and chang'd into the image of the corrupted mind wherein it lies. The Law in it selfe is [a] *Perfect*, [b] *right*, [c] *pure*, [d] *sure and faithfull*, [e] *holy, just, and spirituall*, [f] *lively and operative*; and men by nature are unlike all this, [g] *degenerate* and *crooked*, [h] *wavering and unfaithfull* [k] *deceiving, and being deceived*, [l] *unholy*, carnall and impure, [m] *fleshly minded*, [n] *dead, and reprobate to every good worke*. Such a great disproportion is there betweene *Nature* and the *Law*.

3. Because it doth not *Drive* us out of our selves for a Remedie; The sublimest Philosophy that ever was, did never teach a man to deny himselfe, but to build up his house with the old ruines, to fetch stones and materials out of the wonted quarry. [o] *Humiliation*, [p] *confusion* [q] *shame*, [r] *selfe-abhorrencie*, [s] *to bee vile in our owne eyes*, [t] *to be nothing within our selves*, to bee willing to [u] owne the vengeance of Almighty GOD, and to [x] *judge our selves*, to [y] justifie him that may condemne us, and be witnesses against our selves, are vertues knowne onely in the Booke of GOD, and which the learnedst Philosophers would have esteemed both irrationall and pusillanimous things.

4. Because *naturall* [z] judgement is so throughly distorted and infatuated, as to [a] count *evill good, and good evill, light darknesse, and darknesse light*: to [b] perswade a man that hee is in *a right way, when the end thereof will be the issues of death*; that hee is [c] *Rich and in need of nothing*, when in the meane time hee is miserable, poore, blinde and naked. [d] *Plato's* communitie, [e] *Aristotles* Vrbanitie and magnanimitie, [f] *Cicero's* blinding the eyes of the Iudges, [g] and his officious dissimulation and compliancie, the Stoicks apathie [g] and officious lyes, that

a Psal. 19.7.
o Psa 119.128.
c Ibid. v. 140.
d Ibid. v. 138.
e Psal. 19.7.
f Rom. 7.12.14.
g Psal. 119.50. Heb. 4.12.
h Eccl. 5.7. 29.
i Deut. 32.5.
k Iam. 1.8.
l 2. Tim. 3.13.
m Gen. 6.5.
n Tit. 1.15.
m Col. 2.18.
n Ro. 1.18,21.
o Iam. 4.10.
p Dan. 9.7.
q Ezra 9.6.
r Ezek. 16.63.
s Ezek. 36.31. Gen. 18.27. Iob 42.6.
t Iob 40.4. u Sam. 6.12.
u 2 Cor. 12. 11.
u Nehem 9.33.
x 1 Cor. 11.31.
y Ezra 9.13. Psal. 51.4.
z 2 Tim. 3.8.
a Tit. 1.15.
b Esay 5.20.
c Prov. 14.12.
b Rev. 3.17.
c Hos. 1,28. Prov. 21.2.
d Aristot. *polit. lib. 2. cap. 1, 2.* e *cap. 14. lib. 4.* g Quintil.

d *Eadem, lib. 3. cap. 7. Mag. moral. cap. 31. Ethic. lib. 2. cap. 8. Lib. cap. 7, 8.* e *Alcubi Quintil. de petitione compositos ad id. fructum. lib. 12. cap. 1.*

so

ſo much admired [h] ſtoutneſſe, or rather ſullenneſſe of thoſe rigid Heathen, that pulled out their owne eyes that they might bee chaſte, and killed themſelves to bee rid of evill times; nay, more, [i] the Phariſees ſtrictneſſe, the zeale and unblameableneſſe of *Paul*, the devotion of obſtinate Jewes, [k] all the ſtrength of civill, morall, formall ſhewes and expreſſions of goodneſſe, though precious in the eyes of men, yet in the eyes of GOD, *that ſeeth not as man ſeeth*, they are all but ſinfull and filthy, loſſe and dung.

Laſtly, becauſe nature in particular men never knew, nor had experience of a better eſtate, and therefore muſt needs bee ignorant of that full Image in which it was created, and unto which it ought ſtill to be conformable: As a man borne in a dungeon, is unable to conceive the ſtate of a Palace; as the Childe of a Noble-man ſtolne away, and brought up by ſome lewd begger, cannot conceive, or ſuſpect the honour of his bloud: ſo utterly unable is corrupted nature, that hath been borne in a wombe of ignorance, bred in a hell of uncleanneſſe, enthralled from the beginning to the prince of darkneſſe, to conceive, or convince a man of that moſt holy and pure condition in which he was created, the leaſt deviation wherfrom is ſinne unto him.

Now then ſince Nature cannot thus convince, the Spirit in the *Commandement* muſt. We have no *inward principles* but theſe two. We grant there is a difference to bee made betweene the Illumination and Renovation of the Spirit; men may be inlightned, and yet not ſanctified; as a falſe Starre, or an *ignis fatuus* may have light without influence or heat, yet withall it is certaine too, that it is impoſſible to know ſinne in that hatefulneſſe which *is* in it, with ſuch a knowledge as begets hatred and deteſtation of it, or to know divine things with ſuch a knowledge as is commenſurate to them, ſuch as in their ſpirituall and immediate puritie they are apt to beget, but that knowledge

[h] Tertul. *Apolog cap.* 46.

[i] Luke 18. 11, 12. Acts 26. 5. Ioſeph. *Antiq lib.* 18 *cap.* 2. *De Bello Iudaico, lib.* 1 *cap.* 4, ἐυσεβέστερον τῶν ἄλλων. *Vid.* Epiphanium *contra Hæreſ. lib.* 1. *to.* 1. *Hæreſ.* 16.

[k] Prov. 21. 27. Hag. 2. 12. Pſal. 51. 5. Gen. 6. 5. Gen. 8. 21. 1 Cor. 7. 14. Eſay 1. 4. Prov. 22. 15. Heb. 6 4.

ledge must worke admiration, delight, love, endeavours of conformitie unto so heavenly truths. No comprehension of things divine without *faith*, *Esay* 7. 17. 18. the reason why God gives men over to *strong delusions, to believe lies*, is because they did not *receive the love of the truth, that they might be saved*, 2 *Thes.* 2. 10. 11.

Sacras Scripturas libros nullus inimicus cognoscere similiter. Aug. de Mor. Eccles. l. 1. c. 25 Si voluntatem Dei nosse quisquam desiderat, fiat Amicus Deo -- Hoc si haberent non essent Haretici. Idem de Gen. contra Manichaeos, l. 1. c. 2.

Thus *conviction* then of *sin*, the Spirit worketh: *First*, by revealing the Rule. *Secondly*, by opening the condition of the state of sinne. *Thirdly*, by giving an heart experimentally and reflectively to understand all, or by shaping and framing the heart to the Word, and so mingling them both together.

The Apostle saith, that *By the commandment sin revived*. By the *life of sin* understand the *strength* of it, and that is two-fold: A strength to *condemne*, and a strength to *operate*, or worke in a man obedience to it selfe: A strength to hold a man fast, and to carry him its owne way. Sin is a body, and hath *earthly members*, *Col.* 3. 5. which are very active and vigorous; the Apostle speaketh of a *holding* property which it hath, *Rom.* 7. 6. and this strength hath the sinewes of all strength in it; It is a *Lord*, and so it hath the strength of *power* to command, and it is an *husband*, and so it hath the strength of *love*, to perswade and prevaile.

First, it is a *Lord* and Master, in which respect it hath these eyes upon us. *First*, a *Covenant*, there is a verball bargaine between lust and a sinner, *Esay* 28. 15. we make promise of *serving*, and obeying sinne, *Jer.* 2. 34. *Rom.* 6. 16. and that returneth unto us the *wages of iniquity* and *the pleasures of sinne*, after grace, *Heb.* 11. 25. Secondly, love unto it, a kind of *bountifull* and beneficiall Lord. Sinne exerciseth authority over us, and yet we account it our benefactor, *Hos.* 2. 5. 12. 13. *Jer.* 20. 12. 13. Thirdly, an easie service, the worke of sin is natural, the instruments all ready at hand, the helpers and fellow-servants many, to encrease, to encourage, to hasten, and lead

Luk. 22. 25.

on in the broad way. Fourthly, in sinne it selfe there is great strength to enforce men to its service: First, it is edg'd with malice against the soule, arm'd with weapons to fight against it, and enmitie is a great Wherstone to valour. 1 Pet. 2. 11. Secondly, it is attended with fleshly wisedome, supported with stratagems and deceits, heartned and set on by the assistance of Satan and the world, *Ephes.* 4. 22. *Heb.* 3. 13. Thirdly, it hath a judicature and regiment in the heart, it governes by a Law, it sends forth lusts and temptations like so many edicts into the soul; and when we object the Law of God against the service that is required, then as that Persian King, who could not finde out a Law to warrant the particular, which hee would have done, so ind out another, *That he might doe what he would*: so sinne when it hath no reasen to alleage, yet it hath *Selfe will*, that is, all Lawes in one, *Gen.* 49. 6 2 *Pet.* 2. 10. *Rom.* 7. 23. In one word, the strong man is furnished with a *whole Armour*. Herodotus. Luk. 11. 22.

Secondly, sinne is an *Husband*, *Rom.* 7. 1. 3. and so hath the power of love, which the Wise-man saith, *is as strong as death*, that will have no denyall when it comes. Saint *Paul* tels us, there is a *constraining power* in love, 2 *Cor.* 5. 14. Who stronger than *Sampson*, and who weaker than a woman? yet by love shee overcame him, whom all the Philistines were unable to deale with. Now as betweene a man and a strumpet, so betweene him and the heart, there are first certaine cursed dalliances and treaties by alluring temptations, the heart is *drawne away* from the sight of God and his Law, and *enticed*, and then followes the accomplishment of uncleanenesse, *Jam.* 1. 14. This in the generall is that life or strength of sinne here spoken of.

We are next to observe, that the ground of all this is the Law: *The sting of Death is sinne, and the strength of sinne is the Law*, 1 *Cor.* 15. 56. 1 *Joh.* 3. 4. from the law it is, that sinne hath both strength to condemne, and to command

command us, or *have dominion over us, Rom. 6. 14.*

Now the Law gives life or strength to sin three waies: *First*, by the *curse* and *obligation* of it, binding the soule with the guilt of sin unto the judgement of the great day. Every sinner hath the sentence past upon him already, and in part executed; *he that believeth not is condemned already, the wrath of God abideth on him.* All men come into the world with the wrath of God like a talent of lead upon their soule, and it may all bee pour'd out within one houre upon them, there is but a span between them and judgement. In which *interim*, First, the Law [a] *stops the mouth* of a sinner, [b] *Shuts him in*, and [c] *holds him fast* under the guilt of his sin. Secondly, it passeth [d] sentence upon his soul, sealing the assurance of condemnation and wrath to come. Thirdly, it beginneth even [e] to put that sentence in execution, with the [f] *spirit of bondage, and of* [g] *feare*, shaking the conscience, wounding the spirit, and scorching the heart with the pre-apprehensions of hell, making the soul see some portion of that tempest which hangeth over it, rising out of that sea of sinne which is in his life and nature (as the [h] Prophets servant did the Cloud) and so terrifying the soul with a *certain fearefull expectation of judgement*. Thus the Law strengthens sinne, by putting into it a *condemning power*.

Ioh. 3. 18. 36.

a Rom. 3. 19.
b Rom. 11. 32. Gal. 3. 23.
c Rom. 7. 6.
d Gal. 3. 10, 13. 2 Cor. 3. 7.
Mark. 16. 16. 1 Cor. 14. 25.
e Hos. 6. 5.
f Rom. 8. 15.
g 2 Tim. 1. 7.
h 1 Kin. 18. 44.
i Heb. 10. 26.

Secondly, by the *Irritation* of the Law. Sin tooke occasion saith the Apostle, by the Law, and so by *the commandment became exceeding sinfull*, Rom. 7. 8. when lust findes it selfe universally restrained, meets with death and hell at every turne, can have no subterfuge nor evasion from the rigor and inexorablenesse of the Law; then like a river that is stopt, it riseth, and fomes, and rebels against the Law of the minde, and fetcheth in all its force and opposition to rescue it selfe from that sword which hewes it in peeces. And thus the Law is said to strengthen sin, not *per se*, out of the intention of the Law, but by Accident and *Antiperistasis*, exciting and provoking that

strength which was in sinne before, though unlicensed and lesse operative. For as the presence of an enemie stirres, and call forth that malice which lay hid closely in the heart before: so the purity of the Law preaching it selfe to concupiscence in every one of those fundamentall obliquies wherein it lay before undisturbed, and way-laying the lust of the heart, that it may have no passage, doth provoke that habituall fierceneſſe and rebellion which was in it before, to lay about on all sides for its owne safety.

Thirdly, by the *conviction* and manifestation of the Law, laying open the wickednesse of sinne to the conscience. Man naturally is full of pride and self-love, apt to think well of his spirituall estate upon presumptions and principles of his owne; and though many professe to expect salvation from Christ only, yet in as much as they will be in Christ no way but their own, that themselves shall still they rest in themselves for salvation. This is that *deceit*, and *Guile of spirit*, which the Scripture mentions, which makes the way of a foole right in his owne eyes. The Philosophers tell us of a Sea, wherein by the hollownesse of the earth under it, or some whirling and attractive propertie that dwells there, ships use to be cast away in the midst of a calme; even so many mens soules drop gently, settle in the midst of their own securities and presumptions. As the fish *Polypus* changeth himself into the colour of the Rock, and then devours those that come thither for shelter: so do men shape their mid-perswasions into a forme of *Christ* and faith in him, and devour themselves. How many meet rest in pharisaicall generalities, plod on in their owne civilities, moralities, externall Justice, and unblameablenesse, accounting nothing in them to be sinne, but such grosse facts as appear to the view and reach of the world, every man in his owne heart is worse than he could wish his neighbour to see? Publicans and others, that are sinners, but in a foule, plain dresse, and all this out of ignorance

Ier. 17. 9.
Psal. 32. 5.
Arist. *Problem. sect.* 23. *qu.* 5.
Tertul. *de Anima, cap.* 52.

rance of the Law. This here was the Apostles case, when *he lived after the strictest sect of the Pharisies, sin was dead* he esteemed himselfe *blameles:* but when the *Commandement came*, discover'd its own spiritualnes, and the carnalnesse of all his performances; remov'd his curtald glosses, and presumptuous prejudices; opened the inordinatenes of naturall concupiscence, shewed how the least atome doth spot the soul, the smallest omission qualifie for hell, make the conscience see those infinite sparkles and swarms of lust that rise out of the heart, and that God is all eye to see, and all fire to consume every uncleane thing, that the smalest sins that are, require the preciousest of Christs blood to expiate and wash them out; then he began to be convinc'd that he was all this while under the *hold* of sin, that his conscience was yet under the paw of the Lyon. As the Serpent that was dead in show, was revivi'd at the fire; so sinne that seemes dead when it lyes hid under the ignorances and misperswasions of a secure heart, when either the word of God (which the Prophet calls *fire*) or the last judgement, shall open it unto the conscience, it will undoubtedly *revive* againe, and make a man finde himselfe in the mouth of Death. Thus we see, that unto the Law belongs the Conviction of sin, and that in the whole compasse of evill that is in it.

Three hatefull evils are in sin; Aberration from Gods Image, obnoxiousnesse to his wrath, and rejection from his presence. *Stains. Guilt, and misery* (which is the product or issue of the former.) Now as wee say, *Rectum est sui index & obliqui*, The law is such a rule as in measure and set forth all this evill; 't is *Holy, Just*, and *Good*, Rom 7. 12. *Holy*, fit to conforme us to the Image of God; *Just*, fit to arme us against the wrath of God; and *Good*, fit to present us unto the presence and fruition of God. According unto this blessed and complete patterne was man created; An universall rectitude in his nature, all parts in tune, all members in joynt: light and

beauty in his mind, conformitie in his will, ſubordination and ſubjection to his appetites, ſerviceablenesse in his body, peace and happineſſe in his whole being. But man, being exactly ſenſible of the excellency of his eſtate, gave an eaſie eare to that firſt temptation, which laid before him a hope and proje&t of improving it: and ſo believing Satans lye, and embracing a ſhadow, hee fell from the ſubſtance which before he had, and contracted the helliſh and horrid image of that Tempter which had thus deceived him.

Vide Georg. Zeæman. *controverſ. de Imagine Dei, c.* 4. *artic.* 4 8.

Having thus conſidered in the generall how the Law may be ſaid to quicken or *revive* ſinne, by the *obligation, irritation*, and *convi&tion* of it: We will in the next place looke into the life of thoſe particular ſpecies or rankes of ſin which the ſpirit in the *Commandement* do:h convince men of. Wherei a I ſhall inſiſt at large onely upon that ſin which is the ſubject of this whole Chapter, and (if not ſolely yet) principally aim'd at by the Apoſtle in my Text, namely, thoſe evils which lie folded up in our *originall concupiſcence.*

Here then *firſt*, the Spirit by the Law intitleth us to *Adams ſin*, as a derivation from the root to the branches; As poiſon is carried from the fountaine to the Ciſterne, as the children of traitors have their blood tainted with their Fathers treaſon, and the children of bondſlaves are under their parents condition. We were *all one in Adam, and with him*; In him *legally* in regard of the [b] ſtipulation and covenant between God and him, we were in him parties in that covenant, had intereſt in the mercy, and were liable to the curſe which belonged to the breach of that covenant; and in him *naturally*, and therfore unavoidably ſubje&t to all that bondage and burden which the *humane nature* contracted in his fall. And though there

John 3.5,6. Rom.12.5,16 17,18. 1 Cor.15.47 48,49.

[a] *Omnes in Adamo peccaverunt, quia omnes unus ille fuerunt.* Aug. *Traxit reatum homo, quia unus erat cum illo a quo traxit.* Aug. *ep.* 23.

[b] *Proſper cont. coll. c.* 18. *Genus humanum in parente primo velut in radice patruit.* Gregor. ἡμᾶς γὰρ ἐν ἐκείνῳ πάλαι ἦν, ὅτι ἐν ἐκείνῳ ὁ Ἀδὰμ. Chryſoſt. *apud* Aug. *vid.* Gerard. Voſſ. *Hiſtor. Pelag. l.* 2. *part.* 1. *cap.* 2.

bee

be risen up a c sect of men, who deny the sinne of *Adam* to be our sinne, or any way so by God accounted, and to us imputed, yet certaine it is, that before that arch-heretick *Pelagius*, and his disciple *Caelestius* did vexe the Churches, never any man denyed the guilt of *Adams* sin (and guilt is inseparable from the sin it self, being a proper passion of it) to belong to all his posteritie. This then is the first charge of the Spirit upon us, participation with *Adam* in his sinne. And in as much as that Commandement unto *Adam* was the d primitive Law, so justly required, e so easily observed, therefore exceeding great must needs be the transgression of it. Pride, Ambition, Rebellion, Infidelitie, Ingratitude, Idolatry, Concupiscence, Theft, Apostacy, unnaturall Affection, violation of covenant, and an universall renunciation of Gods mercy promised; these and the like were those wofull ingredients which compounded that sinne, in the committing whereof wee all are sharers, because *Adams* person was the fountaine of ours, and *Adams* a Will the Representative of ours.

The second charge is *touching universall corruption*; which hath in it *two* great *evils*: First, a generall *defect* of all righteousnesse and holinesse in which we were at first created; and secondly, an inherent b *Deordination*, pravitie, evill disposition, disease, propension to all mischiefe, Antipathy and aversation from all good, which the Scripture cals the c *flesh*, the d *wisdome of the flesh*, the e *body of sinne*, f *earthly members*, the g *Law of the members*, h *the works of the Devill*, i *the lusts of the Divell*, the k *Hell that sets the whole course of nature on fire*. And this is an evill, of the through malignitie whereof no man can be so sensibly and distinctly convinced, as in the evidence of that conviction to cry out against it with such strange,

c Oliverius *Institu. vid.* Iacob. Portum. c. 27. Remon. *exam. censur.* c. ap. 7 sect. 4. *Quis ante prodigiosum Coelestium reatu prævaricationis Adam omne genus Humanum negavit adstrictum?* Vincen. Lirinens. *adversus haeres.* c. 34. d *Primordialis Lex & Matrix praeceptorum Dei.* Ter. *contra Iudaeos*, c. 2. e *Possibile ac facile praeceptum.* Aug. *cont. Iul. l.* 3. c. 18. Aug. *Enchirid.* c. 45. a Aug. *Retract. l.* 1. *cap.* 13. Aquin. Andra. Orthodox. *explic. lib.* 3. b *Vitiositas, inobedientia, privatio, habitus morbidus affectus.* Aug. *de pecc. merit. & remiss. l.* 2. c. 13. *de nupt. & concupisc. l.* 2. c. 13. *Retract. l.* 2. c. 15. c σαρκὸς ἐπιθυμία, καὶ ἡδονῶν πονηρῶν. Iustin. Martyr. *Eccles. Anglic. Art.* 9. c Heb. 3. 6. d Rom. 8. 6, 7. Iam. 3. 15. e Rom. 6. 6. Eph. 4. 22. f Col. 3. 5. g Rom. 7. 23. h 1. Ioh. 3. 8. i 1 Ioh. 8. 44. Iam. 3. 6.

strong and bitter complaint [l] as Saint *Paul* doth till his [m] *understanding* bee by Christ opened to conceive the [n] *spiritualnesse*, [o] *penetration*, and [p] *compasse* of that holy Law, which measureth the [q] very bottome of every action, and condemneth alwell the [r] originals as the acts of sinne. And hence it is that [s] many men pleade for this sinne, as only an evill of *nature* rather troublesome than *sinfull*. That concupiscence was not *contracted* by nature *de novo* in the fall, but that it is *annexed* to nature by the Law of Creation, that it belongeth to the constitution and condition of a sensitive Creature, and that the bridle of *originall* an *supernaturall righteousnesse* being remov'd, the rebellion of the fleshly against the spirituall, that is, as these men most ignorantly affirme, of the sensuall against the reasonable part which was by that before suspended, did discover it selfe. It will not be therefore amisse to open unto you what it is to be in the *state of originall sinne*, and what evils they are which the *Commandement* doth so discover in that sinne, as thereby to make a man feele the burden of his owne nature, smell the filthe and stench of his owne bosome, and so (as the Prophet speakes) *abhorre himselfe*, and never open his mouth any more, either proudly to justifie himselfe, or foolishly to charge God; but to admire and adore that mercy which is placed to save, and that power which is able to cure so leprous and unclean a thing.

First, consider the *universality* of this sinne, and that manifold. Universalitie of *Times*: *from Adam to Moses*, even when the Law of Creation was much defaced, and they that sinned did not sinne after the similitude of *Adam*, against the cleare revelation of Gods pure and holy will. For that I take to be the meaning of the Apostle in those words, *Untill the Law sinne was in the world, but sinne is not imputed where there is no Law.* Though the Law seemed quite extinct betweene *Adam* and

Moses,

l Rom. 7. 24. 2 Cor. 12. 8.
m Luk. 24. 25
n Rom. 7. 14
Joh. 4. 24.
o Heb. 4. 12.
p Psal. 119. 96.
q Luk. 10. 27.
r Lux etiam originis delictorum, i. concupiscentias & vetustates in minus quam facta condemnat. Tertul. de pudicit. c. 6.
s Pighius controvers 1. Soto. de natura & gratia, l. 1. c. 3. Andrad. orthodox. explic. l. 3. p. 217. Perer. in Gen. l. 5. de stat. Innocent. diff. 1. de excel. q. 4. num. 164. Bel. de gratia primi hominis. c. 5. Corvin. contr. Molin. c. 8. sect. 1. quam sententiam non fundamento ejecit Stapletonus in Deus Author peccati statua ut de justific. l. 2. c. 7. & Joh. Driedo Hamsticam esse dicit. de gratia & l. Arbitrio.

t Rom. 5. 13. 14. 20. 21. u Rom. 2. 12. 14.

Moses in the wicked of the world, and with it sinne, because sinne hath no strength where there is no Law; though men had not any such legible characters of Gods will in their nature, as *Adam* had at first, and therefore did not sinne after the similitude of his prevarication; yet *even from Adam to Moses* did sinne *reigne over all them*, even the sinne of *Adam*, and that lust which that sinne contracted. And if sinne reigned from *Adam* to *Moses*, in that time of ignorance, when the *law of not lusting* was quite extinct out of the mindes of men, much more from *Moses* after; for the Law entered by *Moses* that sin might abound, that is, That the concupiscence which reigned without conviction before, during the ignorance of the originall implanted Law, might by the new edition and publication of that Law be knowne to be *sinfull*, and thereby become more exceeding sinfull to those who should be thus convinced of it: that so the exceeding sinfulnesse of sinne might serve both the sooner to compell men to come to Christ, and the grace of Christ might thereby appeare to bee more exceeding gracious: for the Law was revived, and promulgated anew meerely with relation to Christ and the Gospell: and therefore the Apostle saith, *It was added and ordained by Angels in the Hand of a Mediator*, or by the ministerie of a Mediator. Where there are three reasons to shew Gods Evangelicall purpose in the publication of the Law anew. First, it was not published alone, but as an Addicament, with relation to the Evangelicall promise, which was before made. Secondly, the service of Angels or Messengers; which shewes, that in the Law God did send from heaven a new to instruct men, and therein to take care of them, and prepare them for salvation; for *Angells ministred* for this purpose, *that men might be heirs of salvation*. Thirdly the ministry of a Mediator, namely, *Moses*, who was Mediator in the Law, with reference whereunto Christ is called *Mediator of a better Covenant*, and was faithfull

Rom. 7. 7.

Rom. 7. 13.

Gal 3. 19. *Vtrasq; כיר nota ministerium Legati.* Tarnou *exercit biblio. pag. 83. edit. 2.*

Heb. 1. 14.

Deut. 5. 5.

Heb. 8. 6.

faithfull as *Moses*. Now where there is a Mediator appointed, therein God declares his purpose to enter a new into a treaty with men, and to bring them to termes of agreement and reconciliation with him. Men were rebels against God, held under the sentence of death and vengeance; they are in darknesse, know not whither they goe, are well pleased with their owne estate, give no heed to any that would call them out. For this reason, because God is willing to pull men out of the fire, he sends first *Moses* armed with thunder, and brightnesse, which cannot be endured (for the shining of *Moses* his face, which the people could not abide, denotes the exceeding puritie and brightnes of the Law, which no sinner is able with peace to look on) and he shews them whither they are hastning, namely to eternall death, and like the Angell that met *Balaam* in a narrow roome shuts them in, that either they must turne backe againe, or else be destroyed: and in this fright, and anguish, Christ *the mediator of a better covenant* presents himselfe, as a Sanctuary and refuge from the condemnation of the Law.

Heb. 8. 6.

Exod. 34. 30. 2. Cor. 3. 7.

Deut 5. 25. Heb. 2. 1 5. Rom. 8. 15. Heb. 12. 18. 20

Secondly, there is *universalitie of men*, and in men *universalitie* of *parts*; All men, and every part of man shut up under the guilt and power of this sin. Both these the Apostle proves at large, *Iewes, Gentiles, all under sin, none righteous, no not one, all gone out of the way, altogether become unprofitable, none that doth good, no not one: Every mouth must be stopped, all the world must be guilty before God, all have sinned and come short, or are destitute of his glory. God hath concluded all in unbeliefe*, the Scripture *hath shut up all under sin*; this shewes the universality of persons. The Apostle adds, *Their throat is an open sepulcher, with their tongues they have used deceit, the poison of asps is under their lips, their mouth full of cursing and bitternes, their feet swift to shed blood, destruction and unhappines are in their wayes, and the way of peace they have not knowne, there is no fear of God before their eyes*, these particulars

Rom. 3. 9. 19. 23.

Rom. 11. 32. Gal. 3. 22.

Gen. 6. 5. 8. 21

ticulars are enough to make up an Induction, and so to inferre an universalitie of *parts*. Every purpose, desire, *imagination*, incompleat and inchoate notion, every figment, so the word properly signifies (with reference whereunto the Apostle, as I conceive, cals sin, *The creature of the heart*; and our Saviour, the *issue of the heart*) *is evill, only evill, continually evill*. Originall sinne is an entire body, an *old man* (which word noteth not the impotency or defects, but the maturitie, wisedome, cunning, covetousnesse, full growth of that sinne in us) and in this man, every member is earthly, sensuall, and devilish. As there is chaffe about every corne in a field, saltnesse in every drop of the sea, bitternesse in every branch of wormwood, so is there sinne in every facultie of man. First looke into the *minde*: you shall finde it *full of vanitie*, wasting and wearying it self in childish, impertinent, unprofitable notions. *Full of ignorance and darknesse*, no man *knoweth*, nay no man hath so much *knowledge* as to *enquire or seeke after God* in that way where he will be found; nay more, when God breakes in upon the minde by some notable testimony from his Creatures, Iudgements, or providence, yet they like it not, they hold it downe, they reduce themselves backe againe to foolish hearts, to reprobate and undiscerning minds, as naturally as hot water returnes to its former coldnesse. *Full of Curiositie, Rash, unprofitable enquiries, foolish and unlearned questions, prophane babblings, strife of words*, perverse disputes, all the fruits of corrupt and rotten mindes. *Full of pride* and *contradiction* against the *Truth*, *oppositions of science*, that is, setting up of philosophy and vaine deceit, imaginations, thoughts, fleshly reasonings against the spirit and truth which is in Iesus. *Full of domesticall principles*, fleshly wisdome, humane inventions, contrivances, super-inducements upon the precious foundation of rules and methods of its owne to serve God, and come to happinesse. *Full of inconstancy and roving*, swarmes of emp-

Amama *Antibarisi biblio. l.* 2 *p.* 395.
Heb. 4 13.
Mark. 7. 21.
Col. 2. 11, 3, 5, 9.
Licet facultates non fuerunt peccato ipsum abolita, determinatio tamen earum ad obiecta spiritualia fuit protinus extincta.
Zanch. *de Imag. Dei, c.* 7.
Eph. 4. 17.
Rom. 1. 28.
Rom. 3 11.
Theophilus *ad* Autol. *l.* 1.
Rom. 1. 18, 21 22, 28.
1 Tim. 6. 4, 5.
2 Tim. 2. 16, 23.
1 Tim. 6. 20.
2 Cor. 10. 5.
Eph. 4. 21.
Rom. 8. 7
1 Cor. 1. 23
1 Cor. 3. 12, 19
Col. 2. 23
Iames 1. 8

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ty and foolish thoughts, slipperinesse, and unstableness in all good motions.

Eph. 4. 19. 1 Tim. 4. 2. Secondly, looke into the *Conscience*, you shall finde it *full of insensiblenesse*, the Apostle saith of the Gentiles, That they were past feeling, and the Apostates in the latter times, that they *had their consciences seared with a hot iron*, which things though they be spoken of an habituall, and acquir'd hardnesse, which growes upon men by a custome of sinne, yet wee are to note that it is originall in the Conscience at first, and doth not so much come unto it, as grow out of it. As that branch, which at first shooting out is flexible and tender, growes at last even by its owne disposition into a hard and stubborne bough, as those parts of the naile next the flesh which are at first softer than the rest, yet doe of themselves grow to that hardnesse which is in the rest; so the consciences of children have the seeds of that insensibilitie in them, which makes them at last deafe to every charme, and secure against all the thunder that is threatned against them. Tit. 1. 15. Heb 9. 14. *Full of impuritie*, and disobedience, dead, rotten, unsavoury works. *Full of false* and absurd *excusations*, and accusations, fearing where there is no cause of feare, and acquitting where there is great cause of feare, as Saint *Paul* here did.

Jer. 17 9 Jer. 8 5. Looke into the *Heart*, and you shall finde a very Hell of uncleanesse. Full of deepe and unsearchable deceit and wickednesse; full of hardnesse: no sinnes, no judgements, no mercies, no allurements, no hopes, no feares, no promises, no instructions able to startle, to awaken, to melt, or shape it to a better image, without the immediate omnipotency of that God which melts the mountaines, and *turnes stones into sonnes of Abraham*. Rom 2 4. Esay 57. 11. Nehem. 9. 25. 26, 28, 30. *Full of Impenitency, not led by the very patience and long-suffering of God*, not allured by the *invitations* and intreaties of God to returne to him, not perswaded by the fruitlesnesse and emptinesse of all sinfull lusts to forsake them.

Full

Full of folly, it is bound up, sticks fast in our hearts, as in a child, and therefore in children folly is made more wise and sober folly, (as I may so speak) till the heart be changed into a sober disposition. *Fooles for madnesse* and old age, *madnesse about the hearts of men, while they live*, till all the creatures in the world are not able to quench *Fire of hell*. *damnation*. All before charged upon them, and how they thus despise the precious promises, and break his commandements, his word, *full of all pollution*, all this comes from the evil heart, wherein all sins are framed in secret intents, desires, purposes, lusts, and from whence it springs forth into the life, the flames of whoredom, out into drunkenness, and into every excesse of riot, in adulteries, murthers, rioting, blasphemies, and every wicked word and worke. Under the name of the greatest, the world looke into the *mill*, and you shall finde it. First, *full of Disabilitie* unto any good, it cannot be taken, nor be subject unto the law of God. But there may be weakenesse where yet there is a good will and affection, as before here. It is Secondly, *full of loathing and abhorring*, it cannot endure to heare or see any thing that is good, that it be in the backe, and turnes away the shoulder from it. But these may be particular cases, for loathing of things out of season in temper, and not out of antipathie: a man may loath the sight of a rare dish of meat, and yet at another time he loves. But the will doth not so: it loves, and sometimes love: But Thirdly, it is *full of enmity* against that which is good, it looks upon it as a bad thing, and so it a *scorns* it, and it looks on it as an adverse thing, and so it sets up resolutions to *withstand* it, it looks upon it as unprofitable thing, and so *slights* and neglects it. But enmity is seldome so rooted, but that it may be overcome, and reconciliation wrought: but here the heart will never be reconciled. Fourthly, it is *full of* [illegible] which the devil devised sinne (as I may so speake) which cannot be broken. One country may expell another, but

Prov. 22. 15.
1 Cor. 3. 19.
Ier. 8. 9.
Rom. 1. 21.
Eccles. 9. 3.
Heb. 3. 13.
Psal. 49. 11.
Psal. 78. 19. 20. 22.
Mat. 15. 19.
Heb. 4. 12.
Iames 3. 6.
Ier. 6. 20.
Rom. 8. 7.
Ier. 2. 27.
Nehem. 9. 29.
Mal. 1. 13.
Zech 7. 11.
Liberum Arbitrii posse quantum ad justitiam, non quantum ad quælibet. Vid. Aug. *cont.* 2. Ep. Pelag. *lib.* 1. *cap.* 3. Prosp. *sent.* 2. *ex* Aug. *Enchir. c.* 29. 31.
a Psal. 106. 24.
Luke 16. 14.
Exod. 5. 2.
b Mat. 23. 37.
Act. 7. 39. 51.
Act. 13. 46.
Luk. 7. 30.
Luk. 19. 14.
c Mal. 3. 14.
d Gal. 5. 17.
Ier. 2. 25.
Esa. 30. 15, 16
Ier. 6. 17. and 7. 27.
Ier. 44. 16. 17.

but it can never reconcile it. The flesh will never give over the combate, nor forbeare its owne contumacy and resolutions to perfit in evill.

Looke into the *memorie*, and you shall finde it very unfaithfull to retaine good, very tenacious to hold any evill. It is like a *leaking vessell*, lets out all that is pure, and retaines nothing but mud and dregges. The Lord made great promises to the people of Israel, to bring them into the Holy Land, began to fulfill them, in wonders, in terrible wonders, in mercies, in multitudes of mercies (and nothing so fit to make impressions on the memory as promises, miracles and multiplied deliverances) and yet as if they meant to contend with God, which should be the greatest, the wonder of his goodnesse, or the wonder of their unthankfulnesse, all this was not long a wearing out, for it is said, They did *soon forget it all*. Look into the whole man, and you shall finde him *full of perturbation and disorder*. A man cannot trust any member hee hath alone, without *Iobs* covenant, without *Davids bridle* to keepe it in. If thou hast occasion to use thine eye, take heed unto it, It is full of the seeds of adultery, pride, envie, wrath, covetousnesse, these are *lusts of the eye*. If to use thy tongue. Trust it not alone, set a doore before thy lips, there is an Hell within thee, that can set all on fire, that can fill it with rotten and stinking communication, there is blasphemy, persecution, theft, murther, adulteries, curses, revilings, clamours, bitternesse, crimson and hellish fire, and brimstone abominations in that little member, able to set the whole frame of nature on fire about the eares of ungodly men. If to use thy hands or feet, looke unto them, there are seeds of more sinnes, theft, bribery, murther, adultery, (what not?) than there are joynts or sinewes in those members. If to use thine eare, be slow to heare, take heed how you heare, it is easily open to vanity, lies, slanders, calumnies, false doctrine, trashie and empty doctrines. Thus all over we finde a Be-

c Heb. 2. 1. & Nehem. 9. 17.

Psal. 106. 7. and 13. 11.

Iob 31. 1. Psal. 39. 1.

Mat. 20. 15. 2 Pet. 2. 14. 1 Iohn 2. 16. Iames 3. 6.

die of sin. And which is yet more strange, this sinfulnesse cleaves not to our members only, but runnes over with a prodigious exuberancie into our very excrements and adjacents. *Absalom* proud of his haire, *Iezabel* proud of her paint, *Herod* proud of his robes; and though the *word* be a *sword* and a *fire*, yet it cannot cut off, nor melt away any of this pride, till *Absaloms* haire become his halter, till *Iezabels* paint be washed off with her owne blood, and vermin make the robes of *Herod* baser than a mechanicks cloth, or a beggars rags. Thus we see how massie a corruption originall sin is; therefore in Scripture the whole man is called *flesh*, because in carnall workes we worke *secundum hominem*, when we are *carnal we walk as men*, as our Saviour saith of the Divell, when he speakes a lye, he speaketh *De suo*, of his owne, according to his owne nature; so when men walke after the flesh, they worke of their *owne*, they walke according to themselves. For *of our selves we can doe nothing*, as the Apostle speaks, but onely sinne, when we doe any good, it is *by the grace of God*, but lusts, which are the fountaine of evill, are all *our owne*: God gave the Heathen over to the lusts of their *owne hearts*; and every man is tempted when he is drawn away of his *owne lust* and entised. So then wee are all over flesh; The minde a fleshly minde, the will a fleshly will, the affections and lusts, all fleshly. So that as the Apostle saith of the Body, *many members, but one body*, so we of *originall sinne*, many lusts, but one body; therefore the Apostle cals it κατ' ἐξοχὴν in the singular number *sin*, upon which, excellent is the observation of the Author of the Book *De Duplici Martyrio*, among S. *Cyprians* works, *plus est tollere peccatum quam peccata*, It is more difficult to root out this sinning sin, than to overcome many actuall.

Secondly, consider the *closenesse* and adherencie of this sinne. It cleaves as fast to our nature, as Blacknesse to the skinne of an Æthiopian, that cannot possibly bee washed

1 Cor. 3. 3.
Iohn 8. 44.

2 Cor. 3. 5.
1 Cor. 15. 10.
Rom. 1. 24.

James 1. 14.
Col. 2. 18.

Eph. 2. 3.
Gal. 5. 24.

Beda in Ioh. 1. 29.
Rom. 7. 17.
Vid. Scultet. exercit. Evang. lib. 1. pag. 87.

Epiph. Hæres. 12. Hæres. 64.

wall'd off. As fast as Ivie to a wall (it is the similitude of *Epiphanius*) though a man may lop and shorten the branches, yet the roots are so fastned to the joynts and interals of the wall, that till the stones be pull'd all asunder, it will not be quite rooted out. As that house wherein there was a *festring and spreading Leprosie*, though it might be scrap'd round about, and much rubbish and unapt materialls removed from the Leprosie did not cease till the house with the stones and timber and mortar of it was broken down: so originall concupiscence cleaves so close to our nature, that though wee may be much repair'd, yet corruption will not leave us, till our house be dissolved. As long as Corne is in the field, it will have roots and chaffe about it; as long as water remaines in the Sea, it will retain its saltnes, till it be defecated and cleansed in its passage into the land; and so is it with the Church while it is in the world, it will have the body of sinne about it, it will be beset with that Sin, in the Apostle it is for this reason called *ἀποθεσις*, an *encompassing*, a sinne that will not be put off, and doth easily occupate and possesse all our members and faculties; a man may as easily take off the skin from his back, or powre out his bowels out of his body, as divide himself of his sinfull inhabitant. It is an evill that never pretends with us, and we willingly admit it.

Heb. 12. 1. *vid. Cliff. philolog. Sacram. Lib. 4. Tract. 2. pag. 168.*

Rom. 7. 20. 23

But it may be objected, Doth not the Apostle say, that by being *baptized into Christ*, or planted into the likenesse of his death, our old man is crucified, the body of sinne is destroyed, we are as fresh new sinners, as a woman from a dead husband, we have put off the body of the sinnes of the flesh, by the *Circumcision made without hands*, that is, by Baptisme and the Spirit? Doth not the Apostle Saint *John* say, *He that is born of God*, that is, he that is *begotten* by *Water* and the *Spirit sinneth not*, *will he do all this*? To this I answer in generall with the same Apostle, *If we say we have no sinne we deceive our selves*,

Rom. 6. 3. 5. & 7. 3. 4.

Colloq. Glass. philolog. Sacred. lib. pag. 242.

1 John 3.

John 3. 5.

ſelves, and there is no truth in us. More particularly, wee muſt diſtinguiſh both of Death and of Sinne. There is a twofold death; an Actuall, or Naturall Death, when the eſſentiall parts of a living Creature are taken a-ſunder, and the whole diſſolved: and a Vertuall or Legall death; when though the party be naturally Alive, yet he is *Dead in Law*, and that notes two things: Firſt, a deſignation unto a certaine Death at hand, and ready to be executed: Secondly, a diſability unto many purpoſes which lay before in the mans power; as a man condemned, though he have his life out of indulgence for a ſhort ſpace, yet he is then ſet apart, and appointed for death, and in the very ſentence diſabled to order or diſpoſe of any thing which was then his owne. When a Woman is divorced for adultery from her Husband, though ſhe be Alive naturally, yet Legally and to the purpoſe of marriage ſhee is Dead to her Husband, ſo that though ſhee ſhould live in the ſame Houſe, yet ſhee ſhould have nothing to doe with his bed or body. And thus the Apoſtle ſpeaketh of *ſinfull Widdowes, that they are Dead while they live*, 1 *Tim.* 5. 6.

1 Iohn 1.18.

In ſinne likewiſe we may conſider, The guilt of it, whereby it makes us accurſed; and the dominion of it, wherewith it bringeth us into bondage: in theſe two principally conſiſts the life and the ſtrength of ſinne, which it hath from the Law. Now by being *baptiſed into Chriſt, we are delivered from the Law*, *Ro.*6.14. *Gal.* 3.25. Firſt, from the *covenant of the Law*, *Chriſt* hath put an utter period to the Law, *quoad officium Juſtificandi. He is the end of the Law for righteouſneſſe.* We are righteous now by *Grace* and *Donation*, not by *nature*, or *operation*: by the righteouſneſſe of God, not that whereby God is righteous, but that *which God is pleaſed to give us*, and ſtand in oppoſition to a mans owne righteouſneſſe, which is by working.

Rom. 10.4.

Rom. 3.20, 21
Phil. 3.9.
Epheſ. 2.8, 20.

Secondly, from the *Rigour of the Law* which requires

perfect and perpetuall obedience, *Gal.* 3. 10. Though the Goſpell command holineſſe, *Mat.* 5. 8. and promiſe it, *Luk* 1. 4. and work it in us, *Tit.* 2. 10, 11. yet when the Conſcience is ſummon'd before God to bee juſtified or condemned, to reſolve upon what it will ſtand to for its laſt tryall; there is ſo much mixture of ſin, that it dares truſt none but Chriſts owne adequate performance of the Law: this is all the ſalvation, the maine Charter and priviledge of the Church. We are not therefore rigorouſly bound either to a full habituall holines in our perſons, which is ſupplied by the *Merit of Chriſt*, nor to a through actuall obedience in our ſervices, which are covered with the *Interceſſion of Chriſt*. We are at the beſt full of weakneſſe, many remnants of the old *Adam* hang about us, this is all the comfort of a man in Chriſt, that his deſires are accepted, God regards the ſincerity of his heart, and will ſpare his failings, *even as a man ſpareth his ſon* that deſires to pleaſe him, but comes ſhort in his endeavours; that hee will not looke upon the iniquitie of his holy things, but when he fals will pitie him, and take him up, and *heale him*, and teach him to goe: thus we are delivered from the rigour of the Law, which yet is thus to be underſtood; That though we be ſtill bound to all the Law as much as ever under perill of ſin (for ſo much as the beſt come ſhort of fulfilling all the Law, ſo much they ſin) yet not under paine of Death, which is the rigour of the Law. And therefore,

Plane dicimus deceſſiſſe legem quoad onera non quoad Juſtitiam Tertul.

2 Sam. 23. 5.

2 Cor. 8. 12. Mal. 3. 17.

Hoſea 11. 3. Hoſea 14. 5.

Thirdly, we are delivered from the *Curſe of the Law*, from the vengeance and wrath of God againſt ſinne, Chriſt *was made a curſe for us*.

Gal. 3. 13.

Eſay 53. 4.

Laſtly, from the *Irritation of the Law*, and all compulſory and ſlaviſh obedience: wee have by Chriſt all the principles and grounds of true obedience put into us, Firſt, *knowledge* of Gods will, the ſpirit of Revelation, *wiſdome and ſpirituall underſtanding*. Secondly, *will* to embrace and love what we know. Thirdly, *ſtrength* in

Col. 1. 9. Phil. 2. 13.

ſome

ſome meaſure to performe it. And by theſe meanes the Saints ſerve God *without feare, with delight, willingneſſe, love, liberty, power*, the Law is to them *a new Law, a Law of liberty, a light yoke, the Commandements of God are not grievous to them.*

Phil. 4. 13. Luke 1. 74. Rom. 7. 22. Pſalme 110. 3. Mic 4. 2. Rom. 5. 5. 2 Cor. 3. 17. 2 Tim. 1. 7. Ioha 1 3. 34. Iames 1. 25. Matth. 11. 30. 1 Iohn 5. 3.

Being thus dead to the Law, wee are truly Dead to ſin likewiſe, and ſin to us, but not univerſally. Dead in regard of its ſtrength, but not in regard of its being. To apply then the premiſſes; Sin is *dead naturally, quoad Reatum*, in regard of the guilt of it, that is, that actuall guilt of ſin, whereby every man is borne a child of wrath, and made obnoxious to vengeance, is done quite away in our regeneration, and the *obligations cancell'd*, Col. 2. 14.

Secondly, ſin is *dead legally, quoad Regnum*, in regard of the dominion and government of it, in regard of the vigorous operation which is in it. Firſt, ſin is *condemned*, Rom. 8. 3. and therein deſtinated, and deſigned to death, It ſhall fully be rooted out. Secondly, in the meane time, it is diſabled from a plenary Rule over the Conſcience, though the Chriſtian be moleſted and peſtred with it, yet he doth not hence-forth *ſerve* it, nor become its *inſtrument*, to be ſubject in every motion thereof, as the weapon is to the hand that holds it: but Chriſt and his love beare the ſway, and hold the Sterne in the heart, Rom. 6. 6. 1 Cor. 5. 14, 15. 1 Pet. 4. 1, 2.

Thirdly, the ſentence of the Law againſt ſin is already in execution. But we are to note, that ſin though condemned to die, yet (ſuch is the ſeverity of God againſt it) it is adjudg'd to a *lingring death*, a death upon the Croſſe and in the faithful ſin is already upon a Croſſe, fainting, ſtruggling, dying daily; yet ſo, as that it retaines ſome life ſtill, ſo long as wee are here, ſin will bee as faſt to our natures, as a nailed man is to the Croſſe that beares him. Our thorn will ſtill be in our fleſh, our Canaanite in our ſide, our Twins in our womb, our counter-luſtings, and counter-willings; though wee bee like unto Chriſt *per*

Vt ſeniat ſe mori. Suet.

Aug. *confeſſ. l.* 8 *cap.* 5.

primitias spiritus; by the first fruits of the Spirit; yet we are unlike him *per reliquias vetustatis*, by the remainders of our flesh; not to sin is here only *our Law*, but in heaven it shall be *our reward*. All our perfection here is imperfect; Sinne hath its deaths blow given it, but yet like fierce and implacable beasts it never lets goe it hold till the last breath, *Animamque in vulnere ponit*; never ceaseth to infest us, till it cease to be in us. Who can say, I have made my heart cleane? (*Cleanse thou me*, (saith holy *David*) *from my secret sins*: *Though I know nothing by my selfe, yet am I not thereby justified*, saith the Apostle; and the reason is added, *He that judgeth me is the Lord*; which Saint *John* further unfolds, *And is greater than our heart, and knoweth all things*. Which places (though most dangerously perverted by some late Innovators, which teach, That a man may be without secret sinnes, that he may make his heart cleane from sinne, and that Saint *Paul* was so) doe yet in the experience of the holiest men that are, or have been, evince this truth, that the lusts of the flesh will bee, and worke in us, so long as we carry our mortall bodyes about us. And this God is pleased to suffer for these and like purposes: First, to convince and humble us in the experience of our owne vilenesse, that wee may bee the more to the praise of the glory of his great grace. As once *Theophilus* Bishop of *Alexandria* dealt with the Egyptian Idols, (after the embracement of Christianity) most he destroyed, only one of their Apes and Images he kept entire, not as a monument of Idolatry, but as a spectacle of sin, and misery, that in the sight thereof the people might after learne to abhorre themselves that had liv'd in such abominable Idolatries. Secondly, to drive us still unto him, to cast us alwayes upon the hold and use of our Faith, that our Prayers may still finde something to aske which he may give, and our repentance something to confesse, which he may forgive. Thirdly, to proportion his mercy to his justice, for as the wicked

De peccator: merit. & Remiss. lib. 2. cap. 28. 28.
Contra Iulian. lib 6. cap. 6.
Contra duas ep. Pelag. lib. 3 cap. 3.
Hieron. ep. 8, 9
Fulgent. ad Mon. lib. 1.
Psal. 19. 12.
Prov. 20. 6.
1 Cor. 4 4.
1 Iohn 3. 20.
Exam. Censur. c. 11. sect. 6. fol. 132, 133.

Vid. Aug. de Nat. & Grat. cap. 27.
Socrat. Eccles. Hist. l. 5. c. 16.
2 Cor. 12 7.
Ezek. 36. 31.

Aug. de spir. & lit. cap. ult.

wicked are not preſently fully deſtroyed, have not *ſentence ſpeedily executed* againſt them, but are *reſerv'd unto their day*, that they may be *deſtroyed together*, as the Pſalmiſt ſpeaks; even ſo the righteous are not here *fully ſaved*, but are *reſerv'd* unto the great day of *Redemption*, when they alſo ſhall be *ſaved together*, as the Apoſtle intimates, 1 *Theſ.* 4. 17. Fourthly, to worke in us a greater hatred of ſin, and longing after glory, therefore we have yet but the firſt fruits of the Spirit, that we ſhould *grone and waite for the Adoption and redemption*; therefore are we burdened in our earthly tabernacle, that wee ſhould the more *earneſtly groane to bee cloathed upon with our Houſe which is from Heaven*. Fifthly, to magnifie the power of his grace in the weakeſt of his members, which, notwithſtanding that inhabiting Traytor, which is ready to let in and entertaine every temptation, ſhall yet make a poore ſinfull man ſtronger in ſome reſpect than *Adam* was himſelfe, even able to overcome at laſt the powers of darkneſſe, and to be ſufficient againſt all Satans buffets. Laſtly, to commend the greatneſſe of his mercy and ſalvation when we ſhall come to the full fruition of it, by comparing it with the review of that ſinfull eſtate in which here we lived when we were at the beſt, without poſſibility of a totall deliverance.

Eccleſ. 8. 11. Iob 21. 30. Pſal. 37. 13, 38.

Rom. 8. 23. 2 Cor. 5. 2, 3, 4

2 Cor. 12. 9.

Thirdly, conſider the great *Contagion*, and peſtilentiall humour which is in this ſinne, which doth not onely cleave unſeparably to our nature, but derives venome upon every action that comes from us. For though wee do not ſay, That the good workes of the Regenerate are ſinnes, and ſo hatefull to God (as our adverſaries belye and miſreport us) for that were to reproch the Spirit and the grace of Chriſt by which they are wrought: yet this wee affirme conſtantly unto the beſt worke that is done by the concurrence and contribution of our owne faculties ſuch a vitiouſneſſe doth adhere, ſuch ſtubble of ours is ſuperinduc'd, as that God may juſtly charge

Kellisons ſurvay l. 6. cap. 5. Becani opuſc. Tom. 1. op. 6. Bellarm. de Juſtific. l. 4. cap. 10.

See D. *Reynold.* Conference with *Hart.* cap. 8. Divis. 4. pag. 525. 528. and D. *Iohn White* in his Way to the Church. Digresse, 7. Calvin. *Institut. lib.* 3. *c.* 14. Aug. *de pec. mer. & remiss. lib.* 2. *cap.* 18. Numb. 19. 22. Hag. 2. 14.

us for defiling the grace he gave, and for the evill which wee mixe with them, may turne away his eyes from his *owne gifts* in us. Sinne in the faculty is poyson in the fountaine, that sheds infection into every thing that proceeds from it. *Ignorance* and *difficulty* are two evill properties which from the Fountaine doe in some measure diffuse themselves upon all our workes. Whensoever thou art going about any good this *evill will bee present with thee*, to drive a deadnesse, a dampe, a dulnesse, an indisposednesse upon all thy services, an iniquity upon thy holiest things, which thou standest in need of a *Priest* to beare for thee, *Exo.* 28. 38. and to remove from thee. In the Law whatsoever *an uncleane person touched was uncleane*, though it were *holy flesh*; to note the evill quality of sinfull nature, to staine and blemish every good worke which commeth from it. This is that which in thy prayers deads thy zeale, fervency, humiliation, selfe-abhorrency, thy importunity, faith, and close attention, this like an evill savour mingleth with thy sacrifice, casteth in impertinent thoughts, wrong ends, makes thee rest in the worke done, and never inquire after the truth of thine owne heart, or Gods blessing and successe to thy services. This is that in reading and hearing the word throwes in so much prejudice, blindnesse, inadvertency, security, infidelity, misapplication, misconstruction, wresting and shaping the word to our selves. This is that which in thy meditations makes thee roving and unsetled, driving to no point nor issue, running into no conclusion nor resolutions of further obedience in faith and godlinesse. This is that which in thy converse with other mingles so much frowardnesse, levity, unprofitablenesse to or from them. This is that which in thy calling makes thee so unmindful of *God* and his service, aime at nothing but thine own emoluments; where is the man who in all the wayes of his ordinary calling labours to walke in obedience and feare of God, to carry alwayes

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the affections of a ſervant, as conſidering that he is doing the Lords worke? That conſecrates and ſanctifies all his courſes by prayer, that beggeth ſtrength, preſence, concurrence, ſupplies of ſpirit from God to lead him in the way which he ought to goe, and to preſerve him againſt thoſe ſnares and Temptations which in his calling he is moſt expoſed unto? that imploreth a bleſſing from heaven on his hearers in their converſation; on his clients in their cauſe, on his patients in their cure, on himſelfe in his ſtudies, on the ſtate in all his ſervices? That is carefull to redeeme all his pretious time, and to make every houre of his life comfortable and beneficiall to himſelfe and others? Where is the man whoſe particular calling doth not trench and encroach upon his generall calling, the duties which hee owes to God? That ſpares ſufficient time to humble himſelfe, to ſtudy Gods will, to acquaint himſelfe with the Lord, to keep a conſtant Communion with his God? nay that doth not adventure to ſteale from Gods owne day, to ſpeake his owne words, to ripen or ſet forward his owne or his friends advantages? In all this take notice of that naughty *Inmate* in thy boſome; ſet thy ſelfe againſt it, as thou wouldeſt do againſt the Stratagems of a moſt vigilant enemy, or of a perfidious friend, *Qui inter amplexus ſtrangulat*; that like *Dalilah* never comes alone, but with Philiſtines too; like *Iael*, never comes with Milke and Butter alone, but withall with a naile and a hammer, to faſten not thy head alone, but which is worſe, thy heart alſo unto earthly things.

Fourthly, conſider the *fruitfulnes* of it. It is both male and female, as I may ſo ſpeake, within it ſelfe, both the Tempter, and the ſeed, and the womb, and the midwife. Suppoſe it poſſible for a man to bee ſeparated from the ſight and fellowſhip, from the Contagions and allurements of all other wicked men; kept out of the reach of Satans ſuggeſtions and ſolicitations; nay to converſe in

the midst of the most renowned Saints that are; yet that man hath enough in himselfe, and would quickly discover it, to beget, to conceive, to bring forth, to multiply, to consummate actuall sinnes. The Apostle S. *Iames* sets forth the birth and progresse of actuall sin, *Every man is tempted when hee is drawne away and entised of his owne lust*, there lust is the father, the Adulterer; and *Lust when it hath conceived bringeth forth sinne*, there Lust is the mother too; and there is no mention of any seede but the temptation of lust it selfe, the *stirrings*, and flatteries, and dalliances of the sinfull heart with it selfe, *Iam.* 1. 13, 14, 15. The same Apostle compares it to *Hell*, which notes the unsatiablenesse of the wombe of sinne, that doth enlarge its desires as the grave; nay to the *fire of Hell*, nothing so apt to multiply as fire, every thing ministers occasion of encrease unto it; but then ordinary fire workes out it selfe, and dies; but Lust as it is like fire, in multiplying, so it is like Hell-fire in abiding, it is not preserv'd by a supply of outward materials to foment and cherish it, but it supports it selfe. It is like a *troubled sea, which casteth up mire and dirt*, a fountaine out of which every day issue *Adulteries, thefts, murthers, evill thoughts, &c.* It bringeth forth fruit like *Summer fruit: Who hath heard such a thing, who hath seene such things? shall the earth be made to bring forth in one day?* saith the Prophet: yet consider how *suddenly* this sinne brings forth. When you see in your children of a spanne long their sinne shew it selfe before their haire or their teeth, vanity, pride, frowardnesse, selfe-love, revenge, and the like, then thinke upon your own infancy, and bewaile *Adams* Image so soone in your selves, and yours in your children. I have seene, saith Saint *Austin*, a sucking infant, that was not able to articulate a word, look with a countenance even pale for Envie, upon his fellow Suckling, that shared with him in the same milke, upon which consideration the holy man breakes forth into this pious

τὰ παθήματα τῶν ἀνθρώπων Rom. 5.7. Iames 3. 6.

Esay 57. 20.

Matth. 15. 19.

Esay 66. 8.

Vide ego Zelantem parvulum, nondum loquebatur, & intuebatur pallidus amaro aspectu collactaneum suum. Confess. lib. 1. cap. 7.

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complaint, *Vbi Domine, quando Domine*, where ever was the place, O Lord; when ever was the time, O Lord, that I have bin an *Innocent* Creature? Secondly, conſider how *continually* it brings forth, even *every day*, *Gen.* 6. 5. or all the day long, as faſt as the Sunne begets ſwarmes of vermine, or the fire ſparkles. Thirdly, conſider how *deſperately* it breakes forth: When thou ſeeſt a man wallow like a beaſt in his owne vomit, dart out blaſphemies againſt heaven, revile the Goſpell of Salvation, teare the bleſſed name of God in pieces with abhorred and hideous oathes; *Cain* murthering his brother, *Iudas* betraying his Maſter, *Ananias* lying to the Holy Ghoſt, *Lucian* mocking the Lord *Ieſus* as a crucified Impoſter, *Iulian* darting up his bloud againſt Heaven in hatred of *Chriſt*, the Scribes and Phariſees blaſpheming the Holy Spirit, then reflect on thy ſelfe, and conſider that this is thine owne Image, that thou haſt the ſame roote of bitternſſe in thy ſelfe, if the Grace of God did not hinder and prevent thee. *As face anſwereth unto face in water*, renders the ſelfe ſame ſhape, colour, lineaments, proportion; *ſo the heart of man to man*, every man may in any other mans heart ſee the compleate Image, deformities, uncleanneſſe of his own. Suppoſe we Two Acorns of moſt exact and geometricall equality in ſeminall vertue, planted in two ſeverall places of as exact and uniforme a temper of earth, needs muſt they both grow into trees of equall ſtrength and talleneſſe, unleſſe the benignity and influences of Heaven doe come differently upon them. Our caſe is the ſame, we are all naturally caſt into one mould, all equally partake the ſelfe ſame degrees and proportions of originall luſts, our hearts equally by nature fruitfull in evill; If then we proceed not to the ſame compaſſe and exceſſe of ryot with other men, we muſt not attribute it to our ſelves, or any thing in our natures, as if we had made our ſelves to differ; but onely to the free and bleſſed influences of the Grace of Chriſt.

Prov. 27. 19.

Chriſt, and his Spirit which bloweth where it liſteth.

Laſtly, conſider how *unexpectedly* it will breake forth.

2 King. 8. 13. *Is thy ſervant a Dogge that he ſhould doe this great thing, To daſh children in peeces, and rip up women with child?* It was the ſpeech of *Hazael* to *Eliſha* the Prophet. As if hee ſhould have ſaid, I muſt ceaſe to be a man, I muſt put off all the principles of humanity, I muſt change natures with fierce and bloudy Creatures that are not capable of pity, before I can doe ſuch facts as theſe: *Is thy ſervant a Dogge?* Yes, and worſe than a dog; when pride, ambition, ſelfe-projections, the probabilities, and promiſes, the engagement and exigencies of a Kingdome ſhall enliven and rouſe up that originall inhumanity that is in a man, he will then be not a Dog onely, but a Wolfe, and a Lion. Mat. 26. 33, 35 *I will not deny thee, I will dye for thee, though all ſhould be offended becauſe of thee, yet will I never be offended*: They were the words of a great Diſciple; Alas *Peter*, thou knoweſt not thine own heart; 'tis but like a quiet Sea, when the winde, the Temptation ſhall blow, thou wilt quickly bee troubled and finde an alteration, thy tyde will turne, and an ebbe of thy zeale will follow. Who could have expected or feared adultery from ſuch a man as *David* after ſuch communion with God? Impatiency from ſuch a man as *Ieremy* after ſuch revelations from God? Idolatry from ſuch a man a *Salomon* after ſo much wiſdome from God? Fretfulneſſe and frowardneſſe of ſpirit of ſuch a man as *Ionah* after ſuch deliverances from God? Fearefulneſſe in ſuch a man as *Abraham* after ſo much protection from God? Curſing from ſuch a man as *Iob* after ſo much patience and experience from God? O! in ſuch examples learne thy ſelfe and feare thy ſelfe. The Diſciples could ſay, *Maſter is it I?* that ſhall betray thee. *Peter* did not aske, Maſter is it *Iohn?* nor *Iohn*, Maſter is it *Thomas?* but every one, *Is it I?* true indeed, I have a deceitfull fleſh, a revolting heart, a traytor in my boſome, It may as ſoone be I as another

man.

man. *If any one fall, Reſtore him with the ſpirit of meeknesſe*, ſaith the Apoſtle, *conſidering thy ſelfe*, that is, do not rejoyce againſt thy brother, nor inſult over him, doe not deſpiſe him in thine heart, nor exalt thy ſelfe, thou art of the ſame mould, thou haſt the ſame principles with him; that God which hath forſaken him, may forſake thee, that temptation which hath overcome him, may happen unto thee, that enemy which hath ſifted him, may winnow thee, and therefore in his fall learne compaſſion towards him, and jealouſie to thy ſelfe, *Reſtore him*, and *conſider thy ſelfe*. Gal. 6. 1.

Fifthly, conſider the *temptations* that ariſe from this ſinne, the daily and hourely ſolicitations wherewith it ſetteth upon the ſoule, to unſettle it in good, and to diſpoſe it unto evill. Satan is emphatically in the Scripture call'd a *Tempter*; and yet as if his were but halfe temptations, Saint *Iames* ſaith, that *a man is indeed tempted by his owne luſts, when he is drawne away, and entiſed*. Firſt, drawn away from God out of his ſight and preſence, and then ſollicited unto evill, either evill ſimply, or evill concomitantly, in doing good duties formally, blindly, unzealouſly, unconſtantly, unſpiritually. If a man ſhoot an arrow againſt a rock, it may be broken, but it cannot enter: no more can Satans temptations prevaile againſt the Soule, without ſomething within to give them admittance. Therefore though he tempted Chriſt, yet he prevailed not, and our Saviour gives the reaſon; *He hath nothing in me*, nothing to receive his darts. But now in us the fleſh holds treacherous compliancy with Satan and the World, and is ready to let them in at every aſſault. This is a great part of the cunning of wicked Angels to engage and bribe over a mans owne concupiſcence to their party. Seed will never grow into a living Creature without a wombe to foſter it, there muſt be *Partus cordis*, as well as *Seminarium Hoſtis*, the conception of the heart, as the temptation of Satan. Temptations may vex, but Matth. 4. 3. 1 Theſ. 3. 5. Iames 1 14. Iohn 14. 30. συμμαχὸν λαβοῦσι τὸν ἐν ἐκάστῳ κακὸν ἡ πονηρία τῆς ἐπιθυμίας. Apol. 2. Bernard.

but they cannot corrupt us without our owne ſinfull entertainement; as a chaſte woman may be ſollicited by ſome baſe ruffian, but yet no whit in danger while ſhee retaines her chaſtity, It may grieve her, but it cannot defile her. Many points of temptation the Devill can compaſſe alone. Suggeſtions, perſwaſions, arguments, inſtigations, injections of blaſphemous or Atheiſticall notions; but all theſe are at the worſt but as the violence of a man that raviſheth a virgin; If wee can wholly keepe in our hearts from affording their embraces, and accepting the offers of Satan, if wee can with all the ſtrength of our ſoule cry out like the *Raviſhed* woman in the Law, they are the ſins of Satan and not ours. But here is the miſery, Satan knowes how our tyde ſtands, hee ſearcheth out our diſpoſitions, and thereunto ſorteth his temptations, and taketh ingredients of our own to temper with them, and to ſweeten them; As *Agrippina* when ſhe poyſoned her husband *Claudius* temper'd the poyſon in the meate which he moſt delighted in: One man hath luſt and wit, Satan tempteth him to ſcorne and ſleight the humility of the wayes of God, and the ſimplicity of the Goſpel; another hath luſt and money, Satan tempteth him to pride and oppreſſion, to earthly-mindedneſſe, and truſt in his ſtrong Tower; another hath luſt and poverty, Satan tempteth him to murmuring, diſcontent, rebell on; another hath luſt and youth, Satan tempteth him to vanitie and intemperance; another hath luſt and learning, Satan tempteth him to vaine-glory and ambition. There is in all of us much need of ſpirituall wiſedome to obſerve where wee lye moſt obnoxious, where Satan doth moſt plant his forces, and direct his attempts, and ever to apply our ſtrongeſt watch, our moſt importunate prayers to thoſe gaps of our calling, which are moſt naked, to thoſe luſts in our nature which are moſt predominate.

Quid tibi facturus eſt Tentator? Te vince & mundus eſt victus. Quid tibi facturus eſt Tentator extraneus? Adſit intus caſtitas, vitia eſt foris iniquitas. ---Si non in te inventa fuerit avaritia, remanſit fruſtra extenta muſcipula, &c. Aug. *tom. 10. Serm. 9. de Diverſis, c. 9. Non diabolus voluntatem delinquendi imponit, ſed materiam voluntatis ſubminiſtrat.* Tertul. *exhort. caſtitat. cap. 2. vid.* Aug. *contr. 2. ep. Pelag. lib. 1. c. 2. Eos qui foris nobis oppugnant intus vincimus, vincendo concupiſcentias per quas nobis dominantur.* Aug. *tom. 3. l. de Agone Chriſtiano, cap. 2.*

* Weems *Chriſtian Synag: Deut. 32. 27.*

a *Infuſum delectabili cibo boletorum venenum.* Tacit. *An. Boletum medicatum Avidiſſimo ciborum talium obtulit.*

Sixthly,

Sixthly, conſider the *war* and *rebellion* of this ſin; *I find a law in my members warring againſt the Law of my mind. The fleſh luſteth againſt the ſpirit, fleſhly luſts war againſt the ſoule.* Which paſſages are not ſo to be underſtood, as if when luſt doth fight its fights againſt nothing but the ſpirit, but yet it may be ſo diſheartned and cruſhed, that it ſhal not alwaies rebel (which is the late, wretched and ignorant gloſſe of our new Pelagians, who expreſly contrary to the doctrine of S. *Paul*, and the Articles of the Church of England, with the Harmony of other Reformed Churches, deny the ſinfulneſſe of originall concupiſcence, or that it *alwayes* luſteth againſt the ſpirit;) but the meaning of them is, that while we are in the Militant Church, we ſhall have hourely experience of this traytor in our boſome; and whenſoever we go about any ſpirituall worke, this evill will bee preſent with us, and fight againſt us. And this war is not at a diſtance, but it is an intimate and cloſe contrariety in the ſame part, like the Combate between heat and cold in the ſame water, no roome nor ſpace to hold a Mediatour, or to entertaine a treaty, or to ſhift and evade the conflict. The ſame ſoule that commands obedience, doth it ſelfe reſiſt it. In the ſame minde the wiſedome of the fleſh which is ſenſuall and divelliſh fighting againſt the wiſedome of the ſpirit, which is meeke and peaceable. In the ſame will a delight in the Law of God, and yet a byas and counter-motion to the Law of ſinne. In the ſame underſtanding a light of the Goſpell, and yet many relikes of humane principles, and fleſhly reaſonings; much ignorance of the purity, excellency, and beauty of the wayes of God. In the ſame heart ſingleneſſe and ſenſibleneſſe of ſinne, and yet much ſecret fraud and prevarication, hardneſſe and diſ-apprehenſion of ſinne and wrath. In the ſame affections, love of God and love of the World, feare of *God* and feare of men, truſt in God and doubting of his favour. *Lord, I beleeve, help thou mine unbeliefe*, was the cry of the

Rom. 7.25. Gal.5.17. 1 Pet.2.11.

Quid eſt hoc monſtrum? Imperat animus corpori, & paretur, Imperat animus ſibi, & reſiſtitur, &c. Aug. *Confeſſ. l.8.c.9, 10.*

Marke 7.24.

the poore man in the Goſpell; and ſuch muſt be the complaints of the beſt of us; Lord, I will, helpe thou mine unwillingneſſe; Lord, I heare thee, helpe thou my deafeneſſe: Lord, I remember thee, help thou my forgetfulnes: Lord, I preſſe towards thee, help thou my wearineſſe: Lord, I rejoyce in thee, help thou my heavineſſe: Lord, I deſire to have more fellowſhip with thee, helpe thou my ſtrangeneſſe: Lord, I love and delight in thy Law, help thou my failings. Such tugging is there of either Nature to preſerve and improve it ſelfe. *Iacob* was a man of *contention* and *wreſtling* from the beginning. Contention with his brother in the birth, contention for the birth-right, contention with an Angell for the bleſſing, contention for his wife, and for his wages with *Laban*. He was a *Typicall* man, his name was *Iſrael*, and he was a patterne to the *Iſrael of God*. We muſt be all men of contention, wreſtlers not only with God in ſtrong and importunate prayers for his bleſſings, but with our elder brother *Eſau*, with the luſts and frowardneſſe of our owne hearts. The Theefe on the Croſſe was a perfect *Embleme* of the ſin of our nature, he was nail'd hand and foot, deſtin'd unto death, utterly diſabled from any of his wonted outrages, and yet that onely part which was a little looſe, flies out in reviling and reproching Chriſt: Our *old man* by the mercy of God is upon a *Croſſe*, deſtined to death, diſabled from the exerciſe of that wonted violence and dominion which it uſed; and yet ſo long as there is any life or ſtrength left in him, hee ſets it all on worke to revile that bleſſed Spirit which is come ſo neare him. The more *David* prevailes, the more *Saul* rageth and perſecuteth him. As in the womb of *Tamar* there was a ſtrife for precedency, *Zarah* thruſt out his hand firſt, and yet *Pharez* got forth before him: ſo in a Chriſtian many times the ſpirit thruſts out the hand, and begins to worke, and preſently the fleſh growes ſturdy and boyſterous, and gets firſt into the action. A man ſets himſelfe

Gen. 25. 22, 26
Geneſis 27.
Gene. 32. 24.
Gen. 29. 25.
Gen. 31. 36-41

Luke 23. 39.

Gal. 5. 24.

1 Sam. 18. 7, 8. and 28. 9.

Gen. 38. 28.

himſelfe to call upon GOD, lifts up his hand with the *skarlet thread*, the bloud of Chriſt upon it, is in a ſweet preparation to powre out his complaints, his requeſts, his praiſes to his Father; and ere he is aware, pride in the excellency of Gods gifts, or deadnes, or worldly thoughts intrude themſelves, and juſtle by Gods Spirit, and caſt a *blemiſh* upon his offering. A man is ſetting himſelfe to heare Gods Word, begins to attend and reliſh the things that are ſpoken as matters which do in good earneſt concerne his peace, begins to ſee a beauty more than ordinary in Gods ſervice, an excellencie with *David* in GODS Law, which he conſidered not before, reſolves hereafter to love, frequent, ſubmit, beleeve, prize it more than he had ever done; preſently the fleſh ſets up her mounds, her reaſoning, her perverſe diſputes, her owne principles, her ſhame, her worldlineſſe, her want of leaſure, her ſecular contentments, and ſo reſiſts the Spirit of God, and rejects his counſell. I have enough already, what needs this zeale, this preſſing, this acurateneſſe, this violence of heaven? Strive we what we can, our infirmities will encompaſſe us, our corruptions will be about us. But yet (Beloved) as in a *Pyramid*, the higher you goe the leſſe compaſſe ſtill you finde the body to bee of, and yet not without the curioſity and diligence of him that framed it: ſo in a Chriſtian mans reſurrection, and converſation with Chriſt in heaven, the nearer he comes to Chriſt, the ſmaller ſtill his corruptions will be, and yet not without much ſpirituall induſtry and Chriſtian Art. A Chriſtian is like a *flame*, the higher it aſcends the more thin, purified and azure it is, but yet it is a flame in greene Wood, that wants perpetuall blowing and encouragement. A man ſets himſelfe with ſome good reſolution of ſpirit to ſet forward the honour of God in queſtion, in diſcovering, in ſhaming, in puniſhing (within the compaſſe of his owne calling and warrant) the abuſes of the times, in countenancing, in rewarding, in abetting and ſuppor-

ſupporting truth and righteouſneſſe: his fleſh preſently interpoſeth, his quiet, his ſecuritie, his relations, his intereſts, his hopes, his feares, his dependancies, his plauſibilitie, his credit, his profit, his ſecular proviſo's, theſe blunt his edge, upbraid him with impolitikenes, with male-contentednesſe, with a ſullen and cynicall diſpoſition againſt men and manners, and thus put I know not what ill favor'd colours upon a good face, to make a man out of love with an honeſt buſines. In a word, good is before me, the glory, the ſervice, the wayes of God: I ſee it, but I cannot love it; I will, but I cannot do it; I doe it, but I cannot finiſh it; I will, but yet I rebell; I follow, and yet I fall; I preſſe forward, and yet I faint and flag; I wreſtle, and yet I halt; I pray, and yet I ſin; I fight, and yet I am Captive; I crucifie my luſts, and yet they revile me; I watch my heart and yet it runs away from me; God was at firſt the Author of nothing but peace within me, what envious man hath ſowed this war in my bowels? Let the Apoſtle anſwer this queſtion, ſaith S. *Auſt.* *By one man ſin entred into the world.* That which I would be I am not, and that which I hate I am; O wretched man; in whom the Croſſe of Chriſt hath not yet worne out the poyſonous and bitter taſte of that firſt tree. It is the patheticall complaint of *Bonifacius* in the ſame Father. How doth the Apoſtle even breake with complaining of this rebellious and captivating power of originall concupiſcence, παλαιπωρ ἐγὼ εἰμὶ ἄνθρωπος, *ô wretched man that I am, who ſhall deliver me?* though he were delivered from the damnation, yet hee was not delivered from the miſery of this ſinne, which muſt neceſſarily ariſe from the ſtirrings, and conflicts of it. Though luſt in the regenerate be not damnable, becauſe albeit it bring forth ſinne, yet it doth not finiſh, and conſummate it, for it is broken off by repentance, and diſabled by the power of Chriſts Spirit, yet it is ſtill miſerable, becauſe it diſquieteth the ſpirituall peace and tranquillitie of the ſoule. But there is no great danger

In tota anima, & in toto corpore conditorem habeo pacis Deum, quis in me ſeminavit hoc bellum? Aug. *lib.* 5. *cont.* Iulian. *cap.* 7.

Odi quod ſum, non ſum quod amo, infelix ego, qui in me venenatum inimicæ arboris guſtum nec crucis ligno digeſſi. Aug. *ep.* 106.

Conſtrictus licet non ſit damnabilis, quia non perficit iniquitatem, mi erabilis tamen, quia non habet pacem. Aug. *De Nupt. & concupiſ. lib.* 2. *cap.* 2.

danger in the Warre, if the enemy bee either foolish, or weak, or treatable, that every victory may be quickly gotten, or some pacifications and compositions concluded. But no such things here.

Seventhly, therefore consider the wisdome, the policies, the *unsearchablenesse* of the Sinne. The Scripture calls it *The wisedome of the flesh, earthly, sensuall, divellish wisedome, wisedome to doe evill, Reasonings, strong holds, Imaginations, high thoughts*; And all this wisedome is employed to *Deceive* the Soule, therefore is fleshly wisedome called by Saint *James, Divellish*, because it hath the Devils end, to *Draw away* men from God, and to entice, and beguile them. Therefore in Scripture, the heart of man is said to be *Deceitfull and unsearchable*, and lusts are calld *Deceivable lusts*, and *the deceitfulnesse of sin*: Saint *Paul* hath a heape of words to expresse this serpentine quality of sin by, *cogging or cheating, cunning, craftinesse, wyles, deceit*, Eph. 4. 14. But a man may be very wise, and that wisedome looke upon none but mischievous and deceitfull ends: and yet for all this no great hurt done by him, because he may bee unwilling to take the paines, like him in the Historian that was innocent not of good nature, but merely out of *lasinesse*: Therefore thirdly, this deceit of sinne is *attuated* and set on worke with very strong desires, and universall lusting, the Apostle calls them not lusts only, but *wils* or *resolutions of the flesh, and of the mind it selfe*. Hence those secret sins which *David* himselfe was so troubled withall, those swarmes of lusts which the soule forgeth in it selfe as so many Creatures: that which *Salomon* saith of the Kings heart, is true of that fleshly King in every mans bosome: *It is unsearchable*, a Gulfe, a Hell of sinfull profoundnesse, Policies to keepe from *good*, policies to poyson and pervert good, policies to make good unseasonable; policies to bring to evill, policies to keepe in evill, policies to maintaine, justifie, extenuate evill. Policies to make men

Rom. 8. 7.
Iames 3. 15.
Ier. 4. 22.
2 Cor. 10 5. ἰσχυρὰ ἀνθρώπου καὶ ἰσχυρῶς, ἐξ ἧς ἡ τῆς ὑπερηφανίας ὑψοῦται ὀφρύς. Greg. Naz. Orat. 1.
Iames 1. 14.
2 Peter 3. 17.
Genesis 3. 13.
1 Tim 2. 14.
Ier. 17. 9.
Ephes. 4. 22.
2 Thes. 2. 10.
Heb. 3. 13.
πολεία, πανουργία μὲν δόλου, ἀπλότης. Sola Secordia innocens. Tacit
ὅτι δυνάμεις τῆς ψυχῆς ἰσχυραὶ διάφοροι τῆς ψυχῆς καὶ τοῦ διαστάσεως.
Eph. 2. 3.
Pro. 25. 3.
Hosea 5. 2.
Grande Profundum est Homo, cujus capillos tu Domine numeratos habes, & tamen capilli ejus magis numerabiles sunt, quam affectus & motus cordis. Aug. Confess. l. 4 cap. 16.

rest the false principles, policies to glosse and corrupt true principles, policies on the right hand for superstition and flattering of God with will-worship, policies on the left hand of open profanenesse. Infinite are the windings and labyrinths of the heart of man, the counsels and projects of the flesh, to establish the Kingdome of sin in it selfe. It is an argument of one of the grandest consequences in Divinity, this one of the wisdom of the flesh, those wiles and principles that hold up the Throne of the Prince of this world. What man is there who will not in profession bee ready to spit at the name of Satan, and to defie him and the workes of his Kingdome: and yet what man is there in whose bosome Satan hath not a Counsell table, a troope of statists, by whom he worketh effectually the designes of his owne Kingdome? The more time any man will spend to make himselfe acquainted with himselfe, the more light of Gods Law hee will set up in his heart, the more hee will begge of God to reveale the secrets of his evill nature unto him, to make him see that *abundance* of the heart, that *treasure* of the heart, that *Hell* of the heart, that *panoplie* and *magasin* of sin and temptation which is there; the more with the prodigall hee *comes unto himselfe*, and viewes that *evill heart*, that *bitter roote* which is in him: Certainly the more confusion and silence, and abhorrency, and condemnation will there be of himselfe, the more adoration of that boundlesse mercy, of that bottomlesse purity, which is able to pierce into every corner of so unsearchable a thing, able to cleanse every hole and dungeon, and to enlarge it into a fit receptacle for the Prince of glory. Notable to this purpose is that place of S. *Paul*; *If all prophesie, and there come in an unbeleever or unlearned man, he is convinc'd of all, he is judged of all, and thus are the secrets of his heart made manifest, and so falling down on his face he will worship God.* As soone as a man is convinc'd and judg'd out of the Word, and hath the secret filthinesse of his heart laid open before him,

1 Cor. 14. 24, 25.

him, hath his conscience cut open, and unrigged by that sacrificing sword, which is a *discerner of the very intents of the heart*; he presently fals down upon his face in the acknowledgement of his owne unworthinesse, and acknowledgeth all worship to bee due to that most patient and mercifull GOD, that had all the former dayes of his ignorance endured such an uncleane vessell, which was from the very wombe fitted for wrath, and now at last revealed his Gospell of salvation, opened the bowels of Christ for a sanctuary and refuge against all that vengeance that attendeth, and against all those spirituall enemies which did hunt his Soule. When men have their *owne evill wayes* revealed unto them, (which is ever done by Gods spirit when hee will please to bee *pacified* with them) then must they needs be confounded, and bee *loathsome in their owne sight*, and never open their mouths any more, nor *hold up their faces*, or *stand before God* with their wonted confidences and presumptions. This was the bottome of *Davids* Repentance, That he was *conceived in sinne*, that was not the first time that hee was an adulterer, he had it in his nature from the *very wombe*. Men testify their pride in their looks and fashions, in their eyes and tongues, it is the deepest, the closest, and yet one of the openest sins, as a great Oke that spreadeth much in sight, and yet is very deepe under ground too. But now if men did truly consider what blacke feete they are which doe hold up these proud plumes, what a stinking roote it is which beares these gaudy flowers, what a sulphury and poisonous soile it is that nourisheth these painted apples, they would begin a little to new rate themselves. It is nothing but ignorance that keeps men in pride. If to bee wise to doe evill, and foolish to do good, if to take endowments from the hand of God, and to fight against him with them, if to pervert the light of reason and Scripture, to plead for sin and the purposes of Satan, as lascivious Poets use the chast expressions of *Virgil*,

Heb. 4. 12.
Rom. 15. 16.

Ezek. 16. 63.
Ezek. 36. 31.
Luke 18. 13.

Ezra. 9. 15.

Psal. 51. 4, 5.

gil, to notifie their sordid and obscene conceits; If to bee so wise as to make *evill, good, and good evill, light darknesse, and darknesse light*; to distinguish Idolatry into religion, superstition into worship, *Belial* into Christ, be matters to be proud of, then there is in every man nature a crop and harvest of just pride. Else wee must all conclude, that he which glorieth in any thing which is merely from himselfe, hath chosen nothing to glory in but his own shame.

Ter. *de præscript. adversus Hæretic. c.* 39.

Eighely, consider the *strength* and *power* of this sinne, to command, to execute, to bring about what-ever it hath projected for the advancement of Satans kingdome. It hath the power of a King, *It reigneth in our mortall members*; and it hath the strength of a *Law*, it is a *Law in our members*; and a Law without strength is no Law: for Lawes are made to binde, and hold men fast; and therefore the Apostle cals lust a *Law*, because it commands, and holds under all our members to the obedience of it. Therefore wicked men are call'd the *Servants of sinne*, and the best of us are *Captives*, that is, unwilling servants. Which notes such a strength of sin, as cannot, *ex tuto*, bee altogether withstood. So much flesh and uncircumcisednesse as a man hath in him, so much disability likewise hath he to withstand sin.

Rom. 6.12. Rom. 7. 23. John 8.34. Rom. 7.14

In the wicked it hath an *absolutenesse*, an universall and uncontrolled power: First, they cannot but sinne, they can doe nothing but sinne; *Without faith it is impossible to please God*; and to *the impure and uncleane, every thing is uncleane*. His mercies cruell, his prayers abomination, his offerings the sacrifice of fooles. Secondly, if they seeme to forsake any sinne, it is not of hatred to that, as a sinne (for *he that said, Thou shalt not commit adultery, said also, Thou shalt not kill*) but it is because they preferre others before it. A man that hath many concubines may so doe upon some particulars, as that the rest haply may goe untouch'd, or but cursorily saluted; and yet that is

Heb. 11.6. Tit. 1.15,16. James 2.11.

no

no argument of hatred to them, but of preferring the others. So a mans heart may bee ſo taken up with the purſuit of ſome *Herodias*, ſome darling luſt, as that others may ſeeme utterly neglected, and ſcorned; when the truth is, *The heart that playes the adulterer with any ſin, doth indeed hate none.* Thirdly, if by the power of the word they be frighted from the ſin they moſt love, yet luſt will carry them to it againe, as a Sow returneth to the mire, or a Man to his Wife. Fourthly, if they ſhould be ſo fired and terrified away, that they durſt never actually returne againe; yet even then luſt will make them wallow in *ſpeculative uncleanneſſe*, their thoughts, their delighes, their ſighs, their byas would ſtill hanker the other way. As luſt may dog, and peſter, and overtake an holy man that hates it, and yet hee hates it ſtill; ſo the Word may fright and drive a wicked man from the ſin he loves, and yet ſtill he loves it. Fifthly, this ſin, as it keeps men in love with all ſin, ſo it keepes men off from all good duties. It is a *chaine* upon all our faculties, an *Iron gate*, that keepes out any good thought, or poyſons it when it comes in.

In the Faithfull themſelves likewiſe it is exceeding *ſtrong*, by *Antiperiſtaſis* from the Law, to deceive, captivate, ſell as a ſlave, to make them doe that which they hated and allowed not, and not doe that which they would, and lov'd. It may ſeeme a paradox at the firſt, but it is a certaine truth, *Originall ſin is ſtronger in the faithfull than thoſe very Graces which they have received.* Vnderſtand it thus. A man giveth to a prodigall ſonne a great portion into his owne hands, and then gives over the care of him, and leaves him to himſelfe; in this caſe, though the mony of it ſelfe were ſufficient to keepe him in good quality; yet his own folly, and the Crowes that haunt the carkaſſe, thoſe ſharking companions that cleave to him, will ſuddenly exhauſt a great eſtate. So if the Lord ſhould give a man a ſtocke of Grace, as much

as *David* or *Paul* had, and there ſtop and furniſh him with no further ſupplies, but give over the care and protection of him, his luſts are ſo ſtrong and cunning, as they would ſuddenly exhauſt it all, and reduce him to nothing. For this is certaine, that to be preſerved from the ſtrength of our owne luſts, we have not onely uſe of the good graces which God hath given us already (*per modum principii inhærentis*) but of a continued ſupport and underpropping (*per modum principii adjuvantis*) of thoſe daily ſuccours and *ſupplies of the Spirit* of Grace, which may goe before us, and lead into all truth, and teach us the way which we are to walke in, which may ſtill ſay to our luſts in our boſome, as he did to Satan at the right hand of *Iehoiada*, *The Lord rebuke thee*; that may ſtill whiſper in our eares that bleſſed direction, *This is the way, walke in it*. Though a man were able to devoure as much at one meale as was ſpent upon *Bel* the Idoll, yet hee would quickly periſh without further ſupplies: ſo though a man ſhould have a great portion of Grace, and then bee given over to himſelfe, that would not preſerve him from falling againe. *Grace in us* is but like the putting of hot water into cold, it may warme it for the time, but the water will reduce it ſelfe to its wonted temper, cold is predominant, even when the water ſcalds with heate, but that which keepes water hot, is the preſerving of fre ſtill about it: So it is not the Grace which the beſt of us receive, if God ſhould there ſtop, and leave us to them and our ſelves together, that would overcome ſinne in us: but that which preſerves us, is his promiſe *of never failing us, of putting under his hand, of renewing his mercies daily to us, of healing our back-ſlidings, of following us with his goodnes and mercy all the dayes of our life, of keeping us by his power unto ſalvation through faith* that ſame which *Fulgentius* excellently cals *Iuge Auxilium*, the daily ayd and ſupply of grace. For grace doth not onely prevent a wicked man to make him righteous, but

followes

ὁπηχορηγία τῆς ἁγίου πνεύματος. Phil. 1. 19.

Zech. 3. 2.

Eſay 30. 21.

Heb. 13. 5. Pſal. 37. 24. Hoſea 14. 4. Pſal. 23. 6. 1 Peter 1. 5. Iude verſe 24

followes him, lest he become wicked againe, not only prevent him that is fallen, to raise him, but follow him after he is risen that he fall not again. Consider further what a multitude and swarme of lusts and members this body of sin hath, and how they concurre in the unity of one body too. For this is worth the noting, that sometimes they are call'd in the singular number a *sinne*, to note their *unitie*, and conspiration: and sometimes in the plurall number, *lusts* and *members*, to note their *multitudes* and serviceablenesse for severall purposes. And what can bee stronger than an Army consisting of multitudes of men and weapons, reduced all to a wonderfull unity of minds, ends and order. So then both in regard of its regall authority, of its edicts, and lawes of government, of its multitude of members, and unity of body, originall sin must needs be very strong.

Ninthly, consider the *madnesse* of this sinne. *The heart of a man*, saith *Salomon*, *is full of evill, and madnesse is in his heart while he lives*. *Insania* is a generall word, and hath two kinds or species of madnesse in it; madnesse or unsoundnesse in passions, which is *furor*, rage and fiercenesse; and madnesse or unsoundnesse in the Intellectuals, which is *Amentia*, folly, or being out of ones right mind. And both these are in originall sin.

First, it is full of *fiercenesse*, rage, precipitancy when ever it sets it selfe on worke; the driving thereof is like the *driving of Iehu*, very furious. This disposition the holy Ghost takes notice of often in the nature of wicked men, that they are ἀσπόνδους and ἀσπόνδους, *implacable* men, whom no bounds, not limits, nor covenants will restraine, or keepe in order: and againe ἀπρόοπτοι and προπετεῖς, *fierce*, *headstrong*, *violent*, *rash*, they know not where nor when to stop. Therefore the Scripture compares it to a *breaking forth*, or violent eruption, like that of *fire out of an Oven*, or of *mire and dirt out of a raging Sea*. Men flatter themselves in their sins, and thinke when they have

Prævenit impium ut fiat Justus, subsequitur Justum ne fiat Impius. Prævenit, ut Lumen conferat, subsequitur ut quod contulit servet: prævenit ebrium ut surgat, subsequitur elevatum ne cadat, &c. Fulg. *de prædest l. b.* 1.

a 1 John 1.29. Rom.7.17. James 1.14.

b 1 Pet. 2.11. Ephes.4.22. Col. 3.5. Eccles.9.3.

2 King.9.20.

Rom.1.31. 2 Tim.3.3,4.

Hosea 4.2. Hosea 7.6. Esay 57.20.

gone thus or thus farre, they will then give over, and stop at their pleasure. *Sed modo & modo non habent modum*, as *Austin* said of his counterfeit and hypocriticall promises, sin can never finde a center to rest in, a fit place to stop at. These are but like the foolish conceits of Children, who being not able to discerne the disseption of their owne senses, and seeing the Heavens in the Orizon seeme to touch the earth, resolve to goe to the place where they conceive them to meet, and there to handle and play with the Starres, but when they are come thither, they find the distance to be still the same: so is it with the foolish hearts of men, they conceive, after so much gaine, or honour, or pleasure, I shall have my fill, and will then give over, but as long as the fountaine within is not stopt, the pursuites of lust will be as violent at last as at first. As he in the Fable,

--Expectat dum defluat amnis, at ille
Labitur & labetur:

So though men thinke, that their lusts will at last grow dry, and they shall easily step over them unto God; yet the truth is, the outragious desires of men will grow stronger and stronger, even as a river, the farther it goes from the fountaine, doth oftentimes spred it selfe the wider. The heart is as strongly set upon its own sin, as any Creature is upon its owne motion. *They see their heart*, saith the Prophet, *on their iniquities, the heart of the sons of men*, saith *Salomon, is fully set in them to doe evill.* As impossible it is for lust to stop it selfe, as for the Sea to give over swelling, or the fire devouring the matter that is before it. The man possest with a Legion of Devils is a notable *Emblem* of mans *sinfull nature* (for indeed sinne makes a man of the Devils bloud, *yee are the children of your Father the Devill, Ioh.* 8.44.) He is conversant with nothing but death, dead workes, dead companions, *death the service*, and *death the wages*. He is full of hideous affections, he cuts and teares his owne soule; the presence of

Hosea 4.8.
Eccles. 8.11.

of Christ is horrible and affrightfull to him, and if hee worship him, tis out of terror, and not out of love; his name may well bee called Legion, for the swarmes, the services, the strength, the War of lusts in the heart: 'Tis a torment to lust to come out of a man, and to a man to be dispossest of his lusts, there will be paine at the parting of sin, the uncleane spirit will teare when he must come out: but in this principally he was the picture of our evill nature, in that hee was exceeding fierce and untameable, *no man durst passe by him, no chaines were strong enough to hold him*: and this is the character of wicked men *To breake bands and cords asunder*, and to be *their owne Lords*. Matth 8.28. Marke 5.3,4. Psal. 2.3. Psal. 12.4.

Examples of this fierceneſſe of nature the Scripture doth give us abundantly. The *lewes* are for this property compar'd to a swift Dromedary, or to *a wilde asse full of desires, that snuffeth up the wind*, as the use of Horses is in their lust, and cannot be turned. To a *Horse rushing into the battell*; 'tis a similitude from the inundation and precipitancy of torrents, that carry downe all before them. To a *backe-sliding Heifer*, whom no bounds can hold, but he will breake forth into a large place, and have roome to traverse his wayes. To *a wilde Asse*, that goes where his owne will and lust carries him, *alone by himselfe*, no Rider to guide him, no bridle to restraine him, no prefence of God to direct him, no Law of God to over-rule him, but *alone by himselfe*, as his owne Lord. with very fierceneſſe they did even *weary themselves in their way*. Notably did this rage shew it selfe in the Sodomites; they reject *Lots* entreaties, they revile his person, they grow more outragious, and *pressed in* even to teare open the house. Like whereunto was the rage of the Pharisees and Iewes against Christ, when he had fully convinced them of their sin, and his owne innocency, and they could hold dispute no longer with him, they runne from arguments to stones and raylings, *Thou art a Samari-* Ier. 2.24. βιβλιαγενὴς ἕλκυσι αἰχμαλωτισα ἐπιθυμία. *Clem.* Alex. Ierem. 8.6. Hos. 4. 16. Hos 8.9. Esay 57.10. Ierem. 9.5. Gen. 19.9.

Samaritan and hast a Devill, and elsewhere it is said, That *they were filled with madnesse* at the sight of the Miracles which Christ wrought. Such was the rage of those which stoned *Stephen*, *they gnashed their teeth, they stopped their eares, they shouted with their voyce, they ran with one accord and stoned him*: and *Saul* who was one of them, is said to have *breathed out threatnings* like a *tyred Wolfe* (unto which some make the Prophecy of *Iacob* touching *Benjamin*, of which Tribe *Saul* was, to allude) and elsewhere to have *wasted the Churches*, and to have *dragged the Saints into prison*, and to have been *exceeding mad against them*. And such measure himselfe afterwards found, *combination, uproares, assaults, draggings, wrath, clamors, confusions, rushing in, casting off of cloathes, throwing of dust into the aire*; any thing to expresse rage and madnesse.

But you will say, all these were at that time wicked men, what is that to nature in common? Have the Saints such fierce and intemperate affections too? Surely while wee carry our flesh about us, we carry the seeds of this rage and fury. *Simeon* and *Levi* were Patriarches of the Church, and Heads of the Congregation of *Israel*; yet see how *Iacob* aggravateth, and curseth their fierceneſſe; *In their anger they slew a man, in their wrath they digged downe a wall: Cursed be their anger for it was fierce, and their wrath for it was cruell.* *Peter* was a holy man, yet when the windes blew, when the sluces were open, and the water had gotten a little passage, see how it gathers rage; how fierce and mad it growes, even against the evidences of his own heart, against the Conscience of his owne promises, a deniall growes into an oath, and that multiplies into *cursings and damnings of himselfe*; for so the words imports, as imprecating of Gods wrath, and of separation from the presence and Glory of GOD upon Himselfe, if he knew the man. *Ionah* was a holy Prophet, and one whose rebellion and fierceneſſe against GOD might

John 8.48.59. Luke 6.11.

Acts 9.1.

Gen. 49.27. Acts 8.3. & 22 4. & 26,10,11 Gal.1.13. Acts 17.5,6, Acts 19 28,29 34 Acts 22.22,23

Gene. 49.6,7.

Καταθεμα-τίζειν. Matth. 26.74

might in reaſon have beene quite tamed by the Sea and the Whale; yet looke upon him when his nature gets looſe, and you ſhall finde more madneſſe and tempeſt in him than in the Sea into which he was throwne: *Angry, exceeding angry* at Gods mercy to *Niniveh*, and (with a ſtrange uniformity of paſſion in a contrary occaſion) as angry at Gods severity to the Gourd. That which made *Iob* (though before full of impatiency in ſome particular fits,) to lay his hand on his mouth, and reply no more, which was Gods debatement, and expoſtulation with him, *Ionah* regarded not, but reproves, and replies with much madneſſe of heart upon God Himſelfe, *I do well to be angry even unto death.* So belluine and contumacious are the mindes of men, ſet upon their owne ends, that though God Himſelfe undertake the cauſe, they will outface his arguments, and ſtand on their owne defence. *Aſa* was a holy King, his *heart was perfect with the Lord all his dayes*, yet when the Prophet, ſent from God, told him of his folly in entertaining league with the *Syrians* and depending upon their confederacies, It is ſaid, *that he imprisoned the Prophet, and was in a rage*, or in a tempeſtuouſneſſe againſt him. *Theodoſius* was a holy and excellent Prince, and amongſt all other graces for none more eminent than for lenity and compaſſion: yet ſo far did his fury kindle, upon occaſion of an uproare at *Theſſalonica* where one of his ſervants had beene ſlaine, that he commanded an univerſall maſſacre without diſtinction to paſſe upon the City, where, in a ſhort ſpace of three houres, there were ſeven thouſand men butchered by the Emperours Edict, and the City filled with the bloud of Innocents.

Iob 40.2,4.

Ionah 4.9.

1 Kings 15.14

2 Chron. 16.10

Princeps Religioſiſſimus. Hieron. *Clemens animus, miſericors, communis, in omnes honorificus.* Aurel. Victor. *Beneficium ſe accepiſſe putavit, cum rogaretur ignoſcere.* Ambroſ. *orat. fun.* *Theodoret.* *Paulinus.*

And this ſhould teach us to keepe the ſtricter watch over our owne hearts, ſince ſuch excellent men as theſe have fallen, ſince ſo many occaſions may throw us into the like diſtemper, ſince the ſinne of our nature is but like a ſleeping Lion, or at beſt like a wounded Lion, any thing

thing that awakens and vexeth it begets rage and fury, to be the more circumſpect over our ſelves, and the more jealous of our own paſſions in thoſe particular cates eſpecially, wherein this fire is moſt apt to kindle.

Vide de hoc argumento aureum Greg. Naz. *Orationem* 26.

First, when thou art in *diſputation* engag'd upon a juſt quarrell to vindicate the truth of GOD from hereſie and diſtortion, look unto thy heart, ſet a watch over thy tongue, beware of Wild-fire in thy zeale, take heede of this madneſſe of thine evill nature. Much advantage the Devill may get even by diſputations of the truth. When men diſpute againſt thoſe that oppoſe themſelves, as the Diſciples againſt the *Samaritans*, with thunder and *fire from Heaven*, with rayling and reviling ſpeeches, ſuch as the *Angell durſt not give unto Satan himſelfe*, when men ſhall forget the Apoſtles rule to *inſtruct thoſe that oppoſe themſelves with meeknesſe, and to reſtore thoſe that are fallen with the ſpirit of meekenes*. When tongue ſhal be ſharpned againſt tongue, and pen poyſoned againſt pen, when pamphlets ſhall come forth with more teeth to bite, than arguments to convince, when men ſhall follow an adverſary, as an undiſciplin'd Dog his game, with barking and bawling more than with skill or cunning, this is a way to betray the Truth, and to doe the Devill ſervice under Gods colours. It is a grave obſervation which *Sulpitius Severus* makes of the Councell at *Ariminum*, conſiſting of foure hundred Biſhops, whereof eighty were *Arians*, and the reſt Orthodox; when after much treaty and agitation nothing was concluded but either party kept immoveable to his owne tenent. It was at laſt reſolv'd that the ſides ſhould ſeverally diſpatch an embaſſage to the Emperour of ten men apiece, who ſhould make relation of their faith and opinions. And here now grew the diſadvantage; for, ſaith hee, the *Arians* ſent aged men, cunning, and able to manage their employment to the beſt; but on our part, there were young men ſent of little learning, and of ſtrong paſſions, who being vexed and provoked

Affectavit quandoq; Diabolus, veritatem defendendo conturbare. Ter. Iude verſe 5.

2 Tim 2.24. Galath. 6.

Ex parte noſtrorum legantur Homines adoleſcentes, parùm docti, & parùm cauti; ab Arianis autem miſſi ſenes, callidi, & ingenio valentes, adeóq; apud principem facilè ſuperiores Sulp. Sev. l. 2.

provok'd by the adverse party, spoyle their owne purses though farre the better, with imprudent and intemperate handling.

Secondly, when thou art upon any civill controversie or debate for matter of right, looke into thy heart, take heed of that 1 ede of madnesse which lies lurking in it, lest upon occasion of lawfull controverse, there breake out rage and revenge upon the persons of one another. It is not for nothing that the Apostle saith, *There is utterly a fault, amongst you because you, goe to law with one another*, 1 Cor. 6. 7. Why? The Apostle doth plainly allow Iudicature, v. 2. *A man may go to law before the Saints; they may judge small matters and things that pertaine to this life*, vet. 2. 3, 4. And for any man from such a place to infer the unlawfulnesse of sueing to publike justice for his right, is a piece of *Anabaptisme* and fully justly punished with the losse of his right. What then is the *fault*, that *Vtterly* and defect which the Apostle blameth in them? It consisteth in two things, first their going to Law before the Heathen Iudges, thereby exposing the profession of Christianity to imputations of schisme, divisions and worldlinesse amongst the enemies of it; In which case rather than put a rub unto the progresse of the Gospell, by giving unreasonable men occasion to censure the truth thereof by their alterations, and making the ministery evill spoken of by their scandals, they were to suffer and to beare wrong. For those words, *Why doe you not rather take wrong, and suffer your selves to be defrauded*, are not a *Positive* precept as *Iulian* the Apostate objected scornefully to the Christians, when he would have denied them the protection of the Imperiall lawes; unlesse it bee i smaller injuries, which may with more wisedome bee borne by patience, than by contention repaid or overcome; but onely a *Comparative* precept, that a man should rather chuse to leave his name, life, estate, goods, interests, utterly unvindicated, than by defending them un-

Greg. Nazian *Orat. 3 Invectiva in Julian. 1.*

unavoydably to bring a scandall upon the Crosse of Christ. Secondly, which is to my present purpose, Their going to Law, though in it selfe just when before competent and fit Judges, had yet an accidentall vitiousnesse that by their inadvertency did breake out of their evill hearts, and cleave unto it, and that was, their litigations ran from the businesses unto the persons, *It brake forth into violent and wrong against one another*, much perturbation of minde, revengefull and circumventing projects shew themselves under the colour of legall debatements; *Nay*, saith the Apostle, *you do wrong and defraud*, and that *your brethren*, such a notable frowardnesse and rage lies in the natures of men, that without much caution and watchfulnesse it will be blowne up into a flame, even by honest and just contentions.

Ephes. 4. 26.

Thirdly, In *Differences* upon private conversation, looke to your hearts, give not the reines too much to anger or displeasure, to suspicions or misconstructions of your neighbours persons or courses, give not the water passage no not a little. *Be angry*, saith the Apostle, *but sinne not, let not the Sun goe down upon your wrath.* It is not a *Precept*; for such anger as is required of us by way of duty the Sunne may safely goe down upon; nor is it a *pardon* for anger when we fall into it, to take off the inordinatenes of it; but is a speech by way of *concession*, or unavoidable supposition. It cannot be but that the Saints themselves upon severall occasions and provocations will be overtaken with anger, but yet though their infirmity breake forth into the passion, let not pride and selfe-love harden that passion into a habit, let them be wary that the flame grow not upon them to set them on fire, *give no place to the Devill.* The longer a man continues in anger, the more roome the Devill hath to get in upon him, and enrage him. Anger is the kernel and seed of malice, if it be let ly long in the heart, that is so fertile a soile, and Satan so diligent a waterer of his own plants, that it wil quickly

Cameron de Ecclesia, pag. 15.

grow

grow up into a knotty and stubborne hatred. We reade of hatreds which have run in the bloud, and have bin entailed, *Hereditary malice*, as the Historian calls it. Hatreds which have survived the parties, and discovered themselves in their very funerals, hatreds which men have bound upon their posterity by oaths, as *Asdrubal* tooke a solemne oath of *Hannibal* that he should be an irreconcilable enemy to Rome. And what doe all such expressions import, but that there lies a bestiall frenzy in the flesh of men, a fiercenesse which no lawes can tame, and that there is enough of it in the best men, to breake out into implacable affections, if grace, and prayer, and watchfulnesse doe not prevent it.

Odia Hæreditaria. Flor. Flammaque rebelles seditione regi. Sen. Liv.

Fourthly, in *afflictions*, paines of body, temptations of spirit, abridgement of estate, crosses in reputation and favour, or the like, looke by all meanes unto thy heart, take heede of these seedes of rage and madnesse which are in thee. Never more time to looke to thy mounds, to repaire thy bulwarkes, than when a Tempest is upon thy sea. Have you seene a beast breake his teeth upon the chaine that bindes him, or a Dog powre out his revenge upon the stone that did hurt him, then have you seene some darke shadowes of that fiercenesse and fury that is apt to rise out of the hearts of men when Gods hand lies close upon them. When thou hearest of the strange impatiency of *Ionah* at the *beating of the Sun upon his head*, upon whom yet was a mercy beyond wonder that hee did now see the Sun: when thou hearest of those deepe expostulations of *David* with God, *Hath he forgotten to be gracious?* forgotten his promises? forgotten his truth? forgotten his power and mercy? *and shut up all his kindnesse in displeasure?* When thou hearest of the impatiences of *Iob*, a man yet renowned for his patience, expostulating and charging GOD, *Is it good for thee that thou shouldest oppresse?* When thou hearest of those deepe curses of *Ieremy against the day of his birth*; of those froward

Ionah 4.9.

Psalm.77 9,10

Iames 5.11. Iob 10.3.

Ier.20.14,18

ward expostulations and debates of the people of Israel with *Moses*, and of *Moses* with God. *Why hast thou evill entreated this people? why hast thou sent me?* O then reflect upon thy selfe, and be afraid of thine owne evill heart, which is far more likely to breake out against God than any of those were.

Exod. 5.21,22

And for a remedy or prevention hereof, keepe in thy sight the History of thy sinnes, make them as famous to thine owne view as they are in their owne nature. The way not to rage against afflictions is to *know our selves aright*, that will make us confesse unto God with *Ezra*, let our calamities bee what they will, *Thou the Lord hast punished us lesse than our iniquities have deserved*. The way to beare the hand of God with patience, and with acceptance, is to confesse our sinnes, and to be humbled for them. *If their uncircumcised hearts bee humbled and they accept of the punishment of their iniquities*, saith the Lord; noting thus much, that the sight of our sin and humiliation for it, makes a man willing to submit to Gods chastisements. *Wherefore doth a living man complain a man for the punishment of his sins?* there are three strong reasons to gather why wee ought not to murmure in our afflictions. First, *We are men*, and what an impudence is it for the clay to swell against the Potter that formed it, and complaine, why hast thou made me thus? Secondly, *wee are sinners*, as the punishments we suffer are *our owne*, the wages of our iniquities, and what a madnesse is it to complaine against the justice of our Judge? Thirdly, *we are living men*, and therefore God hath punished us lesse than our sinnes deserve, for the wages of sin is death, and what ingratitude is it to repine at mercifull and moderated punishments? but yet such is the frowardnesse of our nature, that wee are apt thus to murmure: what is the cure and remedy of this evill affection? *Let us search and try our wayes (saith the Church) and turne to the Lord our God*; the more wee grow acquainted

Ezra 9.13.

Lev. 26.40,41.

Lam. 3.39,40.

with

with our ſinfull eſtate, and marvellous provocations, with the patience and promiſes of God, the more we ſhal juſtifie God, and wait upon him, the more we ſhall judge our ſelves leſſe than the leaſt of Gods mercies and forbearances. *I will bear the indignation of the Lord,* ſaith the Church againe in the ſame caſe, I will not repine nor murmure at his dealing with me, I will acknowledg that righteouſneſſe belongeth unto him, and confuſion unto me, and the ground of this reſolution is the ſenſe of ſin, *becauſe I have ſinned againſt him.* I have preſſed, and wearied, and grieved, and vexed him with my ſinnes, without any zeale or tenderneſſe of his glory; but he hath viſited me in judgement, and not in fury, in wrath he hath remembred mercy, and not quite conſumed me, as he might have done, he hath not dealt with me after my ſins, nor rewarded me according to mine iniquities, hee hath ſpared me as a ſonne, when I dealt with him as a traytour, and hee will plead my cauſe, and bring mee forth to the light, and revenge my quarrell againſt thoſe which helped forward my affliction. Mich. 7. 9.

Thus we ſee the way not to rage againſt Afflictions is to underſtand and bee ſenſible of the fouleneſſe of our ſinnes. Otherwiſe pride and madneſſe will undoubtedly ſhew themſelves in our Afflictions. What deſperate and horrible rage did the heart of *Pharaoh* ſwell into, when in the middeſt of thoſe fearefull judgements hee hardned his heart, and exalted himſelfe againſt the people of God, and trampled upon them, and did not ſet his heart unto the judgement, but threatned and drave out *Moſes* and *Aaron* from his preſence, and purſued them with finall and obdurate malice, through the middeſt of that wonderfull deliverance? The like example we ſee in that impatient & fretfull reply of *Joboram* king of *Iſrael* in the great famine: *This evill is of the Lord, what ſhould I wait for the Lord any longer?* If this be all the reward we have for waiting and calling upon God, to what purpoſe Exod. 9. 17. 7 23. 10, 11. 14. 23. 2 King. 6. 33.

serve our humiliations and fastings? what profitablenesse at all is there in his service? Thus we find the hypocrites challenging God for afflicting them, upbraiding him with their humiliations, and the fruitlesnesse of his service: *Wherefore have we fasted, and thou seest not? wherefore have we afflicted our soule, and thou takest no knowledge? ye have said, it is in vaine to serve God, and what profit is it that we have kept his ordinance, & that we have walked mournfully before the Lord of hosts, &c.* And thus *Saul*, when he found himselfe forsaken of *God*, and should have humbled himselfe, and sought his face, he proceeded in a further rage to enquire of the Witches which himselfe had commanded to be destroyed.

Esay 58.3.

Mal. 3.14.

1 Sam. 28.6,7.

These things should teach us all to labour with God in prayer, that what ever evill he sendeth upon us, he would not suffer his strength and spirit to forsake us, nor give us over to the rage and madnesse of our own nature. O what hearts should men see in themselves, if they would looke upon their owne faces in other mens lives! See *Julian* die with revenge and rage against Christ; *Judas* bursting a-sunder under the weight of Gods wrath; The cursed persecutors * putting off their power retiring to a private life, pining away with vexation, because the Gospell of Christ was too hard for them; *Achitophel* dispatching himselfe for very madnesse, because his oracle was not beleeved; one despaire, another blasphemie, another wrestle with his affliction as a beast in a snare, till the part swell and rankle, and grow too big for the punishment which is upon it; How could not this chuse but make men out of love with themselves, and labour to have more hold-fast of the Spirit of Christ; that this madnesse of their nature may thereby be tamed, and their equanimity and moderation made knowne to all men?

* 20. *Anno Imperii* Diocletiani *exacto, ambo imperatores consentientibus animis imperio se abdicavunt, publicè profitentes se molinegotiorum succumbere: sed apud eos quibus arcana sui pectoris credebant, id ex desperatione facere se fatebantur. Quia enim nec Christianos superare, nec pracepta Christiani hominis contingere possunt; se nec imperio velle frui,* Zonaras *Annal. Tom. 2. de Diocletiano & Maximiniano Herculeo.*

Fifthly,

Fifthly, and lastly, *In the Ministery of the Word*, when thy bosome-sinne is met with, and the plague of thine owne heart discovered, when thou art pricked in thy master-veine, when the edge of the sword enters to the quicke, sacrificeth thee, crucifieth thy lusts, cuts off thy earthly members, ransackes thy Conscience, and shewes thee the inside of thy foule Soule; here by all meanes looke unto thy heart; never so likely a time for madnesse and fierce opposition to set up it selfe, as when a man is driven into a corner and cannot flye. Sinners are all cowards, and cannot endure the brightnesse of *Moses* face, are not able to abide the scrutiny of the Word, but would faine turne their backes upon it; not only out of *scorne*, but out of *feare* too. Ierem. 2.27. Iohn 8.9.

Many a sturdy sinner will seeme to contemne the plainenesse and power of the Word, as an illiterate rude foolish thing, to scorne and undervalue the persons, companies, discourses of faithfull Ministers, as of despicable, or supercilious, or schismaticall fellowes; but the truth is (and they in their owne Consciences know it too) that though there bee indeed much *stomnesse* and contempt, yet there is more *cowardise*: *Scorne* is the pretence, but *Feare* is the reason; they cannot endure to be disquieted and gall'd: as a diseased or wounded Horse curvets, and pranceth, and is very active and impatient; at first sight a man would thinke it pride and mettall, but the truth is, it is paine and smart that causeth it. Well then, sinners are all cowards, and would faine fly, but even cowards themselves, when they are shut in and surrounded, will fight with more fiercenesse than other men, even for very feare. The basest vermine almost that is, when shut out of all his refuges and holes, will trie his strength before he will perish, and leape in the face of his pursuer. And this now is the property of the Word *toûnmenin*, *The Scripture*, saith the Apostle, *hath shut up all under sinne*, *Gal.* 3.22. And we shall ever finde, that

the deeper the conviction hath beene, the more likewise hath bin the prejudice, and the fiercer the opposition against the Word: See *Ier.* 5. 5. 11. 6, 10, 43, 1, 2. *Nehem.* 9. 29. 30. *Iob.* 8. 48, 59. *Iohn* 11. 47, 53. *Acts* 5. 33. *Act.* 6. 10, 11. 7. 54, 57, 58. *Jer.* 36. 23. 2 *Chr.* 36 15, 16, 17. As in the meeting of two contrary streames, if one prevaile not to carry away and over-rule the other, there must needs arise a mighty noyse and rage in the conflict: so it is in the wrestling and strife betweene the Spirit of God, in the Word, and the current of a mans own corruptions; the greater strength and manifestation of the Spirit the Word hath in it, and the fewer corners and chinkes it leaves for sinne to escape at, the more fierce must needs the opposition be, if the Word be not prevalent enough to turne the current. Let us therefore beware, what-ever wee doe, of snuffing or rebelling against the warnings which are given us out of the Word. It is hard to kicke against the pricks; there is no overcomming of *Gods* Spirit: a man may fall upon the stone, but he shall be broken by it; if he bee so strong, and lift so hard as to move the stone, it shall fall upon him, and grinde him to powder. Let us not resolve to baffle the Ministers, and to despise their message; (It is a sinne that leaves *no remedy* for a man to throw away the physicke, to trample under foot the playster that should heale him.) Let us not think to blow away the words of God, as if they were but so much *empty winde*; for the Lord saith that *they shall become fire*, to devoure the adversaries; Let us not distinguish Scripture to our own humours, not accept or reject Gods Truth, as will best consist with our owne resolutions; but as it is the power of the Word to captivate even rebellious thoughts to the obedience of Christ; so let us resolve to accept of every one of Gods Righteous Commandements, and to hate every false way, to heare Christ and His Ministers in *all things*, to answer to Gods severest call, even then when they make us tremble and

2 Chro. 36. 16

Ier. 5. 13, 14.

Psal. 68. 18. 2 Cor. 10. 5.

Psal. 119. 128. Acts 3. 22.

and doe astonish us, as S. *Paul* did. *Lord what wilt thou have me to do?* Even when the word affrights thee, yet give this honour to it, not to reject it, not flye from it not to smother and suppresse it, but to endure it to search thee, and to submit thy selfe unto it. This is a notable way to abate the *originall madnesse* which is in thy heart.

Acts 9.6.

Secondly, as there is *furor in madnesse*, so there is a *Amentia* too. A distemper in the *sensible* as well as in the *passions*: Every man that is throughly mad is a foole too: And therefore the same Originall word is translated in one place *madnesse*, *Luk.* 6.11. and in another place, *folly*, 2 *Tim.* 3.9. Now this distemper is *Trifold*: for either it is an *universall privation and defect of reason*; or at the least it is an *inconstancy, a lubricity, a slipperinesse of reason*. And these are very deepe in the nature of a man, *folly is bound up in the heart of a child*, and in spirituall things we are all children.

First, there is an *universall ignorance and inconsideratenesse* of spirituall things in the nature of man, he takes lesse notice of his condition than the very brute beasts. *The Oxe knoweth his owner, and the Asse his masters crib, but Israel doth not know, my people doth not consider. The Storke in the heavens knoweth her appointed time, and the Turtle, and the Crane, and the Swallow, but my people knoweth not the judgement of the Lord.* The very dumbe *Asse* reproveth the madnesse of the Prophet, as Saint *Peter* speakes. And for this reason it is that wee shall observe That frequent *Apostrophe* of God in the Prophets, when hee had wearied himselfe with crying to a deafe and rebellious people, hee turnes his speech, and pleads before dumb and inanimate creatures; *Hear O Heavens, and give eare, O Earth*: nothing so far from the voyce of the Prophet as the heavens, nothing so dul and impenetrable as the Earth, and yet the heavens likelier to heare, the earth likelier to listen and attend, than the obdurate sinners. *Heare O ye mountaines the Lords controversie, and ye*

ἀσυλλόγιστον τι πρᾶγμα ἡ πονηρία. Greg. Naz. Orat. 3.

Esay 1.3.

Ier. 8.6,7. Esay 42.25. 2 Peter 2.16.

Esay 1.2. Deut. 32.1. Ier. 2.12. Isa. 6.19.

Micah 6.2.

strong foundation of the earth. Nothing in the earth so immoveable as the mountaines, nothing in the mountaines so impenetrable as the foundations of the mountaines, and yet these are made more pliable to Gods pleading and controversies than the people whom it concerned. Rom. 8 21,22

The Creature (as the Apostle speakes) *under the burden and vanity of the sinnes of men*; and men themselves, upon whom sin lies with a farre heavier burden, boast, and glory, and rejoyce in it. Of our selves we have *no understanding*, Ier 4.22. but are *foolish and sottish*, as the Prophet speakes, wee see nothing but by the light and direction of the understanding which is given unto us; we cannot have so much as a right thought of goodnesse. The Apostle 1 John 5.20 2 Cor. 3,5. notably expresses this universall blindnes which is in our nature. *Eph.* 4.17,18. *Walke not as other Gentiles in the Vanity of their mind, having the understanding darkned, being alienated from the life of God, or from a godly life, through the ignorance that is in them, because of the blindnesse of their heart.* First, their *minds* are *vaine*; the mind is *the Seate of principles*, of supreme, primitive, and undeclared truths, but, saith he, their minides are destitute of all divine and spirituall principles. Arist. Ethic. l. 6 Secondly, their *understanding* [*διανοια*] is darkened: The understanding, or dianoeticall faculty is the *seate of conclusions*, and that is unable to deduce from spirituall principles (if there were any in their minds) such sound and divine conclusions as they are apt to beget: so though they know God (which is a principle) yet this Principle was vaine in them, for they conceived of his glory falsely, by the similitude of foure-footed beasts, and creeping things, they conceived him an idle God as the Epicures, or a God subject to fate and necessity as the Stoicks, or a sinfull impure God, that by His example made uncleannesse Religious, as Saint *Cyprian* speakes; one way or other they became vaine in their imaginations of him; but secondly, though they knew him, yet the conclusions which they deduced from

τοῦτο γὰρ τὸ δεῖ νόησαι τὸν, ὅτι ἃ τοῖς νόμοις καλὰ ἔστι, ταῦτα καὶ τοῖς θεοῖς σέβεται, Greg. Naz. Orat. 3. *Fiunt miseris delecta religiosa* Cyp. Ep. 2.

that Principle, *That hee was to be worshipped, &c.* were utterly unworthy His Majestie, They worshipped him *ignorantly, superstitiously, not as becawse God, they changed his truth into a lye.* I hardly suppose their principles to bee sound, their Conclusions from those principles to be naturall and proper, yet all this is but speculation; they still are without the end of all this, *spirituall prudence, their hearts were blinded*, the heart is the *Seate of knowledge, practicall*, that by the Principles of the minde and the Conclusions of the understanding doth regulate and measure the Conversation, but that was unable, yea averse from any such knowledge, for *they held the truth of God in unrighteousnesse they did not like to retaine God in their knowledge*, they served the lusts of their owne hearts, were given up to vile affections, were filled with all unrighteousnesse, and had pleasure in evill workes, even when they did things which they knew deserved death, and provoked judgment. This is that universall defect which is in us by nature; and very much of this remaines in the best of us. Here then when we are not able to conceive the Lords purpose in his word, though of it selfe it be all light, when we finde with *David* that it is too excellent for us, let us learne to bewaile that evill concupiscence of our nature, which still fils our understanding with mists, and puts a veile before our faces. The whole Booke of God is a pretious Mine full of unsearchable treasures, and of all wisedome; there is no *scoria*, no refuse in it, nothing which is not of great moment, and worthy of speciall and particular observation, and therefore much are we still to bewaile the unfaithfulnesse of our memories and understandings, which retaine so little, and understand lesse than they do retaine. If *David* were constrained to pray *Open mine eyes* (*viz.*) to see more wonders in thy Law, how much more are wee to pray so too? If there were a dimne of sinne in *Davids* heart, and did often make his light dimme, that did make him

Act. 17. 22, 23. Rom. 1, 21, 25.

Rom. 1. 18. 28. 24, 26, 29, 32.

Εἰ γὰρ ὁ τῦ ῥήματι ἑωτα ἐς, ἢ μία χρῆσις ἢ περαλόγισις, πῶς ἡ μὴν εἰσφαλὲς ὑπολαμβανειν χὴ τὰ σμικρότατα.

Basil. *in proœm lib. de Spiritu Sancto*

him *as a beast to be under standing*, as himselfe complaines; how much darkenesse then and disproportion is there betweene us and that blessed light? Looke upon Heretikes old and new, *Marcions* two gods, a good and an evill, *Valentinians* thirty and odde gods in severall sorts and stories; worshippers of *Cain*, worshippers of *Iudas*, worshippers of the Serpent, and a world of the like fortish impieties; may amongst men that pretend more light, to see the same Scriptures on both sides held, and yet opinions as diametrally contrary as light and darknes, one gospell in one place, and another gospell in another, to speake nothing of those σπιλοι and *naevi*, those blemishes that are in the writings of the most rare and choicest instruments in God's Church; All these are notable evidences of that radicall blindnesse which is in our nature, and is never here quite removed, for if the light be not seene, it is not for want of evidence, but for want of sight.

Scripturas habent in sua diversitate omnium. Aug. *Ep.* 252. *Evangelium perturbant qui sententiae sibi propriae.* Iustin. Martyr *Epist. ad* Zenam. ὁ θεὸς τὸ μὲν σκότος τοῖς τυφλοῖς οὐκ οἶδεν οὐδὲ ἔστι τοῖς τυφλοῖς φῶς· τοῖς δὲ ἀνοήτοις οὐ πιστεύουσι τὰ θεῖα, καὶ τοῖς ἑαυτῶν ὀφθαλμοῖς. Theoph. *ad* Autol. *lib.* 1.

Secondly, consider the *slipperinesse and inconsistency of naturall reason in spirituall things*, it can never stay upon an holy notion: And this is another kinde of madnesse, Mad men will make a hundred relations, but their reasons cannot stand still, nor goe through with any, but rove from one thing to another, and joynes together notions of severall subjects like a rope of sand: some few lucid intervalls they may haply have, but they quickly returne to their frenzies againe. This is the condition of our nature, let a man enterupon any holy thoughts, the flesh will quickly cast in other suggestions, to make him weary & faint under such unwelcome speculations. Therefore it was that *David* prayed, *Unite my heart to feare thy name, keep it always in the thoughts of the heart of thy servant, &c.* This was the businesse of *Paul* and *Barnabas* to the saints, to exhort them that with *purpose of heart they would cleave unto God.* And hence that phrase of Scripture *to joyne* a mans selfe *to God*, and to *lay*

Acts 11. 23. Esay 56. 3. Heb. 6. 18.

fast

fast hold upon him. And this every man that sets about it will find to be a very hard work; it will give every man just cause to cry out against the intrusions of a naughty heart. This is that which makes many mens righteousnesse like the morning Dew: now the grasse seemes drunken with wetnesse, and an houre after even gapes for drought; now a vow and resolution, anon, a relapse and returne again; now an eare to Christ, presently a other open to sin; now offers and tenders of peace, anon retreats and exceptions; now a skirmish with sin and presently a truce; like *Penelopes* web, wrought in the day, untwisted in the night.

Thirdly, consider the *Indefatigablenesse* of this sin how unwearied it is in all the mischiefes that it is bent upon. It is said of *Satan* that he *goes about seeking whom he may devoure* as it was of *Christ*, That he went about doing *good*; I thinke we shall never in the Scripture finde the devill at a pause, or sitting still like one that were spent and tir'd. But yet I find that *for a season he hath departed*, when hee had such a terrible foyle as put him out of all hope of Victory; I finde that he may bee driven away and put to flight. *Resist the Devill and he shall flee from you.* But now the fleshly heart of a man will never be made sound a retreate but sets on undefatigably upon the spirituall part: It is (as I said) like the Thiefe, when it is nailed and crucified it will still revil, like a wounded Wolfe it runnes about to doe mischiefe, or as a tyred Oxe, it treads with more weight upon the soule. As the Historian said of *Carthage*, that *Rome* was more troubled with it when it was halfe destroyed than when it remain'd whole & entire: so the man that hath in some measure overcome his lusts, will bee farre more sensible of their stirrings and struglings, than another in whom they rule without disturbance. We may observe in some froward men when their causes are tryed and prove desperate in right, they will yet still create perverse

1 Peter 5, 8

Luke 4, 13.

James 4, 7.

17

Ro. Iassus fortius figit pedem. Plut. Rom. negotii fuit cum semiruâ Carthagine, quàm cum integra. Tor.

verie matters to molest their neighbours, and the more they sinke in the maine, the more clamorous they will bee to proceed; as eager gamesters the more they lose, the deeper game they play, and the harder they set to it; so it is with the lusts of men, the more they are subdued, the more rebellious and head-strong will they be, so farre as their power goes against the Spirit of Christ. Lime is kindled by that which quencheth all other fires, and surely Grace which extinguisheth other temptations, or at least abateth them, doth *occasionally*, and by *antiperistasis* enrage the flesh, though in regard of exercise and actuall power it dye daily.

ὃ δὲν πλὴν φύσει ὄνλων, ἀνήθη εἰθίζηται. Arist. Ethic. *lib.* 2. *cap.* 2. ἥδὺ τοῖς φύσιν, τὸ δ' βίαιον λυπηρόν. Tibet. *lib.* 1.

The reason hereof is, First, *that which is naturall can never be chang'd, neither is any thing ever tyr'd in its naturall motion.* The motion of a stone upward grows fainter and fainter because carried by a violent impression, but downeward stronger and stronger because it gathers strength even by sympathy to the place whereunto it moves. Now *originall sin is the corrupt nature of a man*, and the motions therefore of it are not *violent* but altogether naturall, and that naturall motion is set on and made the easier by the impulsions of Satan, as a stone throwne or hurried downeward moves the swifter, because the naturall Weight thereof is improv'd by the accessory impression. Who ever knew the Sea give over raging, or a stream grow weary of running? Now the motions of corruption are as naturall as the estuations of the Sea, or the course of a River. Though there may be difficulty in fulfilling lusts, there can never be any in the rising and sprouting of lusts: As there may be paines in drawing waters out of a Fountaine, but there can be no paines in the waters swelling or rising out of the Fountaine. It is no paines to conceive sooner, though it bee to bring it forth in a birth; so in the *begetting* of sinne, there is no paines requir'd for the heart of lust, for thoughts to arise, though the *finishing* of sinne may bee oftentimes painefull as

well

well as deadly. *Originall sinne* is called by the Apostle a *Law in the members*; which putteth a byas into them, a forwardnesse and propension to all evill. Now as a Bowle moves not with any difficulty when it followes the way of its owne byas, so neither doth the heart in following lusts which are the weights and byas of the fleshly soule. And therefore the longer any man lives in sin, the sweeter it is to him: *Wearinesse, and propension are termes inconsistent.* Secondly, *Nothing is weary whiles it workes all, De suo*, of it selfe, and that which is its owne, that which tyres a faculty is the fetching in of sutidiary spirits, which being exhausted and spent the faculty giveth over working, and is said to be weary. The eye is never weary with the act of seeing (which is it owne worke) but it is said to be weary, meerely because of the deficiency of those animall spirits which rate from without send an unto it to assist it in its owne worke, which they did in the same measure and strength without decay flow to the faculty, it could never be tyred in its operation. So the loco-motive faculty, when the hand worketh, or the foote walketh, would never be wearied in it selfe, if those spirits which are requisite to strengthen it in its exercise did not lessen, and faile, and breath out in the motion. But now our lusts make us flesh all over, in them we worke all *de nostro* of our own; it is as naturall to the heart to lust, as it is to the eye to see; and in this respect more too; for though the Act of seeing be the eyes alone yet the eye stands in need of forraigne assistance from the heart (which is the forge and seminarie of spirits) to continue the exercise of this act: But the heart is wholly within it selfe furnished with all the strength and principles of lusting, or if it were not, yet those spirits which temptations of Satan or the world infuse to assist it, doe never faile nor wast away, but as waters drawne out of a fountaine, the faster they are called in, the more plentifully they come.

ἡμεῖς, ἄνδρες, ἐσμὲν ἀπὸ τῆς ψυχῆς. Greg. Naz. Orat. 1.

Thirdly,

Thirdly, *Originall sin* is *Indefatigable*, never weary of warring, of tempting, of raging, of intruding, of bringing forth, of polluting all we do, because it is *unsatisfied*. *The eye is not satisfied with seeing nor the eare with hearing*, it is of vast & infinite desires, and the more it is supplied with that in which it seeketh satisfaction, the more greedy it growes; as naturall motions the longer they continue the swifter they are. *A sinner if he should live for ever, would sin for ever*, and never say it is enough. *Every imagination*, every Creature that is shap'd and form'd in the heart, every purpose, desire, motion, ebullition, is *only evill every day*, saith the Text; no period, no stint, *Evill from the childhood*, *Ex quo excussus est ex utero*, from the time of breaking forth out of the wombe, as the learned observe from the property of the word. Evill comes out of the heart as sparkles do out of the fire never cease rising while the fire continues. Notably is this insatiablenesse of lust expressed by the Prophet in two excellent similitudes. First, from *drunkennesse*, which makes a man stil more greedy, doth not extinguish but inflame the perverse desire; none cal in for wine faster, than they which have had too much before. Secondly, from *Hell and the grave*, which have no stint nor measure. The Cloud which the *Prophet* shewed his servant; was no bigger at first than a hand; after, it grew to cover all the Heavens, and the reason was, it rose out of the sea: so the sin of man will continually grow & overflow all his life, & the reason is, it hath a sea of lust continually to supply it. Therefore in the Scripture it is cal'd an *effusion*, a *rushing out*, an *æstus*, like the foaming or boyling of the sea, a *strange excesse of riot*, *into which*, saith the *Apostle*, *Wicked men run*: a greedines, a covetous improvement *of uncleannes*, a burning *of lust*, a sinful *fire of all miseriefe*. Now from this insatiablenes of lust must needs follow the indefatigablenes of it too. When a thing is out of the place of its own rest, it never leaves moving naturally til it have gotten to it: therefore

Eccl. 1, 8.

Omnis peccator peccat in suo æterno. Greg.

Genesis 8, 21. *Amama Antibarb. bibl.* l. 2. p. 403.

Heb 3, 5, 6.

Esay 5, 14. Pro. 30, 15, 16 1 King. 18. 43

Ἀσωτίας αἰδηρώτης. 1 Peter 4. 4. Iude v. 13. Esay 57. 18 Ἀκαθαρσίας πλεονεξία. Eph. 4. 19. Rom. 2, 27, 29

in as much as lust can never carry the heart to any thing which it may rest in, needs must it flutter about, and be alwayes in motion. If there were an infinite space of aire, the motion of a stone in that space (if there were any motion) must needs be infinite, because it would no where have a Center, or middle place to hold it (for there can be no *medium* where there are no extremes.) Desires are the wings upon which the soule moves, if there be still things found to entice the desires, and none to satisfie them, no marvell if the soule be still upon the wing, in perpetuall agitation, like the wind which continually whirleth about, or the rivers which never leave running into the sea because they never fill it. But it may be objected, that the Scripture makes mention of the *wearinesse* which sinne brings upon men, of that impotency of sinning which growes upon them. The *Sodomites wearied* themselves in their rage against *Lot*. So the Prophet saith of wicked men, that *they Weary themselves to commit iniquity*. I answer, that these very places prove the indefatigableness of lust, in that it never gives over, even when the instruments thereof are tir'd. The *Israelites* were weary of gathering straw, but were the taske-masters weary of exacting it? The members may be weary of serving their Law, but is the law of the members weary of quickning or commanding them? Nay, herein is seene the cruell tyranny of lust against us, that it never leaves drawing, enticing, heartening, supplying us for sin, even when we are quite wearied in the service of it. *Thou wert wearied in thy way, yet saidst thou not, There is no hope.* Thou never didst consider, I have thus long drudg'd in the service of sinne, and have found *no fruit*, received no such satisfaction as I promised my selfe; and therefore why should I weary my selfe any longer? Why should I labour for that which is no bread, and which satisfieth not? Thou never didst bethinke thy selfe of returning to the right way, but wentest on with wonted madnesse and rage still, though thou foundest

Eccl. 1. 6, 7.

Ierem. 9. 5.

Esay 57. 10.

Rom. 6. 21.

Esay 55. 2.

foundeſt for certaine that there was no profit in thy evill way, that thou didſt ſow nothing but wind, and ſhouldeſt reape nothing but a whirlewind. *Balaams* luſt was too ſwift for his weary beaſt; when the Aſſe was frighted, and durſt goe no further, yet the Prophet was as unwearied as at the firſt. Luſt is like a furious Rider, never weary of the way, though the poore beaſt, which muſt ſerve the Riders turne, may quickly be worne out.

Ier. 2.1 1,12. & 7,8. Eſay 30.5,6. Hoſea 8.7.

Woe to him that loadeth himſelfe with thicke clay, ſaith the Prophet, *How long?* He may have enough to load him, he can never have enough to weary him. He may *loade* his houſe, his memory, his bagges, his wits, his time, his conſcience, but he can never *fill his Hell*. He may quickly have enough to *ſinke* him, but hee can never have enough to *ſatisfie* him: As a ſhip may be over-laden with Gold or Silver even unto ſinking, and yet have compaſſe and ſides enough to hold tenne times more: ſo the heart will quickly be loaded unto ſinking, but never filled unto ſatiety. In one word, wee muſt in ſinne diſtinguiſh betweene the *Act*, and the *Concupiſcence* from whence that Act ariſeth; or in the faculties betweene the *Life* and the *Luſt* of them, betweene their *naturall ſtrength* and activity, and their *law of corruption*. *The liveline ſſe and ſtrength of the faculties may quickly be waſted, and yet the luſt ſtrong ſtill.* Sinne in Act hath a concurrence of the powers of the Soule, and ſervices of the body, which in their motions may quickly languiſh. But yet as the Philoſophers ſay of the ſoule, though it may ſeeme tyr'd and ſpent, and waxen old, becauſe the body in which it reſides grows unfit for its ſervice, yet *the ſoule indeed it ſelfe doth not grow old*, but if it had equall inſtruments, would be as vigorous in the old man, as in the youngeſt: ſo we may ſay of ſinne, though the body may grow weary of adultery, or the minde weary of plodding miſchiefe, or the thoughts weary of contriving deceit, yet *concupiſcentia non ſeneſcit*, Luſt it ſelfe growes never old nor weary.

Hab. 2.4,5.

Inter vivacitatem & Libidinem. Aug. *cont.* Iul. *lib.* 4. *cap.* 14.

Anima non ſeneſcit. Scal. *de ſub.* εἰ λάβει ὁ φρονεῖν τὸ σῶμα τοῦτο δὲ ὀλέπῃ ὡσαυτως καὶ ἐκεῖνος. Ariſt. *de Anim. l.* 1. *c.* 4

Nay,

Nay, as the water when it is ſtopt in its principall courſe, yet one way or other where it beſt may it will make a ſhift to finde a vent, and to diſcover it ſelfe: even ſo luſt in the heart will one way or other, when the minde and faculties, the body and members are quite tyred out in the principall ſervice, make a ſhift to breake forth into ſome eaſier vent. When the adultery in the heart hath worne out the body, and ſpurr'd it ſo long in this uncleane race that it now ſinkes under the burden, and hath no more bloud to loſe, yet even then it will find a vent, and ſuch a man will have eyes full of adultery, a tongue full of adultery, thoughts and ſpeculations full of adultery, a memory in the review of former lewdnes full of adultery. The thiefe on the Croſſe had as good a will to crucifie Chriſt, to naile him, and pierce him as any others, but hee was faſt enough for doing this; yet his malice will finde a vent into his tongue to revile and raile upon him. *Balaams* tongue could not execute the office to which he was hired, yet it will have a vent, and ſhew it ſelfe in journeying, counſelling, and conſulting how the people might draw a curſe upon themſelves. As a dogge may have his ſtomack cramm'd *uſque ad vomitum*, and yet his appetite unſatisfied, for hee preſently returnes to his vomit: ſo though a man may lode and weary himſelfe in the acting of ſin, yet luſt it ſelfe is never ſatisfied, and therefore never wearied.

Numb. 31. 16. Mic. 6. 5.

What a watch then ſhould we keepe over our evill hearts, what paines ſhould wee take by prayer and unweariednes of ſpirit to ſuppreſſe this enemy? If there were any time wherein the fleſh did ſit ſtill and ſleepe, wherein the water did not runne, and ſeeke for vent, we might then haply ſlaken our care; but ſince it is ever ſtirring in us, we ſhould be ever ſtirring againſt it, and uſing all meanes to leſſen and abate it; ſince the heart is unwearied in evill, we ſhould not faint, not be weary of well-doing. Since the heart is ſo abundant in evill, we

should abound likewise in every good worke of the Lord, alwayes considering what advantage this labour will give us against the toyle of sin. In lust a man wearieth himselfe, and hath no hope, but here our labour is not in vaine in the Lord, we shall reap if we faint not; and a little glory in heaven, nay a little comfort in earth (though neither one nor other may be called little) will be a most plentifull recompence, pressed down and running over for any the greatest paines that can be taken in this spirituall watch. *Ye have need of patience*, saith the Apostle, to goe through the will of God, to be in a perpetuall combate and defiance with an enemy that will give no respite nor breathing time. The temptations of Satan, the solicitations of the world are not so many not heavy clogs to men in their race, as that to which they are fastned, this weight that presseth downe, this besieging sinne which is ever enticing, clamouring, haling, rebelling, intruding, with love, with strength, with law, with arguments, with importunities calling a man from his right way. From this consideration the Apostle immediately inferres this duty of patience. *Lay aside every weight*, saith the Apostle, *and the sinne that doth so easily beset us, and runne with patience unto the race that is set before us*. And we must not cast our eye alwayes to the clog which we draw, that may much dis-hearten us; but looke unto Jesus the Author and finisher of our faith, (he that can carry us thorow all these difficulties, that gives us weapons, *that teacheth our hands to warr, and our fingers to fight*, that is our Captaine to leade us, and our Second, συμμαχος, our fellow-Combatant) that fighteth against sinne in us by his grace. Looke what he *did*, what contradiction he endured, lest yee be wearied and faint in your mindes: Look what he *promiseth*, a victorie against our lusts, and a crowne after our victory. Looke when he *commeth*, it is yet *but a little while*; The comming of the Lord draweth nigh, the Lord is at hand; Call to him,

him he is within the voyce of thy prayers, he will come to ſtrengthen thee; wait upon him, he is within the eye of thy Faith, hee will come to reward thee. Looke upon the cloud of witneſſes, thoſe that are now the Church of the firſt-borne, and have their Palmes in their hands; they all went thorow the ſame combat, they were all beſet with alike infirmities, they were all men of the ſame paſſions with us, let us be men of the ſame patience with them.

Now laſtly, conſider the *Propagation* of this ſinne. Which may therefore well be called an old man, becauſe it dies not, but paſſeth over from one generation to another; A mans actuall ſins are perſonall, and therfore Intranſient, they begin and end in himſelf, but originall ſin is naturall, and therefore with the nature is paſſeth over frō a man to his poſterity. It is an entaile that can never be cut off, it hathheld from *Adam*, and will ſo continue to the Worlds end, holding all men in an unavoydable ſervice and villanage unto Satan the Prince of this World. In humane tenures, if a man leave a perſonall eſtate to all his children indefinitly, without ſingling out and deſigning this portion to one, & that to another, though it bee true to ſay, that there is nothing in that eſtate which any one of the children can lay an entire claime unto as his own, but that the reſt haye joynt intereſt in it, (for the children, though *many in perſons*, are yet but *one proprietary*, in regard of right in the eſtate of their father, till there be a ſeverance made) yet notwithſtanding a *Partition* may be legally procured, and there is a kind of virtuall or fundamental ſeverance before, which was the ground of that which is afterwards real and legall: But now in this wretched Inheritance of ſin, which *Adam* left to all his poſterity, we are to note this miſchiefe in the *firſt* place, that there is no *virtuall partition*, but it is left whole to every child of *Adam*. All have it, and yet every one hath it all too. So that as Philoſophers

say of the reasonable soule, *That it is whole in the whole, and that it is whole in every part*: so we may say of *originall concupiscence*, It is *Tota in Genere Humano*, and *Tota in quolibet homine*. All in mankind, and all in every particular man. There is no law of partition for one man to have to him in peculiar the lusts of the eye, another to him the lusts of the tongue, another to him the lusts of the eare, &c. but every man hath every lust originally as full as all men together have it.

Secondly, we are to note a great difference further between the soule and sin in this regard; though all the soule be in every member, as well as in the whole body, yet it is not in the same manner and excellency in the parts as in the whole. For it is in the whole to all the purposes of life, sense, and motion, but in the parts, the whole soule serves but for some speciall businesses. All the soule is in the eye, & all in the eare, but not in either to all purposes, for it sees only in the eye, and it heares only in the eare. But originall sinne is all in every man, and it serves in every man to all purposes: Not in one man only to commit adultery, in another idolatry, in another murther, or the like, but in every man it serves to cõmit sin against al the Law, to break every one of Gods Commandements. A whole thing may belong wholly unto two men in several, by diverse ways of propriety, or unto sundry purposes; A house belongs wholly to the Land-lord for the purpose of profit and revenew, and wholly to the Tenant for the purpose of use and inhabitation; but it seems in ordinary reason impossible for the same thing to belong wholly to sundry men in regard of all purposes for which it serves. But such an ample propriety hath every man to original sin, that he holds it all, and to all purposes for which it serves. For though some sins there are which cannot by some men be properly cõmitted (properly, I say, because by way of provocation, or occasion, or approbation, or the like, one man may parti-

participate in the sins which another comits) as a King cannot be disobedient to his superiours in government, because he hath no superiors; a layman cannot commit the sins of a Minister, an unmarried man the sins of an husband, &c. yet this disability ariseth out of the exigēce of personall conditions, but no way out of the limittednesse or impotency of originall sin, which in every man serves to all the purposes which can consist with that mans condition; and as his condition alters, so is it likewise fruitfull unto new sins. And these are two great aggravations of this sinfull inheritance: That it comes whole unto every man; and that every man hath it *unto all the purposes* for which it serves.

Thirdly, it is to be observed that *in originall sin* (as in all other) there are two things, *Deordination or sinfulnes, and guilt or obligation unto punishment.* And though the former of these be inseparable from nature in this life, yet every man that beleeveth & repenteth, hath the damnation therof taken away, it shal not prove unto him mortall. But now this is the calamity; Though a man have the guilt of this sin taken off ō his person by the benefit of his own faith, and the grace of Christ to him: yet still both the deordination, & the guilt passeth over unto his posterity by derivation from him. For the former the case is most evident, whatsoever is borne of flesh is flesh, no man can bring a cleane thing out of an unclean, an evill root must bring forth evill branches, a bitter fountain corrupt streames; leaven will derive sowrenes into the whole masse, and the fathers treason will staine the bloud of all his posterity And it is as certain for the latter, that though guilt & punishment may be remitted to the Father, yet from him it may be transmitted to his child. Every parent is the chanell of death to his posterity. *Totum genus humanum fecit Adamus damnationis traducem*; *Adam* did diffuse and propagate damnation unto all mankind. Neither is it any wonder, or injustice

Iohn 3.6. Iob 14.4. Iam.3.11,12.

Tertul. *de Testimon. animæ, c.3.*

Nec mirum, nec injuſtum quod Radix proferat damnata damnatos, Auguſt. *contra Iul. lib. 3 cap. 12.*
Ex olea ſemine non ſit niſi oleaſter, Auguſt. *de nupt. & concup l. 1 cap. 19.*

that from a curſed root ſhould proceed branches fit for nothing but the fire. As a Iew that was circumciſed brought forth an un-circumciſed ſonne, as cleane corne ſowed comes up with chaffe and ſtubble, as the ſeed of a good Olive brings forth a wild Olive; ſo is it with the beſt that are, their Graces concurre not to naturall generation, and therfore from them is nothing naturally propagated. For *firſt*, the wiping off of guilt while the fault abides, is an *Act of Grace and pardon*; now pardons are ever immediate from ſpeciall favour, from direct grant, and therefore cannot run in the bloud, nor come to a man in the vertue of his birth, or by derivation; eſpecially where the pardon runs not in generall termes, but perſonally by way of priviledg and exemption, and that too upon certaine conditions; the performance and vertue whereof is intranſient, and cannot availe any by way of imputation or redundancy. Secondly, though the perſonall Guilt be off from the man, yet the ground of that Guilt, the *damnableneſſe*, or *liableneſſe to bee imputed unto puniſhment is inſeparable from ſin*; though ſin be not *mortall de facto*, ſo as to bring damnation to the perſon juſtified, yet it never ceaſeth to be *mortall de merito*, that is, to be daminable in it ſelfe, in regard of its own nature and obliquity, though in event and execution, the damnable virtue of ſin be prevented by Faith, which cures it, and by repentance which forſakes and cuts it off. For we muſt obſerve that *to merit* damnation belongs to the *Nature* of ſin, *but to bring forth damnation* belongs to the *accompliſhment* and finiſhing of ſin, when it is ſuffered to grow to its meaſure, never interrupted, never prevented. God hath patience towards ſinners, and waiteth for their repentance, and doth not preſently powre out all his wrath; if in this *interim* men will be perſwaded in the day of their peace to accept of mercy offered, and to break off ſins before the Ephah be full, then their ſins ſhall not end in Death. But if they neglect all Gods

Iames 1. 15.

Dan. 4. 27. Ezek. 18. 30.

mercy,

mercy and goe on still, till there be no remedie, then sin growes to a ripenesse, and will undoubtedly bring forth Death. Since therefore the nature of sin passeth to posterity, even when the guilt thereof is remitted in the parent, needs must the guilt thereof passe too, till by grace it be done away.

Fourthly, *In originall sin* there is a *two fold denomination*, or formalitie. It is both a *Sinne*; and a *punishment* of sin. For it is an absurd conceit of some men who make it an impossibilitie for the same thing to be both a sin and a punishment. When a prodigall spends all his mony upon uncleannes, is not this mans poverty both his sin and his punishment? When a drunkard brings diseases on his body, and drownes his reason, is not that mans impotency and sottishnesse both his sinne and punishment? Indeed sin cannot rightly bee called an inflicted *punishment*, for God doth not put it into any man; yet it no way implyes contradiction, but rather abundantly magnifies the justice and wisdome of Almighty God to say that hee can *order sinne* to bee a scourge and punishment to it selfe. And so S. *Austin* cals it, a *penall vitiousnesse or corruption*. So that in the derivation of this sin we have unto us propagated the *very wrath of God*. It is like *Aarons* rod, on our part a branch that buddeth unto iniquitie, and on Gods part a Serpent that stingeth unto death. So that *Adam is a twofold cause* of this sin in his posterity. *A meritorious cause*, he did *deserve* it by prevarication as it was a *punishment*, and an *efficient cause*, he doth derive it by contagion as it is a sinne. And this is a wretchednesse of this sinne, that it is not only a meanes to bring the wrath of God upon us, but is also some part and beginning of the wrath of God in us, and so is, as it were the earnest, and first fruits of damnation. Not as if it were by God infused into our nature (for we have it put into us no other way but by *seminall contagion* and propagation from *Adam*) but God seeing man

ἀταξία. Anomia.

Remonstrant in exam. censur. c. 7 fol. 85.

non est lex aequior ullâ quam necis Artifices arte perire sua. Pœnalis vitiositas Aug. de perfect. justit. c. 4.

Rom. 5. 12. Gen. 5. 3.

throw away and waſt that originall righteouſnes which he at the firſt put into him, and appointing him to be the head and fountaine of all mankinde not onely in nature but in *foro* too, in regard of *legall proceeding, with-hold* from him and his ſeed that *Giſt* which was freely by him in the creation beſtowed, and *wilfully* by *Adam* in the fall *rejected*, and adjudged this miſery upon him, that hee ſhould paſſe over to all his poſterity the immediate fruite of his prevarication, which was *originall ſinne*, contracted by his owne default, and as it were iſſuing out of his wilfull diſobedience upon him, becauſe they all were in him intereſſed as in their head and father in that firſt tranſgreſſion. Thus have I at large opened thoſe many great evills which this ſinne hath in it, that life of concupiſcence which the Apoſtle here ſpeaketh of. I cannot ſay of it as the Roman Epitomizer of his Hiſtory, *In brevi tabella totam ejus imaginem amplexus ſum*, that in a ſmall compaſſe I have comprized the whole Image of old *Adam*, but rather cleane contrary, *In amplâ tabulâ non dimidiam ejus imaginem amplexus ſum*. The halfe of this ſinne hath not all this while beene deſcribed unto you.

πάντες ἦμεν ποτὲ αὐτοῖς τοῖς καὶ φυράμασι, καὶ τῷ αὐτῷ ζύλον τῆς κακίας χαλώμεθα Greg Naz. *Orat.* 5. Florus.

Now therefore to conclude this Argument (wherein I have been the larger, both becauſe of the neceſſarineſſe of it, that we may know whither to riſe in our humiliations for ſinne, and becauſe it is the principall ſcope of the Apoſtles in the place, and ſerves moſt abundantly to ſhew our owne everlaſting inſufficiency for happineſſe in our ſelves) we ſee by theſe things which have bin diſcovered in this ſin, at what defiance we ought to ſtand with the doctrine of thoſe men, firſt, who mince and qualifie, and extenuate this ſinne as the Papiſts doe, making it the a *ſmalleſt of all ſins*, b not deſerving any more of God

a *Intenſive majus eſt peccatum actuale quam originale.* Aqu. *p.* 3. *q.* 1. *art.* 4 c *A theologis noſtris minimum omnium peccatorum cenſetur.* Andrad. *Orthodox explic. l.* 3. *Omnium peccatorum leviſſimum ſi ipſam per ſe criminis rationem inſpicias* Idem *in defenſ. fid.* Trident. *lib.* 3. *part.* 1. b Lomb. *diſt. lib.* 2. *diſt.* 33. Scot. *Ibid.* Bonavent. *Ibid. q.* 2. Durand. *q.* 3. Aquin. *part.* 3. *q.* 1. *art.* 4. *ad.* 2. Bellar. *l.* 6. *c.* 4.

wrath

wrath, than *onely a want of his beatificall presence*, and that too without any paine of sorrow of minde, which might bee apt to grow from the apprehension of so great a losse, may not onely *denying it after Baptisme to bee a sinne*, but onely the seed of sinne, an *evill disease, languor, tyranny*, and *impotency of nature*: but that even in the wicked themselves c *concupiscence* is rather *imputed* for sinne, than is *really* and *formally sinne*, d notwithstanding it be forbidden in the Commandement; and upon these presumptions e reviling the doctrine of the Reformed Divines, for exaggerating this sin, as that which overspreadeth in its being all our nature, and in its working all our lives. Secondly, of those who heretofore, and even now *deny any sinfulnes* either in *the privation of the Image of God*, or in the *concupiscence* and decordination of our nature. It was the doctrine of the *Pelagians* in the Primitive times, that f mans nature was not corrupted by the fall of *Adam*, that his sin g was not any ground to his posterity either of death, or of the merit of death, that h sinne comes from *Adam* by imitation, not by propagation. That i Baptisme doth not serve in Infants for remission of sinne, but onely for adoption and admission into Heaven; that as k Christs righteousnesse doth not profit those which believe not, so *Adams* sinne doth no prejudice, nor injure those that actually sinne not. l That as a righteous man doth not beget a righteous child, so neither doth a sinner beget a Child guilty of sinne. That m all sinne is voluntary, and therefore not naturall. That n Marriage is Gods ordinance, and therefore no instru-

c *In ipsis non renatis in peccatum imputatur potius quam revera & propriè peccatum est.* Stapl. *de Justif. l. 3. c. 3.* d *Falsum est concupiscentiam quæ in vobis manet esse peccatum originale.* Becan. *Opuscul. de authore peccat. c. 4.* Bellarm. *de Amiss. grat. & statu peccati. l. 5. 6. 7. 8. 9.* Greg. Val. *to. 2. disp. 6 q. 12 p. 1. sect. 5 6.* Soto *de natura & gratia, l. 1. c. 10.* Durandus *& privationem justitiæ & concupiscentiam peccatum hoc esse*

negat, & quod sit Reatus seu dignitas contendit, lib. 2. d. distinct. 30. qu. 3. d *Quamvis in decalogo prohibeatur, peccatum tamen non est.* Stapl. *de justif. lib. 3. c. 5. Omnem concupiscentiam esse peccatum est verum.* Bellar. *de Stat. peccati, lib. 5. cap. 14.* e Staple *de justif. lib. 2. cap. 12.* Greg. Val. *to. 2. disp. 6. q. 12. p. 1. sect. 4, & q. 13 p. 1.* f Aug. *opere poster. con. Iul. l. 2. c. 16. & Epist. 106.* h *De Remiss. peccat. l. c. 8. 9. 13. De natura & gratia c. 9. De pecc. Orig. c. 14.* i *Cont. Iul. lib. 5. c. 3.* k *De Remiss. peccat. lib. 3. cap. 2.* l *De peccat. merit. & Remiss. l. 3. cap. 2.* m *Cont. Iul. l. 3. cap. 5.* n *De peccat Orig. cap. 33. de Nupt. & conc. l. 2. cap. 25.*

ment of transmitting sin. That [o] concupiscence being the punishment of sin cannot be a sin likewise. [p] These and the like *Antitheses* unto Orthodox Doctrine did the *Pelagians* of old maintaine. And (as it is the policie of Satan to keepe alive those heresies which may seeme to have most reliefe from proud and corrupted reason, and doth principally tend to keepe men from that due humiliation, and through conviction of sin, which should drive them to Christ, and magnifie the riches of Christs Grace to them) there are not wanting at this day a broode of sinfull men; who notwithstanding the evidence of Scripture, and consent of all Antiquitie doe in this point concur with those wicked Heretickes and deny the originall corruption of our nature to be any sinne at all, but to be the work of Gods owne hand in Paradise, nay, deny further the very imputation of *Adams* sinne to any of his posteritie for sinne. And now because in this point they doe expresly contradict not onely the [b] doctrine of holy Scriptures, the [c] foundation of Orthodoxe faith, the [d] consent of Ancient Doctors, and the [e] Rule of the Catholike Church; but in no lesse then foure or five particulars doe manifestly oppose the doctrine of the *Church of England* in this point most evidently delivered in [f] one article: for the Article saith, Man is *gone* from originall righteousnesse: they say, Man did not goe away from it; but God snatched it away from man: the Article saith, that by Originall sin man is inclined unto evill, and calleth it by the name of *concupiscence and lust*, they say that originall sinne is only the privation of righteousnes, and that concupiscence is a con-

o *Con. Jul. l. 5. c. 3.*
p *Vid.* Prosper. *adversus collat.* Aug. *cont.* Iul. *l. 1. cap. 1.* Gerard. Voss. *Hist. Pelag. l. 2. part. 2. Latinum de Pelag. l. 1. p. 4. c. 1. 2. 3. 4.*
a Socinian. *vid* Iacob. ad Portum *con.* Christoph. Oton. *cap. 27.* Anabaptistæ in a Dialogue of Predestina. Remon. *in examine censuræ, c. 3 7.* Remon. *in impertinentia & sæpe pessima pro fidei suæ confessione apologia, delirio* Anabapt. & Socinian. *refertissima c. 2. & 7. Inter pontificios Pighius peccatum originale inhæreus & connatum negavit: Impudentissimum tamen*

b Iob 14. 4. Gen. 6 5 & 8. 21. Ioh. 3. 6. Psal. 51. 5. Rom. 5. 12. Eph 2 3. Ro. 3. 23 Gal. 3. 22. 1. Cor. 15. 48. 49. *Vid.* Gerard. Voss. *Hist. Pelag. l. 2 part. 1.* Thes. 2. & Bell. *de statu peccati. l. 3. c. 4.* c *Qui negat omnes homines primorum hominum peccato nasci obnoxios, ipsa Christiana fidei fidei subvertere fundamenta catulat.* Aug. *cont.* Iul. *l. 1. c. 2.* d *Vid.* Voss. *Hist. Pelag. l. 2. part. 1* Thes 6. Aug. *cont.* Iul. *l. 1. c. 23.* e *Infantes Baptizari in remissionem peccatorum secundum regulam universalis ecclesiæ confitemur.* Cœlestius *Pelag. apud* Aug. *de peccat. originali. l. 2. c. 5.* f *Artic. 9.*

created

created and original condition of nature; the Article saith, that the flesh lusteth *alwayes* contrary to the spirit, they say in expresse termes, that this is false, and that the flesh when it lusteth indeed, doth lust against nothing but the spirit, and that the Apostle in that place meant only the Galatians, and not all spirituall or regenerate men; the Article saith, that this lust deserveth Gods *wrath* and condemnation; they say that it doth not deserve the hatred of God: And lastly, the Article saith, that the Apostle doth confesse that *concupiscence* and *lust hath of it selfe the nature of sinne*; they say, that it is not properly either a sinne, or a punishment of sin, but only the condition of nature. In all these respects it will bee needfull to lay downe the truth of this great point, and to vindicate it from the proud disputes of such bold innovators.

And first, let us see by what steps and gradations the Adversaries of this so fundamentall a doctrine (which as S. Austin *Austin* saith is none of those, *in quibus optima fidei catholicæ defensores salva fide compage inter se aliquando non consonant*, wherein Orthodox Doctors may differ and abound in their owne sence) doe proceed to deny the sinfulnesse of that which all Ages of the Church have called sin.

First they say, That the Sinne of *Adam* is not any way the sinne of his posteritie, that it is against the nature of sinne, against the goodnesse, wisedome, and truth of God, against the rule of Equitie and Iustice, and Infants who are innocent in themselves, should be accounted nocent in another; therein taking away Baptisme for remission of sinnes from infants, who being not borne with guilt of Adams sinne stand yet in no need of any purgation.

a Anabaptists in their Dialogue of Predistination.

Nec scripturæ ullo modo consentiens, nec sapientiæ nec ullius Dei naturæ proprie, nec ullius speciei rationis justitiæ atque æquitatis

ponitur, ut dicamus, Deum posteris Adami reverà accusasse ejusdem culpæ reos. Remonster. *Apologet.* Exam. *Cens. cap. 7. sect. 4. fol. 84.*

Se-

Secondly, they say that though a Adams sinne may be thus farre said to be unto posterity imputed, as that by reason of it they become obnoxious unto death, (namely to an externall dissolution of body and soule without any reunion, and an eternall losse of the divine vision, without any paine or losse) yet that death which to Adam in his person was a punishment, is not so to his posterity, but onely the condition of their nature.

Thirdly, they say that b that which is called originall sin is nothing else at all, but onely the privation of originall righteousnesse; and that concupiscence was not conferred, and brought upon nature by sin, but was originall in our nature, suspended indeed by the presence, but actuated by the losse of that righteousnesse.

Fourthly, they say, c that that Privation was not by man contracted but by God inflicted as a punishment upon Adam from whom it comes, but onely as a condition of nature unto us, that man in his fall and prevarication did not throw away or actually shake off the Image of God, but God pull'd it away from him; which if God had not done, it would have remained with him, notwithstanding the sin of the first Fall.

Fifthly, they say, d that in as much as the privation of originall righteousnesse was a punishment by God upon Adam justly inflicted, and by Adam unto us naturally and unavoidably propagated, It is not therefore to be esteemed

a Cum Remonstrantes Adamum morti aeternae (sive ut supra dicunt Aeternae paenae damni) obnoxium factum fuisse dicunt cum posteris omnibus non volunt mortem illam eodem prorsus modo inflictam fuisse utrisque tum Adamo tum posteris, sed volunt etiam inflictam fuisse Adae ut transgressori. Posteros vero ejus propagatum propter conditionem naturae ejusdem quam ex Ada peccatore trahunt. Ibid. c. 4. f. 57.

b Idem. In Confessi. seu declaratione sententiae circa articulos fidei, c. 7. sect. 4. Corvin. cont. Molin. f. 110. ad sect. 4. & expressius c. 8. ad sect. 1, 2, 3. Pisc. cont. Resp. ad 1 p. Molinam Wal. l. 3. c. 8. 7. Apol. seu Exam. Censur. c. 7. sect. 4. vol. 89. [illegible] Corvin. Molin. c. 8. p. 121. [illegible] non est quia nisi [illegible] ergo si naturae culpa non est, non potest esse malum paenae, &c. Apol. c. 7. sect. 4. c. 89.

c Idem. David did not sin in being conceived and borne, ergo, there by he had no sin. Anabaptists in their Dialogue *atque hoc erat Pelag. argumentum. Frigidi non debent quae vitari non possunt.* Aug. *de nat. & grat. c. 12. Tolerari utique nisi quod malum est esse non potest, unde nec reus est eum. Hoc est quod nascitur.* Aug. *cont. Iul. l. 4. c. 12.* Our Divines unanimously withstand the Doctrine of the Papists in this point, that Concupiscence is naturall and not sinfull, *Whitak. de pecc. orig. l. 3. Field* of the Church, *l. 3, c. 26.* Bishop *Whites* Def. p. 24.

esteemed any sin at all, neither for it can God justly condemne any man; nor is it to be esteemed a punishment of sin in us, though it were in *Adam*, because in us there is no sin going before it of which it may bee accounted the punishment, as there was in *Adam*, but only the condition of our present nature.

Lastly, they say that *Adam* being by God deprived of originall righteousnesse, (which is the faculty and fountaine of all obedience) and being now constituted under the deserved curse, † all the debt of legall obedience, wherein hee and his posterity in him were unto God obliged, did immediately cease: so that whatsoever outrages should after that have beene by *Adam* or any of his children committed they would not have beene sinnes, or transgressions, nor involv'd the Authors of them in the guilt of just damnation. That which unto us reviveth sin, is the New Covenant; because therein is given to the law new strength to command, and unto us new strength to obey, both which were evacuated in the fall of *Adam*. Vpon which premises it doth most evidently follow; that unlesse God in Christ had made a Covenant of grace with us anew, no man should ever have beene properly and penally damned but onely *Adam*: and he too, with no other than the losse of Gods presence. (For ‡ Hell and torments are not the revenge of Legall, but of Evangelicall disobedience) *not for any actuall sinnes*, for there would have beene none, because the exaction of

† *Lex prima cessabat primo fidere per inobedientiam primi hominis rupto, cessabat etiam obligatio ad obedientiam ex lege præscriptam Lex aut ad obedientiam obligat aut ad pœnam; cum itaque homo jaceret sub maledictione ad obedientiam amplius non obligabatur, quia ab eo cui amplius non volebat.* Corv. cont. Molin. c. 8 ad scth. 8. p. 12. 2. Remon. *negant actus illos qui sequuntur privationem divinam esse formaliter peccata, non negant quidem materialiter peccata dici posse, quatenus actus sunt difformes voluntati divinæ, ac negant eos formaliter esse peccata quæ scil. ad pœnam valide obligent eos a quibus fiunt, &c.* In Apolog. seu Exam. Censur. c. 7 fol. 86 g Ibid. f. 83. b. *Si Deus mortem temporalem comminatus fuisset* Adamo, *ejusque posteris, necesse fuisset* Adamum *ejusque posteros, ex morte ista iterum resurgere, & postea in æternos cruciatus præcipitari: De quo sane Scriptura ne* ℵ *quidem meminit. De iis qui Evangelium & apertam vitæ æternæ promissionem respuunt ac rejiciunt ita loquitur Scriptura, de* Adamo *ejusque posteris nec volam habet nec vestigium. Deus non omnibus peccatis, id est, peccatoribus, adsignavit æternam pœnam sensus & damni.* Ibid. cap. 7. f. 90.

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the Law would have ceased; and where there is no Law, there is no transgression; *not for the want of righteousnes* because that was in *Adam* himselfe but a punishment, and in his posteritie neither a sinne, nor a punishment, but only a condition of nature; *not for habituall concupiscence*, because though it bee a disease and infirmitie, yet it is no sinn, both because the being of it is connaturall and necessarie, and the operation of it inevitable and unpreventable for want of that bridle of supernaturall righteousnesse which was appointed to keepe it in. Lastly, *not for Adams sin imputed*, because being committed by another mans will, it could be no mans sin but his that committed it.

So that now upon these premisses we are to inferr the Apostles words; *By one man*, namely by *Adam*, *sinne entred into the world*, upon all his posteritie *and death by sin*, by one man, namely, by Christ (*Tanquam per causam sine qua non*) sinne returned into the world upon all *Adams* posteritie, and with sinne, the worst of all deaths, namely hellish torments, which without him should not have beene at all. O how are we bound to praise God, and recount with all honour the memorie of those worthies who compiled *Our Articles*, which serve as an hedge to keepe out this impious and mortiferous doctrine (as *Fulgentius* cals it) from the Church of England, and suffers not *Pelagius* to returne into his owne country.

There are but three maine arguments that I can meet with to colour this heresie, and two of them were the Pelagians of old. First, [k] that which is naturall and by consequence necessarie and unavoidable, cannot be sin; [l] Originall sin is naturall, necessary, and unavoidable; therefore it is no sin. Secondly, that which is not voluntarie cannot be sinfull, [m] Originall sin is not voluntarie; therefore not sinfull. Thirdly, no [n] sin is immediately caused by God; but originall sin, being the privation

h *Vitium illud defectus est non peccatum.* Gor. *con.* Malin. *c.* 8. *adfin.* t. 4. *p.* 123.

i *De gratia Christi. c.* 14.

k Exam. Cen. *c.* 7 *fol.* 86. *p.* 8. & Pelf. *apud* Au. *De haer.* 4 *& gratia c.* 12

l Exam. Cen. *c.* 5. *fol.* 57 8.

m *Ibid. c.* 7 *fol.* 4. & Pelag. *apud* Aug. *cont. Iul. l.* 3. *p.* 18.

n *Ibid. in* Exam. Exam. *c.* 7. *fol.* 85. 86.

tion of originall righteouſneſſe is from God immediatly, who pulled away *Adam's* righteouſneſſe from him; Therefore it is no ſin.

For the more diſtinct underſtanding the whole truth, and anſwering theſe ſuppoſed ſtrong reaſons, give me leave to premiſe theſe obſervations by way of Hypotheſis.

First, there are Two things in originall ſin, *The privation of righteouſnes* and *the corruption of nature*; forſince originall ſin is the root of actuall, and in actuall ſinnes there are both the omiſſion of the good which we ought to exerciſe and poſitive contumacies againſt the Law of God, therefore a *vis formatrix*, ſomething anſwerable to both theſe muſt needs be found in originall ſin. This poſitive or habituall corruption (for in the other all agree that it is originall ſin) is that which the [a] Scripture cals *fleſh*, and *members*, and *law*, and *luſts*, and *body*; and Saint [b] *Auſtin*, *vitioſuneſſe*, *inobedience*, *or inordinateneſſe*, and a *morbid affection*: Conſonant whereunto is the [c] *Article of our Church*, affirming that man by originall ſin is far gone from righteouſnes, which is the *privation*; ſecondly, that thereby he is of his own nature enclined unto evill, which is the *pravity or corruption*: and this is the doctrin of [d] many learned Papiſts.

Secondly, the Law being [e] perfect and ſpirituall, ſearcheth the moſt intimate corners of the ſoule, and reduceth under a law the very roots and principles of all humane operations: And therefore in as much as [f] well-being is the ground of well-working, and that the Tree muſt be good before the fruit, therefore wee conclude, that the Law is not only the Rule of our works, but of

[a] Iohn 3. 6. Rom 6 6,7,14. Gal. 5. 17. Coloſ. 3. 5. 1 Cor. 7. 3.
[b] Hæc vitioſitas, vel inobedientia, dicitur Libido, contra Iulian. l. 4. c. 14. Malus affectus, de nupt. & concupiſ. l. 2. c. 31. Rectè affectus malus, οὐ φύσει ἀλλὰ κακῇ χρήσει τῆς φύσεως ἀγαθὸν γενόμενον. Iuſt. Martyr. Ep. ad Zenam.
[c] Artic. 9.
[d] Magiſt. Sen. tent. l. 2. diſtinct. 30. Aquin. 12. qu. 82. Art. 1. Driedo de Gratia, & ib. Arb. l. 1. Tract. 2. part. 1. memb. 2. pag. 1. 4. 1. 6. Greg. Valent. tom. 2. diſp. 10. quæſt. 1. Bonavent. l. 2. Diſtinct. 30. part. 2. q. unic. Andrad. Defenſ. Concil. Tridentin. l. 5. & quamplures alij. [e] Plal. 19. 7. Rom. 7. 14. [f] Mat. 7. 18. *Arbor ſit prius ut poſſit facere fructum, qui ipſe fructus non eſt.* Aug. contra Iulian. lib. 4. cap. 3.

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our ſtrength, not of our life only but of our nature, which being at firſt delivered into our hands entire and pure, cannot become degenerate, without the offence of thoſe who did firſt betray ſo great a truſt committed unto them, [x] *Thou ſhalt love the Lord thy God. Ex omni valore tuo*, with all thy might, ſaith the Law; it doth not only require us to love, but to have minds furniſhed with *all ſtrength* to love God, ſo that there may be life and vigor in our obedience and love of him. The Law requires no more love than ſtrength, therefore if it did not of us require ſtrength to love, but only ſuppoſe it, it could require no love neither, for the [y] Apoſtle tels us that by nature we are *without ſtrength*. So that if the meaning of the Law be only this, thou ſhalt love the Lord thy God with all the ſtrength which thou haſt; & not this, Thou ſhalt love him with all the ſtrength that I require thee to have, and that I at firſt gave thee (ſo that the ſtrength and faculty, as well as the love and duty may *cadere ſub præcepto*, fall under the command) the meaning of the Law would amount but to this, Thou ſhalt not, or needeſt not to love the Lord thy God at al, becauſe thou haſt no ſtrength ſo to do, and art not to be blamed for having none.

Thirdly, it is not the being *voluntary or involuntary* that doth make a thing ſinfull or not ſinfull, but being *oppoſite to the Rule*, which requires compleat ſtrength to ſerve God withal; Now all a mans ſtrength is not in his will, the underſtanding, affections, and body have their ſtrength, which failing, though the will bee never ſo prompt, yet the worke is not done with that perfection which the Law requires: yet withall we are to note in this point two things. Firſt, That [a] *originall ſinne is, ſo modo, voluntary too*, becauſe brought in by that will which was *originally ours*, for this is a true rule in divinity, [b] *Vo-*

x Deut. 6. 5. Luke 10. 27. *Lex etiam origines delictorum, id eſt, concupiſcentias & voluntates non minus quam facta condemnat.* Tertul. *de pudicit. cap 6.* Ἀλλ' ἀνωτέρω τίλη πιεσθεῖναι, καὶ τὸ ὑγιὲς, ὑμεῖς καὶ τὰς ἀρχὰς καλλίονος ὥσπερ τὸ ῥᾴδιον πονηρὸν, καὶ δυσκατόρθωτον ἀναγκάλουσι. Greg. Naz. Orat. 3.

y Rom. 5. 6.

a *Ex prima hominis mala voluntate originale malum, factum eſt quodammodo Hereditarium*, Aug. *Retract. l. 1 cap. 13.*

b *Voluntas Adæ reputatur noſtra* Aquin. p. 3 q. 84 art. 2. ad 3. & 12. q 81. art. 1. in corp. Andrad. *Orthodoxæ explicat. lib. 3. Eodem modo omnium voluntates in illo concluſæ cenſentur quo & natura.*

luntas

luntas capitis totius naturæ voluntas reputatur, that *Adams* will was the will of all mankind, and therefore this ſin being voluntary in him, and hereditary unto us, is eſteemed in ſome ſort voluntary unto us too. Secondly, that a thing may be *voluntary* two ways. Firſt, *efficienter*, when the *will* doth *poſitively concur* to the thing which is done: [c] Secondly, *deficienter*, when the will is in fault for the thing which is done, though it were not done by it ſelf. For we muſt note, that all other [d] faculties were at firſt appointed to be ſubject to the will, and were not to move but upon her allowance, and conduct, and therefore when luſt doth prevent the conſent and command of the will, it is then manifeſt that the will is wanting to her office, for to her it belongs to ſuppreſſe all contumacy, and to forbid the doing of an illegal thing. And in this ſenſe I underſtand that frequent ſpeech of S. [e] *Auſtin*, *That ſin is not ſin except it be voluntary*, that is, ſin might altogether be prevented, if the will it ſelfe had its primitive ſtrength, and were able to exerciſe uprightly that office of government and moderation over the whole man which at firſt it was appointed unto. Which ſtring the ſame [f] Father divinely hath expreſſed in his *Confeſſion*; *What a monſtrous thing is this*, ſaith he, *that the minde ſhould command the body and bee obeyed, and that it ſhould command it ſelfe; and bee reſiſted?* His anſwer is, *The will is not a totall will, and therefore the command is not a totall command*, [g] for if the will were ſo throughly an enemy to luſt as it ought to be, it would not be quiet till it had diſthroned it.

These things being premiſed, *we conclude*: That as our nature is univerſally vitiated and defil'd by *Adam*, ſo that pollution which from him we derive is not onely the languor of nature, the condition and calamity of man-kind, the wombe, ſeed, fomenter, formative vertue of o-

c *Vide* Aquin. 12, qu. 79, art. 1 hic & q. 74. ar. 3, 6. & Ariſtot. *Eth.* l. 3. cap. 5. & Ariſt. *Eth.* l. 1 cap. 8.

e *De lib. Arb.* l. 3 c. 22. *Retract.* l. 1 c. 12. *de vera Relig.* c. 14.

f *Non ex toto vult non ergo ex toto imperat. Et iterum, non ita quæ plena imperat. Et ideo ſunt duæ voluntates, quia una earum tota non eſt, & hoc adeſt alteri, quod alteri deeſt*; *Confeſſ.* l. 8. cap. 8. 9.

g *Si voluntas renatorum omni ex parte inimica eſſet cupiſcentiæ, eam è ſuo regno omnem exterminaret*, Whitak. *cont.* Staplet. *de Juſtif.* lib. 5. cap. 3

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ther sins, but *is it selfe* [a] *truly and properly sinne*, or to speake in the phrase of the Church of *England*, *hath of it selfe the nature of sin*. First where [b] there is [c] *anomia* transgression, there is sin; in this sin there's more, for [d] there is *enmity*, rebellion, & antipathy against the whole Law; therefore concupiscence is sin. Secondly, that [e] which infers death, & makes men naturally children of wrath, is sin; [f] but lust, & fleshly concupiscence reviving, bringeth death and wrath; therefore it is sin. Thirdly, where there is an excesse of sin that thing must needs be sinfull; but concupiscence by the commandment is [g] exceeding sinfull, *ergo*. Fourthly, that which is hateful, is evill and sinfull (for God made all things [h] beautifull and good, and therefore very lovely) but concupiscence is hateful, I am carnall, sold under sin, for *what I hate that I do*. Fifthly, that which quickneth to all mischief, and indispoeth to all good, must needs be sinfull, (as [i] she that tempteth & solliciteth to adultery, may justly be esteem'd an harlot;) but [k] concupiscence tempteth, draweth, enticeth, begetteth, conceiveth, indispoeth to good, and provoketh to evill; therfore it is sin. Sixtly, that which is hellish and divelish must needs be sinfull, for that is an argument in the Scripture to prove a thing to be exceeding evill;) but [l] concupiscence is even the Hell of our nature, and lusts are divelish; therefore they are sinfull too, [m] *Nemo se palpet*, saith S. *Austin*, *de suo Satanas est, de Deo beatus.* Let no man sooth or flatter himself, his happines is from God, for of himself he is altogether divelish. Seventhly, that which was with Christ crucified is [n] sin, for he bore our sin in his body upon the tree; but our flesh and concupiscence was with Christ Crucified, [o] *They that are Christs have crucified the flesh with the affections and lusts*: Therefore it is sin. Lastly, that which is washed away in Baptisme is sin, for [p] *Baptisme is for remission of sinnes*: but concupiscence and the body of sin is done away in Baptisme; Therefore it is sin. And this is the frequent argument

a *Peccatum carnis & vere peccatum, Fulg. de grat. Chr. c.15. Vide Aug. de peccat. mer. & remiss lib. 2. c. 3. de nup. & concupis lib 2. c. 24. con. Jul. l. 3. c. 3, 4, 5 & l. 4. a. 2. l. 5. c. 3, 7, 8, 6. & 15. 19. Vid. Staplet. de Justif. l. 2. c. 14.*

b 1 John 3.4.

c Rom. 7. 13. Gal. 5. 17.

d Rom. 6. 23. Ephes 2. 3.

e Rom. 7. 13.

f Eccles. 7. 29. Gen. 1. 31. Rom. 7. 14, 15.

g Rom. 7. 11, 21.

h Rom. 7. 18, 23. Matth. 15. 19. James 1. 14. James 3. 15.

i 1 John 3. 8. James 3. 6. John 8. 44.

k *Aug. Tract. 49. in Joh. Quando libido vincit, vincit & diabolus, id. con. Jul. l. 5 cap. 7.*

l 1 Pet. 2. 24.

m Gal. 5. 24.

n Acts 2. 38.

o Col. 2. 11, 12. Rom. 6. 5, 6.

cient Doctors againſt the Pelagians to prove that infants had ſinne in their nature, becauſe they were baptized unto the remiſſion of ſinnes.

Aug. de peccat. merit. & remiſſ. lib. 1. cap. 16. 17. 24. 26. 38 34. 39 lib. 2. cap. 26 27. 28 l. 3. c. 4. de nupt. & concupiſcent. lib. 1. cap. 20. lib. 2. cap. 33. & tr. Iul. Pelag. l. 3. cap. 2. 3 lib. 6. c. 16 & locis aliis infinitis. Fulgent. de Incarnat. & gratia Chriſti. cap. 15. Proſper. contr. Col. cap. 18.

To give ſome anſwer then to thoſe pretended reaſons. To the firſt wee confeſſe that nothing can bee *toto genere* Neceſſarie, and yet ſinfull: neither is originall ſin in that ſort neceſſary to the *nature in it ſelfe*, though to the *nature in perſons proceeding from Adam* it be neceſſary. For *Adam* had free will, and wee in him, to have kept that originall righteouſneſſe in which wee were created, and what was to him ſinfull, was to us likewiſe, becauſe wee all were *one in him*. Wee are then to diſtinguiſh of naturall and neceſſary, for it is either *primitive* and *created*, or *conſequent* and *contracted* neceſſarily: the former would indeed void ſin becauſe God doth never firſt make things impoſſible, and then command them; but the latter growing out of mans own will originally, muſt not therefore nullifie the Law of God, becauſe it diſableth the power of man, for that were to make man the Lord of the Law.

To the ſecond three things are to be anſwer'd. Firſt, The ſinfulneſſe of a thing is grounded on its *diſproportion* to the *Law of God*, not to the *will of man*. Now Gods Law ſets bounds, and moderates the operations of all other powers and parts, as well as of the will. And therefore the Apoſtle complains of his ſinfull concupiſcence, even when his will was in a readineſſe to deſire the good, and refuſe the evill. *Rom.* 7. 18. Secondly, no evill luſt riſeth or ſtirreth, though it prevent the conſent of the will, but the will may be eſteemed faulty, not in this that it conſented unto it, but in this, that it did not, as it ought to have done, hin-

Voluntarium aliquid dicitur quia eſt a voluntate. Ab aliquo autem dicitur eſſe aliquid duplicitèr. Dicitur, quod ſit, vel procedit ab aliquo in quantum eſt Agens, inducens, ex hoc ipſo quod ipſum agit, ſicut ſubtus ſic navis dicitur eſſe à Gubernatore, in quantum deſſit à gubernando, &c. Aquin. 1. 2. qu. 6. ar. 3 Peccatum originale eſt voluntarium parvulis voluntate primi parentis... quod ſufficit ad peccatum originale, quia non eſt perſonæ, ſed naturæ peccatum. Alvarez. de Auxil. Grat. lib. 6. diſp. 44. num. 15.

der and ſuppreſſe it. For the ſtirrings of luſt before the will, is their *uſurpation*, and *inordinateneſſe*, not their *nature*, which therefore the will according to that primitive ſoveraignty which in mans nature ſhee had ought to rectifie, and order againe. Thirdly, originall ſin, though to *perſons* it bee not, yet to the *nature* it was *voluntary*, and to the perſons in *Adam* as in their common Father, for with them otherwiſe then in him no covenant could bee made, and even in humane lawes the Acts of parents can circumſcribe their children.

To the third, wee utterly deny that God did *take* away originall righteouſneſſe from man, but he * *Threw* it away himſelfe; God indeed with-holds it, and doth not obtrude againe that upon us which wee rejected before, but he did not ſnatch it away, but man in ſinning did nullifie it to himſelfe. For what was righteouſneſſe in *Adam*, but a Perfect and univerſall rectitude, whereby the whole man was ſweetly order'd by Gods Law, and within himſelfe; now *Adams* ſinne having ſo many evils in it as it had, pride, ambition, ingratitude, robbery, luxurie, idolatrie, murther, and the like, needes muſt that ſinne ſpoile that originall righteouſneſſe which was and ought to be univerſall. Secondly, we grant that originall ſinne is not onely a fault, but a puniſhment too; but that the one of theſe ſhould deſtroy the other [b] wee utterly deny; for which purpoſe wee may note, that a puniſhment may bee either by God *inflicted* in its whole beeing; or by man in the ſubſtance of the thing *contracted*, and by God in the *penall relation* which it carries *ordered*. It is true, no puniſhment from God inflicted upon man can bee in the ſubſtance of the thing ſinfull, but that which man

b *Pontificii ex hac parte ſunt novatoribus modeſtiores, qui Adamum ſeipſum privaſſe docent & probant. Andrad. Orthodox. explicat. lib. 3, & apud ipſum Ferrarienſ. in Tho. contr. gent. lib. 4. c. 52.*

a *Fit in Homine luſtus ordo naturæ, ut anima ſubdatur Deo, & Animæ caro. Aug. de civ. Dei lib. 19. c. 4.*
Διεφθαρμένη τὴν πρώτην & ὀρθὴν κατάστασιν ὑπὸ ἁμαρτίας.
Clem. Alex. Strom. l. 6. & padagog. lib. 1. c. 13.

b *Sicut cæcitas cordis — & peccatum eſt quo in Deum non creditur, & pœna peccati qua cor ſuperbum digna animadverſione punitur, & cauſa peccati, cum mali aliquid ex cordis errore committitur, ita concupiſcentia carnis, & peccatum eſt, quæ ineſt illi inobedientia contra dominatum mentis, & pœna peccati quæ reddita eſt meritis inobedientis, & cauſa peccati, defectione conſentientis, & contagione naſcentis. Aug. cont. Iul. l. 6. 5. cap. 3.*

brings

brings upon himſelfe as a ſinne Gods wiſdome may *order* to be a puniſhment too. When a prodigall ſpends his whole eſtate upon uncleanneſſe, is not his povertie both a ſinne and a puniſhment? When a drunkard or adulterer brings diſeaſes upon his bodie and drownes his reaſon, is not that impotencie and ſottiſhneſſe, both ſinne and puniſhment? did not God puniſh *Pharaoh* with hardneſſe of heart, and the gentiles with vile affections? and yet theſe were ſinnes as well as puniſhments. To expedite this point in one word as I conceive of it. Two things are in this ſinne, *Privation of Gods Image*, and *luſt or habituall concupiſcence*. The privation is, in regard of the *firſt loſſe* of righteouſneſſe, from *Adam* alone, by his voluntary depraving of the humane nature, and excuſſion of the image of God; but in regard of the *Continuance* of it, ſo *deficienter*, Gods juſtice and wiſdome hath a hand in it, who as hee is the moſt juſt avenger of his owne wrongs and the moſt free diſpoſer of his owne gifts, ſo hath hee in both reſpects beene pleaſed to with-hold his image formerly rejected, and not to obtrude upon ingratefull and unworthy men ſo precious an endowment, of which the former contempt and indignitie had juſtly made them ever after deſtitute. *Concupiſcence* wee may conceive both as a *diſorder*, and as a *penaltie*. Conſider it as a *puniſhment*, and ſo though it bee not by God effected in nature, (for he tempteth no man, much leſſe doth hee corrupt any) yet is it ſubject to his wiſdome and ordination, who after hee had beene by *Adam* forſaken, did then forſake him likewiſe, and give him up into the hand of his owne counſell, leaving him to tranſmit upon others that ſeminarie of uncleanneſſe, which himſelfe had contracted. Conſider it as a *vice*, and ſo we ſay that luſt, or fleſh doth not belong to the parts as ſuch or ſuch parts, but is the diſeaſe of the whole nature, either part whereof though it doe not equally deſcend from *Adam*, yet may hee juſtly bee eſteem'd the Father and Fountaine of

the whole nature, becauſe though generation doe not make all the materials and parts of nature, yet doth it worke to the uniting of them, and conſtituting of the whole by them. So then naturall corruption is *from Adam alone meritoriouſly* by reaſon of his firſt prevarication; from *Adam by our parents ſeminally*, and by generation and contagion; but under favour, I conceive that it is not from the body in the ſoule, but equally and univerſally from the *whole nature, as a guiltie, forſaken, and accurſed nature*, by ſome ſecret and ineffable *reſultancie* therefrom, under thoſe *relations of Guilt and curſednesſe*. This with ſubmiſſion to the learned I conceive in that great queſtion touching the penalneſſe, and traduction of originall concupiſcence, reſerving to others their libertie in ſuch things, wherein a latitude of opinions may conſiſt with the unity of faith and love.

But to returne to thoſe things which are more for practice. This doctrine of originall ſinne doth direct us in our * *humiliations* for ſinne: ſhewes us whither wee ſhould riſe in judging and condemning our ſelves, even as high as our fleſhly luſts, and corrupt nature. *Let not any man ſay*, ſaith Saint *James*, *that he was tempted of God*; I ſhall goe further, Let not any man ſay of himſelfe by way of excuſe, extenuation, or exoneration of himſelfe, I was tempted of Satan, or of the World; and who can be too hard for ſuch enemies, who can withſtand ſuch ſtrong ſolicitations; * *Let not any man reſolve his ſinnes into any other originall then his owne luſts. Our perdition is totally of our ſelves, wee are *aſſaulted* by *many* enemies, but it is *one* onely that *overcommeth us*, even our owne fleſh. Saint *Paul* could truly ſay, * *It was no more I that ſinned*; but did hee charge his ſinnes therefore upon Satan, or upon the World? No, though it was not hee, yet it was ſomething that did belong unto him, an inmate, a boſome enemie, even ſinne that dwelt within him. It is ſaid, that *Satan provoked David to number the people*, and yet

*ἐνοχλοῦμεθα ἡμῖν πλὴν φύσει μιᾷ θνητοὶ πάντες ἐσμὲν, καὶ ἀρχαὶ τοῦτο εἰς πάντα τὰ πανουργοσύνης ἡμῖν ἐσπάσαν. Chryſ. ad pop. Antioch. Hom. 2 Iam. 1. 13.

** ἐγὼ δὲ ἡ ἁμαρτία φύσις, ἀλλ' ἡ ἁμαρτία κατεργαζομένη διὰ τῶν πλημμελημάτων ἐργάζεται πάντα. Chryſ. ad pop. Antioch Hom. 4.

* Rom. 7. 20.

1 Chro. 21. 1. 2 Sam 24.

yet *Davids* heart *ſmote himſelfe*, and did not charge Satan with the ſinne, becauſe it was the luſt of his owne heart that let in and gave way to Satans temptation. If there were the ſame minde in us as in Chriſt, that Satan could finde no more in us to mingle his temptations withall, then hee did in him, they would be equally ſucceſſeleſſe; but this is his greateſt advantage, that he hath our evill nature to help him, and hold intelligence with him. And therefore wee muſt riſe as high as that in our humiliations for ſinne: For that will keepe us *ever* humble, becauſe concupiſcence will be ever ſtirring in us: and it will make us *throughly* humble, becauſe thereby ſinne is made altogether our *owne*, when wee attribute it not to caſualties, or accidentall miſcarriages, but to our *nature*; as *David* did, *In ſinne was I ſhaped, and in iniquitie did my mother conceive mee.* Pſal. 51. 7. It was not any accident, or externall tenptation which was the root and ground of theſe my ſinnes, but I was *a tranſgreſſour from the wombe*, Eſay 48. 8. I had the ſeedes of adulterie and murder ſowne in my very nature, and from thence did they breake forth in my life. When men ſhall conſider, that in their whole frame there is an univerſall ineptitude and indiſpoſition to any good, and as large a forwardneſſe to all evill, that all their principles are vitiated, and their faculties out of joynt, that they are in the wombe as *Cockatrice egges*, and in the conception a *ſeed of Vipers*, more odious in the pure eyes of God, then Toads or Serpents are in ours; this will keepe men in more caution againſt ſinne, and in more humiliation for it.

Laſtly, from the conſideration of this ſinne wee ſhould be *exhorted* unto theſe needfull duties: Firſt, to much *iealouſie* againſt our ſelves, not to truſt any of our faculties alone, nor to be too confident upon preſumptions, or experiences of our own ſtrength. *Iob* would not truſt his eyes without a covenant, nor *David* his mouth without a bridle; ſo ſtrangely and unexpectedly will nature breake Iob 31. 1. Pſal. 39. 1.

out of it feele it ſelfe a little looſe, as may coſt a man many a cry and teare to ſet himſelfe right againe. Though a Lion ſeeme never ſo tame, though the Sea ſeeme never ſo calme, give them no paſſage, keepe on the chaine, looke ſtill to the Bulwarkes, for there is a rage in them which cannot bee tamed. Venture not on any temptation, bee not confident of any grace received ſo as to ſlacken your wonted zeale, count not your ſelves to have apprehended any thing, forget that which is behind, preſſe forward to the price that is before you; and ever ſuſpect the treacherie and tergiverſation of your owne hearts. *Ioſeph* flung out, and would not truſt himſelfe in the company of his Miſtreſſe, *He hearkened not to her to lye by her, or to bee with her*, company might eaſily have kindled concupiſcence, a little of Satans blowing might have carried the fire from one ſticke unto another. *David* would have *no wicked thing in his houſe, nor in his ſight*; ſinne is a plague, hee knew how full of ill humours, and ſeedes of alike evill, his heart was; how apt to catch every infection that came neere it, and therefore he tooke care to decline the very objects and examples of ſinne. God would not ſuffer any people, or monuments of Idolaters to bee ſpared, leſt they ſhould prove temptations and ſnares to his owne people; and their hearts ſhould runne after the like ſinnes. *Keepe thine heart*, ſaith *Salomon*, *with all diligence*, never let thine eye bee off from it, hide the word, and the ſpirit alwayes in it, to watch it, for there is an adulterer ever at hand to ſteale it away. Therefore the Lord would have the Iſraelites binde Ribbands upon their Fringes, and the Law on the poſts of their doors, that by thoſe viſible remembrancers their mindes might be taken off from other vanities, and the obedience of the Law more revived within them. And *Salomon* alluding to that cuſtome ſhewes the uſe and the fruits of it; *Binde them* ſaith hee, *continually upon thine heart, and tye them about thy necke*, make the Law of God thy continuall ornament;

Gen. 39. 10. 12.

Pſ. 101. 3, 4, 7.

Exo. 34. 12-16.

Prov. 4. 23.

Num. 15. 38.
Deut. 11. 20.

Prov. 6. 20, 21.

ornament; *when thou goeſt it ſhall lead thee, when thou ſleepeſt it ſhall keepe thee, when thou awakeſt it ſhall talke with thee*; in all thy wayes and conditions it ſhall be thy ſafegard, thy companion, and thy comfort.

Secondly, *To warre and contention* againſt ſo ſtrong and ſo cloſe an enemie. Our fleſh is our *Eſau*, our elder brother, and we muſt ever be wreſtling with it. The fleſh and the ſpirit are *contraries*, one will ever be on the prevailing ſide: and the fleſh is never weary nor out of work to improve its owne part, therefore the ſpirit muſt be as ſtudious and importunate for the Kingdome of Chriſt. But you will ſay, To what end ſerves any ſuch combat? is it impoſſible to vanquiſh, or to overcome luſt? The Divel may bee put to flight, there is hope in a conflict with him, but luſt may bee exaſperated by contention, it cannot be ſhaken off.

To this I anſwer in the generall firſt, that it is *our dutie* to fight with ſinne, and it is *Chriſts office* and *promiſe* to overcome it. Wee muſt performe that which hee requireth of us, and truſt him with that which hee promiſeth unto us. Beſides, by this meanes the body of ſinne is *firſt weakned*, though not quite deſtroy'd. For as in the Leviticall Law, when a ſpreading leproſie was in a houſe, the wals were firſt ſcraped round about, the duſt throwne out, new ſtones and new morter put to the old materials, and then laſt of all, the houſe by the uncurableneſſe of it was broken quite downe, and diſſolved: ſo in our preſent leprous and corrupted condition, wee are to deface, to weaken, to ſcrape off what wee can of the body of ſinne, and leave the reſt for God to doe when he ſhall be pleaſed to diſſolve us. Lev. 14. 41-45.

Secondly, It is by this meanes *captivated* likewiſe, though like the *Gibeonites*, and the *Moabitiſh maides* it bee not ſlaine, yet it is kept under and ſubdued. Ioſh. 9. 21. Num. 31. 18. Ioſh. 17. 13.

Thirdly, however, by this meanes it is *diſcover'd* and it

is a good part of war to know the latitude of an enemies ſtrength, to pry into his ſtratagems and contrivances. For the knowledge of ſinne will make us more earneſt in mourning for it, more importunate in our prayers againſt it, more humble in our confeſſions of it, more unquiet till wee bee acquitted by the blood of Chriſt and his ſpirit from it, more urgent to lay hold upon the victories and promiſes of Chriſt againſt it. This is the ſumme of all and a moſt ſufficient encouragement. The grace of Chriſt in us will weaken much, the grace and favour of Chriſt unto us will forgive the reſt, and the power of Chriſt at the laſt will annihilate all.

In renaſcentibus remittitur, in proficientibus minuitur, in reſurgentibus tollitur, Aug. contr. Iulian. lib. 6, cap. 16.

Thirdly, *To patience and conſtancie* in this ſpirituall combat. Wee are beſet, and compaſſed about with our corruptions, the ſinne hangs on with much pertinacie, and will not bee ſhaken off, therefore there is need of patience to runne the race that is ſet before us, to doe the whole will of God, to hale perpetually our clog after us, to pull on and drive forward a backſliding and a revolting heart, to thruſt ſtill before us a ſwarme of thoughts and affections through ſo many turnings and temptations as they ſhall meet withall. When the ſpies returned from the holy Land, they diſheartned the people, *becauſe they had ſeene giants the ſonnes of Anak*: ſo when the ſpirit of man conſiders, I am to enter upon a combat that admits no treatie of peace, or reſpite, with an old man, full of wiſdome, furniſhed with a whole Armorie of weapons, and with all the ſuccours and contributions which principalities, and powers, and ſpirituall wickednesſes can bring in, an enemie full of deſperate rebellion and unwearied rage againſt the Kingdome of Chriſt in mee: and I find by dayly experience what foiles hee gives mee, what captivity he leads me under, how unable I am to hold conflict with but ſome one of his Luſts, how unfurniſhed with ſuch generall ſtrength as is requiſite to meet ſo potent an adverſary; in this caſe a man will bee very

Heb. 12. 1.

Heb. 10. 36.

Num. 13. 29. 33

very apt to faint and bee wearied in his ſtriving againſt ſinne. And therefore to encourage and quicken us unto patience, wee muſt not ſeeke our ſelves in our ſelves, nor fix upon the meaſure and proportion of our former graces, but runne to our faith and hold faſt our confidence, which will make us hope above hope, and bee ſtrong when wee are weake: Wee muſt looke *unto Ieſus*, and conſider firſt, his *grace* which is ſufficient for us, Secondly, his *power*, which hath already begunne faith and a good worke in us, Thirdly, his *promiſe* which is to finiſh it for us, Fourthly, his *compaſſion* and aſſiſtance, hee is our ſecond ready to come in in any danger and undertake the quarrell, Fifthly, his *example*, hee paſſed through alike contradiction of ſinners, as we doe of luſts, Sixthly, his *neerneſſe*, he is at the doore, it is yet but a *little while, and he that ſhall come, will come and will not tarry*, Seventhly, his *Glory* which is in our quarrell engaged, and in our weakneſſe perfected. Eighthly, his *reward* which hee brings with him, it is for an eternall weight of glory, that wee wreſtle, Ninthly, his *faithfulneſſe*, to all that Cloud of witneſſes, thoſe armies of Saints whom hee hath carried through the ſame way of combats and temptations before us, and whoſe warfare is now accompliſhed. Laſtly, his *performances* already. Firſt, he maketh the combat every day eaſier then before, our Inner man growes day by day, *the houſe of David is ſtronger and ſtronger, and the houſe of Saul weaker and weaker*. And Secondly, as in all other afflictions, ſo in this eſpecially he giveth unto us a peaceable fruit of righteouſneſſe after wee have beene exerciſed in it.

Quicquid inde minuit ur, hinc creſcit. Hieron. ep. 21.

But you will ſay theſe are good encouragements to him that knowes how to doe this worke; but how ſhall I that am ignorant, and impotent know how to ſuppreſſe and keepe downe ſo ſtrong an enemie with any patience or conſtancie that all this workes in mee? To this I anſwer, firſt conſider wherein mainly the ſtrength of luſt lies,

lyes, and then apply your preventions and oppoſitions accordingly.

Eph.4.14. The ſtrength of luſt is in theſe particulars. Firſt, it's *wiſdome* and cunning craftineſſe, whereby it lyes in wait, and is upon the catch of every advantage to ſet forward its owne ends. Secondly, its *ſuggeſtions*, perſwaſions, titillations, treaties, flatteries, dalliances with the ſoule, which like the ſmiles of an harlot entice, and allure the heart to condeſcend to ſome experience and practice with it: Thus *Evah being deceived fell into the tranſgreſſion.* For the ſuggeſtion quickly begets delight, and delight as eaſily growes into conſent, and when the Will like the Maſter-Fort is taken, the inferiour members can no longer ſtand out. Thirdly, its *promiſes and preſumptions*, its *threatnings* and affrightments: for *Hopes and feares are the edges of temptation.* Luſt ſeldome or never prevailes, till it have begotten ſome expectation of fruit in it, till it can propoſe ſome *wages* and *pleaſures of iniquitie*, ſome peace and immunitie againſt dangers or judgements denounced, wherewith men may flatter themſelves: ſome unprofitableneſſe, toyle, and inconvenience in a contrary ſtrictneſſe. Luſt deales with the ſoule, as *Iael* with *Siſera*, firſt it calls a man in, gives him milke and butter, covers him with a mantle, and caſts him into a quiet and ſecure ſleepe, and then after brings out the naile and hammer to faſten him unto death; and yet all this while a man ſaith not within himſelfe, What have I done, there is no hope, after all this my wearineſſe, *in the tent of Iael*, in the promiſes of luſt, but like the Mother of *Siſera* cheriſheth vaſt expectations, and returneth anſwers of ſpoyles and purchaſes to himſelfe. *We will burne Incenſe to the Queene of Heaven*, ſay the people to *Jeremy*; we have not onely great and publike examples, our Fathers, our Kings, our Princes, our Cities, but great Rewards to encourage us thereunto, for *then had wee plentie of victuals, and were well and ſaw no evill. I will go after my*

Iam.1.14. 1 Tim.2.14. 2 Pet. 2.15. Iude v.11. Heb.11.25. Deut.29.19. Iudg. 4.18 21. Eſay 57.10. Ier.44.17. Hoſ. 2.5.

Lovers

Lovers that give me my bread and my water, my wooll and my flax, mine oyle and my drinke; neither did shee ever returne to her first husband, till shee found by evident experience that it was then *better with her then amongst her idols*. So that which made that hypocriticall people *weary* of the wayes and worship of God, was the *unprofitablenesse* which they conceived to be in his service, and the *unequalnesse* of his wayes: whereas indeed the fault was in their owne insincerities and evill ends. For the Word of the Lord doth good to those that walke uprightly, as the Prophet speakes. Fourthly, its *Lawes and Edicts*; whereby it setteth the members a worke, and publisheth its owne will; and that either under the shew of *reason* (for sinne hath certaine Maximes, and principles of corrupted reason, which it takes for indubitable and secure, wherewith to countenance its tyrannicall commands) or else under the shape of *Emoluments and Exigences, and Inevitablenesse*, which may serve to warrant those commands that are otherwise destitute even of the colour of reason. Like that device of *Caiaphas*, when they knew not how to accuse Christ, or charge him with any face of capitall crimes, yet hee had found out a way that though there were no personall reasons, nor just grounds to proceed upon, yet admitting and confessing the innocencie of the person of Christ, the *Expedience* notwithstanding and *Exigencie* of state so requiring it, fitter it was for *one innocent person* to perish, and thereby the safetie of the common-wealth, which depended upon their homage to the Romanes, to bee secured, then by the preservation of one man to have the welfare of the whole people lye at hazard, and exposed to the feares, and jelousies, and displeasures of the Romanes, who by publike fame were very suspicious of an universall Prince which was to arise out of Judea, and none so likely to be the man, as he who could raise dead men out of their graves, and so bee never destitute of armies

Mal. 1. 13. 3. 14.

Esay 58. 3. Mic. 2. 7.

Ioh. 11. 47-50.

Percrebuerat Oriente toto vetus & constans opinio, esse in fatis, ut eo tempore Iudea profecti rerum potirentur. Sueton. in Vespas. cap. 4.

mies to helpe him: ſo though there was no *æquum eſt*, yet there was an *expedit*, though no *reaſon or juſtice*, yet there was *Exigence and Expedience* why hee ought dye, though not as a *malefactor* to ſatisfie for his owne offence, yet as a *ſacrifice* to expiate, and to prevent thoſe evils of ſtate which the fame of his mighty workes might have occaſioned. And thus doth ſinne deale with men, ſometimes by the helpe of corrupt reaſon, and counterfeit maximes it makes the ſinnes which are commanded ſeeme *warrantable and equall*; ſometimes, where the things are apparantly evill, and cannot bee juſtified, yet by pretence of ſome preſent exigencies it makes them ſeeme *neceſſary and unavoidable*. Fifthly, Its *violence and importunitie*, for ſinne is ſo wilfull, that as he once anſwered the Perſian king, when it cannot finde a law to warrant that which it requires, yet it will make a law to command what it will: and it will beſet and purſue, and importune the ſoule, and take no anſwer. *Balaams* ambition was ſufficiently nonpluſd by the ſeverall anſwers and parables which God put into his mouth, and yet ſtill it purſues him, and will put him upon all experiments, make him try the uttermoſt of his devilliſh wit to curſe Gods people, and promote himſelf. *Ionah* his fretfulneſſe had been once put to ſilence, and could reply nothing when God charged him, yet upon a ſecond occaſion it gathers ſtrength, and becomes more headſtrong, even to diſpute with God, and to charge him fooliſhly. *Dalilah* wee know was an *Allegorie or type of luſt*, and wee know how violent and urgent ſhe was with *Sampſon*, till ſhe grieved and vexed his ſoule with her daily importunities. Sixthly, *its proviſions*, thoſe ſubſidiarie aides and materials of luſt which it fetcheth from abroad, thoſe things of the world, with which the heart committeth adulterie; for the world is the Armorie and ſtore-houſe of luſt. Laſtly, *its inſtruments*, which willingly execute the will of ſinne, and yeeld themſelves up as weapons in

Pluribus perſuaſio inerat, antiquis ſacerdotum literis contineri, eo ipſo tempore fore ut valeſceret oriens, profectiq; Judæi rerum potirentur; quæ ambages Veſpaſianum & Titum prædixerant. Tacit. Hiſtor. lib. 5. *Idipſum non diſſimili errore nos averat priùs Ioſeph. de Bello Iudaico. lib. 5. cap. 12.*

Num. 31. 16. Mic. 6. 5.

Ionas, 4. 4. 8.

Iudg. 16. 16.

Rom. 13. 14. 1 Ioh. 2. 15, 16 Iam. 4. 4. Rom. 6. 19.

in the war: In theſe things principally doth the ſtrength of luſt conſiſt.

Having thus diſcovered wherein the ſtrength of luſt lyes, ſet your ſelves againſt it in theſe particulars thereof. Firſt, for the wiſdome and deceit of luſt: Firſt ſet up a ſpirituall wiſdome, which may diſcover and defeat the projects of the fleſh; Chriſts teaching is the onely way to put off the old man, and to bee renewed in the ſpirit of the minde. Secondly, mutuall exhortation is a great helpe againſt the deceitfulneſſe of ſinne, *Exhort one another while it is called to day, leſt any of you be hardned by the deceitfulneſſe of ſinne.* Silence is the beſt advantage an Enemie can have, when one doth not warne nor give notice to another. If a Cheat or cunning Spie ſhould come to a place, and apply himſelfe with ſeverall inſinuations unto ſeverall perſons for the better managing his purpoſes, and ſifting out thoſe diſcoveries which he is to make, the beſt way to diſcloſe the plots and miſchiefes of ſuch an Enemie would bee to conferre, and compare his ſeverall paſſages and diſcourſes together; ſo Chriſtians mutuall communicating of the experiments, temptations, conflicts, victories which they have had in themſelves to one another, is a ſure way to diſcover and prevent the deceit of luſt. *Rahabs* hiding and concealing the ſpies, did much advance their project againſt Jericho; and ſo the keeping of the devils counſell, and ſtifling his temptations, and the deceits of luſt, is one of the greateſt advantages they can have. Thirdly, receive the Truth with love, for lyes and deluſions are the doome of thoſe men who receive not the love of the Truth, that they might be ſaved. Eph. 4. 20, 21. Heb. 3. 13. 2 Theſ. 10, 11.

Secondly, for the perſwaſions and ſuggeſtions of luſt, entertaine no Treatie, have no commerce with it, bee not in its companie alone, let it not draw thee away, ſit not in counſell with it. *Qui deliberant deſciverunt*, if it prevaile to get our eare, and make us liſten unto it, it will eaſily *Pſal.* 1, 1, *Tacit.*

Gal.1.16. easily proceed further. As soone as ever Saint *Paul* was called, hee immediately *refused to conferre with flesh and blood*, which relation elsewhere making, he useth another expression, *Whereupon O King Agrippa I was not disobedient to the heavenly vision*; intimating thus much, that Act. 26.19. but to hold a conference with the flesh is a beginning of disobedience. If our first mother *Eve* had observed this rule, not to deliberate, or admit any dispute with the Serpent, but had at first offer rejected his motion, with this peremptorie answer, Wee have a Law given us, and servants must bee rul'd by their master and not by their fellowes, It is fitter to obey God then to dispute against him, to execute his commands then to interpret them, shee might have prevented that deluge of sinne and calamitie which by this one over-sight did invade the world. Therefore the Lord strictly commands his people, that when they were to succeed the nations whom God would cast out before them, and should dwell in their land, they should take heed that they were not snared by following them, neither should they *enquire after their Gods saying, How did these nations serve their Gods?* Deut.12.30. The very acquainting themselves with the formes of other mens idolatries might ensnare them. Therefore as soone as lust stirres and offers to perswade thee, start away from it as *Joseph* did, *Come not nigh the doore of a strange womans house*: Prov. 5.8. though the first allurements seeme modest and moderate, yet if the Serpent get in but his head, he will easily draw in the rest of his body, and if he should not, yet his sting is in his head.

Thirdly, for the promises and threats of lust, first, beleeve them not, for lust is a Tempter, and it is given to all Tempters, to bee lyers too. When God hath said one thing, let no arguments make thee beleeve the contrary. As wee are to beleeve above hope, so above reason too; for though sophistry may alledge reasons for a false conclusion which every understanding is not able to answ

er

or evade, yet there is a voyce of Chriſt in all ſaving truth, which his *ſheepe are apt to heare* and ſubſcribe unto, in which there is an evidence to make it ſelfe knowne, and to difference deluſions from it, though haply a man have not artificiall logicke enough to diſtinguiſh it from every captious and ſophiſticall argument. *If an Angell from heaven*, ſaith the Apoſtle, *preach any other Goſpell, let him bee accurſed*; we know what it coſt the man of God, when he gave credit to the old Prophet of Bethel, though pretending an Angels warrant, to goe backe and eat with him, contrary to the commandement which he had received before. Secondly, get ſecuritie of better promiſes (for all the promiſes of the fleſh if they ſhould bee perform'd will periſh with a man) learne to reſt upon Gods All-ſufficiencie, ſee thy ſelfe rich enough in his wayes, there are more riches in the perſecutions, much more in the promiſes and performances of God, then in all the treaſures of Ægypt. Luſt can promiſe nothing but either thou haſt it already (and the ſame water is farre ſweeter out of a fountaine, then when it hath paſſed through a ſinke; the ſame mony farre better when it is a Bleſſing from God, then when a bribe from Luſt; when it is the reward of a ſervice, then when 'tis the price of ſinne; when it is given by the Owner, then when depoſited by a theefe) or elſe thou art farre better without it. thou walkeſt amongſt fewer ſnares, haſt an over-plus of ſpirituall goods for thy earthly defect, haſt thy povertie ſweetned and ſanctified by better promiſes; and therefore reſpect none of the wages of Luſt, conſider that God is the *Fountaine of life*, that thou haſt *more* and *better* of it in him then in the Creatures, that when thou wanteſt the things of this life, yet thou haſt the *promiſes* ſtill, and that all the offers of luſt are not for comforts, but for ſnares, not for the uſe of life, but for the proviſions of ſin: and there is more content in a little received from God, then in whole treaſures ſtollen from him, and all ſinfull gaine

Iob. 10.4,5.

Gal. 1.8.

1 King.13.18, 24.

Heb.11.25.

gaine is the robbing of God.

Fourthly, for the law of luſt, ſet up the law of the ſpirit of life in thy heart. It is a *Royall Law*, and a *Law of libertie*, whereas luſt is a law of death and bondage; and where the ſpirit comes, a man ſhall bee ſet *free from the law of ſinne and of death*. Keepe thy ſelfe alwayes at home, in the preſence of Chriſt, under the eye and government of thy husband, and that will daſh all intruders and adulterers out of countenance. Take heed of quenching, grieving, ſtifling the Spirit, cheriſh the motions thereof, ſtirre up and kindle the gifts of God in thee, labour by them to grow more in grace, and to have neerer communion with God; the riper the Corn grows, the looſer will the chaffe be, and the more a man growes in grace, with the more eaſe will his corruptions be ſever'd and ſhaken off.

Rom. 8.2.

Fifthly, when luſt is violent and importunate: Firſt, be thou importunate and urgent with God againſt it too, when the Meſſenger of Satan, the Thorne in the fleſh, did buffet, and ſticke faſt unto St. *Paul*, he reiterated his prayers unto God againſt it, and proportion'd the vehemency of his requeſts to the violence and urgency of the enemie that troubled him; and he had a comfortable anſwer, *My Grace is ſufficient for thee*, ſufficient in due time to cure, and ſufficient at all times to forgive thy weakeneſſe. In the Law, if a raviſht woman had *cried out*, ſhee was eſteemed innocent, becauſe the pollution was not voluntary, but violent. And ſo in the aſſaults of luſt, when it uſeth violence, and purſues the ſoule that is willing to eſcape and flye from it, if a man with-hold the embraces of his owne will, and cry out againſt it, if he can ſay with Saint *Paul*, *It is no more I that doe it, but ſinne that dwelleth in mee*, though in regard that the fleſh is ſomething within himſelfe, he cannot therefore be eſteemed altogether innocent, yet the Grace of God ſhall bee ſufficient for him. Secondly, when thou art purſued, keepe

2 Cor. 12.7, 8.

Deut. 22.25–27.

Rom. 7.20.

keep not lusts counsell, but seeke remedy from some wise and Christian friend by communicating with him, and disclosing thy case unto him; sin loves not to be betrayde or complained on, mutuall confession of sin to those who will pray for a sinner, and not deride him, or rejoyce against him, is a meanes to heale it. Thirdly, when thou art in a more violent manner than usuall assault by sin, humble thy selfe in some peculiar manner before God, and the more sin cries for satisfaction, deny it and thy selfe the more: as *Salomon* saith of Children, so I may say of lusts, *Chastise and subdue thy lusts, and regard not their crying.* Iames 5.16.

Sixthly, cut off the materials and provisions for lust, weane thy selfe from earthly affections; love not the World, nor the things of the world, desire not any thing to consume upon thy lusts, pray for those things which are *convenient for thee*, turne thy heart from those things which are most likely to seduce thee, possesse thy heart with a more spirituall and abiding treasure; hee who lookes stedfastly upon the light of the Sun, will be able to see nothing below when he looks down again; and surely the more a man is affected with Heaven, the lesse will hee desire or delight in the world, besides, the provisions of sin are but like full pastures, that doe but fatten, and prepare for slaughter. *Balaam* was in very good plight before, able to ride with his *two servants* to attend him, but greedinesse to rise higher, and make provision for his ambitious heart, carri'd him upon a wicked businesse, made him give cursed counsell against *Israel*, which at length cost him his owne life. 1 Iohn 2.15. Iames.4.34. Prov.30.8,9. Hosea 13.6,7. Num. 22.22. Num. 31.8.

Lastly, for the instruments of lusts, make a covenant with thy members, keepe a government over them, bring them into subjection, above all keepe thy heart, establish the inward government; for nothing can be in thy body which is not first in the heart; keepe the first mover uniforme and right; all other things which have their 1 Cor.9.27.

motions depending there, must needs bee right too.

Having thus opened at large the life and state of *originall sin*, it remaines in the last place to shew, how the spirit by the commandement doth convince and discover the life of *actuall sinne*: in omitting so much good, in committing so much evill, in swarving and deviating from the rule in the manner and measure of all our services. And this it doth, by making us see that great spiritualnes and perfection, that precise, universall, and constant conformitie which the Law requires in all we do. *Cursed is every one that abideth not in all things that are written in the Booke of the Law to doe them.* *Perfection and perpetuitie* of obedience are the two things which the Law requires. Suppose we it possible for a man to fulfill every tittle of the Law in the whole compasse of it, and that for his whole life together, one only particular, and that the smallest and most imperceptible deviation from it being for one onely time excepted, yet so rigorous and inexorable is the Law, that it seales that man under the wrath and curse of God. The heart cannot turne, the thoughts cannot rise, the affections cannot stirre, the will cannot bend; but the Law meets with it, either as a *Rule* to measure, or as a *Judge* to censure it. It penetrates the inmost thoughts, searcheth the bottome of all our actions, hath a wideneſse in it which the heart of man cannot endure. *They were not able to endure*, saith the Apostle, *the things which were commanded*; and *Why tempt you God*, saith Saint *Peter* to those that preached Circumcision, *and put a yoke upon the brethren, which neither we nor our fathers were able to beare?* Circumcision it selfe they were able to beare, but that yoke which came with it, namely, the *Debt of the whole Law* was by them and their fathers utterly unsupportable. For this very cause was the Law published, that *sinne* might thereby become *exceeding sinfull*, that so Gods grace might bee the more magnified, and his Gospell the more accepted. Let us in a few words

Gal. 3. 10.

Heb. 12. 20.
Deut. 5. 25.
Exodus 34. 30

Acts 15. 10.

Galath. 5. 3.

words conſider ſome particular aggravations of the life and ſtate of actuall ſin, which the ſpirit by the Word will preſent unto us.

Firſt, in the *leaſt ſinne* that can bee named, there is ſo much life and venome, as not all the concurrent ſtrength of thoſe Millions of Angels, one of whom was in one night able to ſlay ſo many thouſand men, had beene able to remove. More violence and unjuſtice againſt God in a wandring thought, in an idle word, in an impertinent and unprofitable action, than the worth of the whole Creation, though all the Heavens were turned into one Sun, and all the Earth into one Paradiſe, were able to expiate. Thinke we as meanely and ſlightly of it as wee will, ſwallow it without feare, live in it without ſenſe, commit it without remorſe, yet bee wee aſſured, that but the guilt of every one of our leaſt ſins being upon Chriſt, who felt nor knew in himſelfe nothing of the pollution of them, did wring out thoſe prodigious drops of ſweat, did expreſſe thoſe ſtrong cryes, did powre in thoſe wofull ingredients into the Cup which he dranke, which made him, who had more ſtrength than all the Angels of Heaven, to ſhrink and draw back, and pray againſt the worke of his owne mercy, and decline the buſineſſe of his own comming.

Secondly, if the leaſt of my ſinnes could doe thus, O what a guilt and filthineſſe is there then in the *greateſt ſinne* which my life hath beene defiled withall? If my Atomes bee Mountaines, O what heart is able to comprehend the vaſtneſſe of my mountainous ſins? If there bee ſo much life in my *impertinent* thoughts, how much rage and fury is there in my *rebellious* thoughts? In my thoughts of gall and bitterneſſe, in my contrived murthers, in my ſpeculative adulteries, in my impatient murmurings, in my ambitious projections, in my covetous, worldly, froward, haughty, hatefull imaginations, in my contempt of God, reproching of his Word, ſmothering

of his motions, quenching of his spirit, rebelling against his grace? If every vaine word bee a flame that can kindle the fire of Hell about mine eares, O what vollies of brimstone, what mountaines of wrath will be darted upon my wretched soule, for tearing the glorious and terrible Name of the Great God with my cursed oathes, my crimson and fiery execrations? What will becom of stinking, dirty, carrion communication, of lyes and scornes, and railings and bitternesse, the persecutions, adulteries, and murthers of the tongue, when but the idlenesse and unprofitablenesse of the tongue is not able to endure this consuming fire?

3. If one great sin, nay one small sin bee so full of life, as not all the strength, nay not all the deaths or annihilations of all the Angels in heaven could have expiated, O how shall I stand before an *army of sinnes?* So many, which I know of my selfe, swarmes of thoughts, steames of lusts, throngs of sinfull words, sands of evill actions every one as heavie and as great as a mountaine, able to take up if they were put into bodies all the vast *chaos* betweene earth and Heaven, and fill all the spaces of nature with darkenesse and confusion? and how infinite more secret ones are there, which I know not by my selfe? How many Atomes and streames of dust doth a beame of the Sun shining into a roome discover, which by any other light were before unperceptible? How many sinfull secrets are there in my heart, which though the light of mine owne Conscience cannot discover, are yet written in Gods account, and sealed amongst his treasures, and shall at the day of the revelation of all things be produc'd and muster'd up against me, like so many Lions and Devils to flye upon me?

Fourthly, if the number of them can thus amaze, O what shall the *roote* of them doe? Committed out of *ignorance* in the midst of light; out of *knowledge* against the evidence of conscience; out of presumption and fore-

stalling

stalling of pardon, abusing and subordinating the mercies of God to the purposes of Sathan, not knowing that his goodnesse should have led me to repentance; out of *stubbornesse* against the discipline, out of *enmity* against the goodnesse, out of gall and *bitternesse* of spirit against the power and purity of Gods holy Law?

Fifthly, not the roote onely, but the *circumstances* too adde much to the life that is in sinne. See how notably Saint *Austin* aggravates his sin of robbing an Orchard when he was a Boy, that which others lesse acquainted with the foulenesse of sinne might bee apt enough but to laugh over. First, it began in the will, and the members follow'd, I had a mind, and therefore I did it. Secondly, I did not doe it for want of the things, but out of the naughtinesse of my heart, and my inward enmity to righteousnesse. Thirdly, I did it not with ayme at fruition of the fruit, but onely of the sinne; it was not my palate, but my lust which I studied to satisfie. Fourthly, the Apples I stole were very unapt to tempt, no reliish, no forme in them to catch the eye, or allure the hand, but the whole Temptation and rise of the sinne was from within. Fifthly, I did it not alone, there were a troope of naughty companions with mee, and wee did mutually cherish and provoke the itch of each others lust. Sixthly, it was at a very unseasonable time of night, when at least for that day wee should have put a period and given a respite unto our lusts. Seventhly, it was after we had spent much time before (and should now at last have beene tired out) in pestilent and foolish sports. Eightly, wee were immodest in our theft, we carried away great loades and burdens of them. Ninthly, when we had done wee feasted the Hogs with them, and our selves fed upon the review and carriage of our owne lewdnesse. Lastly, the chiefe sport and laughter which we had was this, that we had not only robb'd, but deceiv'd the honest men, who had never so bad an opinion of us, as that we

Volui & feci. Non penuriâ, sed fastidio justitiæ. Nec eâ re volebam frui quam furto appetebam, sed ipso furto, & peccato. Non erant formâ nec sapore illecebrosa. Nequissimi adolescentes. Confrictione sociorum animorum accendebam pruritum cupiditatis meæ. Nocte intempestivâ. Ingentia onera. Non ad nostras epulas, sed projicienda porcis, solâ nos iniquitate epulari. Risus erat quasi titillato corde quòd fallebamus eos qui hæc à nobis fieri non putabant. Ex ludo & loco nocendi aviditas.

should doe it; and thus another mans losse was our jest. And after all this, his medications upon it are excellent; with *David* he goes to the roote, *Ecce cor meum Deus meus, ecce cor meum.* O Lord, what a nature and heart had I, that could commit sinne without any *illecebra*, without any incentive but from my selfe? and againe, What shall I returne unto the Lord, that I can review these my sins, and no to be afraid of them? Lord, I will love thee, I will praise thee, I will confesse to thy Name, it is thy Grace which pardoneth the sinnes which I have committed, and it is thy Grace which prevented the sinnes which I have not committed: Thou hast saved me from all sinnes, those which by mine owne will I have done, and those which by thy Grace I have beene kept from doing. If every man would single out some notable sins of his life, and in this manner anatomize them, and see how many sins one sinne containeth, even as one flower many leaves, and one Pomegranate many kernels, it could not but be a notable means of humbling us for sin.

Esay 55. 2.

Sixthly, not evill circumstances onely, but unprofitable *ends* adde much to the life of sin: when men *spend money for that which is not bread, and labour for that which satisfieth not*; when men *change their glory for that which doth not profit*, forsake the Fountaine, and hew out broken Cisternes which will hold no water; sow nothing but winde, and reape nothing but shame and reproach. Our Saviour assures us, that it is no valuable price to get the whole World by sinne: and Saint *Austen* hath assured us, that the salvation of the World, if possible, ought not to bee procured by but an officious ly. But now how many times doe wee sin even for bare and dishonourable ends? ly for a farthing, sweare for a complement, swagger for a fashion, flatter for a preferment, murder for a revenge, pawne our soules which are more worth than the whole frame of nature for a very trifle?

Ier. 2.11,13. Hosea 8.7. Esay 30.5. Rom. 6.21.

Aug. *de menda. ad Consentium.*

Seventhly,

Seventhly, all this evill hitherto stayes at home, but the great *scandall* that comes of sin addes much to the life of it, the perniciousnesse and offence of the example to others. *Scandall to the weake*, and that two-fold; an *active scandall* to misguide them, *Gal.* 2.14. 1 *Cor.* 8.10. or a passive *scandall* to *grieve them*, *Rom* 14.15. and begets in them jealousies and suspitions against our persons and professions. *Scandall to the wicked*, and that two-fold also; the one giving them occasion to blaspheme that holy blame and profession which wee beare, 2 *Sam.* 12.14. 2 *Cor.* 6.3,4. 1 *Pet.* 2.15. The other hardning and encouraging, comforting, and justifying them by our evill example, *Ezek.* 16.51,54.

Eighthly, the evill doth not reach to men onely, but the scandall and indignitie over-spreads the *Gospell*; a great part of the life of sin is drawne from the severall respects it hath to Gods will acknowledged. When we sin not onely against the Law of Nature in our hearts, but against the written Law, not only against the truth, but against the mercy and Spirit of God too; this must be an heavie aggravation. O what an hell must it bee to a soule in hell to recount, so many Sabbaths God reached forth his Word unto me, so many Sermons he knocked at my doore, and beseeched me to be reconciled; he wooed me in his Word, allured me by his promises, expected me in much patience, enriched me with the liberty of his owne precious Oracles, reached forth his bloud to wash me, powred forth his teares over me, but against all this I have stopped the eare, and pulled away the shoulder, and hardned the heart, and received all this grace in vaine, and notwithstanding all the raine which fell upon me, continued barren still. God might have cut me off in the wombe, and made me there a brand of hell, as I was by nature a Child of wrath, he might have brought mee forth into the world out of the pale of his visible Church, or into a corrupted Synagogue, or into a place full of ig-

norance, Atheiſme, and profaneneſſe, but he hath caſt my lot in a beautifull place, and given mee a goodly heritage. and now he requires nothing of me but to doe juſtly, and worke righteouſneſſe, and walke humbly before GOD, and I requite evill for good to the hurt of mine owne Soule.

Ninthly, the *manner* of committing thoſe ſins is full of life too. Peradventure they are *Kings*, have a court and regiment in my heart, at beſt they will be *Tyrants* in me, they have beene committed with much ſtrength, power, ſervice, attendance, with obſtinacy, frowardneſſe, perſeverance, without ſuch ſenſe, ſorrow, or apprehenſion, as things of ſo great a guiltineſſe did require.

Laſtly, in good duties whereas grace ſhould bee ever quick and operative, make us conformable to our Head, walke worthy of our high calling, and as becommeth godlineſſe, as men that have learned and received Chriſt, how much unprofitableneſſe, and unſpiritualneſſe, diſtractions, formality, want of reliſh, failings, intermiſſions, deadneſſe, uncomfortableneſſe do ſhew themſelves? How much fleſh and ſpirit, how much wantonneſſe with grace, how much of the world with the Word, how much of the weeke in the Sabbath, how much of the bag or barne in the Temple? how much ſuperſtition with the worſhip? How much ſecurity with the feare? How much vaine-glory in the honour of God? In one word, How much of my ſelfe, and therefore how much of my ſin, in all my ſervices and duties which I performe? Theſe and a world the like aggravations, ſerve to lay open the life of actuall ſins.

Thus have I at large opened the firſt of the three things propoſed, namely, that the ſpirit by opening the Rule doth convince men that they are in the ſtate of ſin, both originall and actuall.

The next thing propoſed was to ſhew *what kinde of condition or eſtate the ſtate of ſinne is*. And here are two things

things principally remarkeable: firſt it is an eſtate of moſt *extreme impotency* and diſability unto any good: Secondly, of moſt *extreme enmity* againſt the holines and wayes of God.

✝ Firſt, its an eſtate of *impotency* and Diſability to any good: *Paul* in his phariſaicall condition thought himſelfe able to live without blame, *Phil.*3.6. But when the commandement came he found all his former moralities to have bin but dung. Our naturall eſtate is *without any ſtrength*, *Rom.*5.6. ſo weak that it makes *the Law it ſelfe weake*, *Rom.*8.3. as unable to doe the works of a ſpirituall, as a dead man of naturall life, for wee are by nature *Dead in ſinne*, *Epheſ.*2.1. and *held under by it*, *Rom.*7.6. And this is a wofull aggravation of the ſtate of ſinne, that a man lies in miſchiefe (1 *Iohn* 5.19.) as a carkaſe in rottenneſſe and diſhonour, without any power to deliver himſelfe. He that raiſed up *Lazarus* out of his grave, muſt by his owne voyce rayſe up us from ſin, *The dead ſhall heare the voyce of the Sonne of man, and they that heare ſhall live*, *Ioh.* 5.25. All men are by nature *ſtrangers* to the life of God, *Eph.*4.18. and *forreigners* from his houſhold, *Eph.*2.19. Able without him to doe *Nothing*, no more than a branch is to beare any fruit, when it is cut off from the fellowſhip of the root which ſhould quicken it, *Iohn* 15.4,5. *In me* ſaith the Apoſtle, *that is, in my fleſh, there dwelleth no good thing*, *Rom.*7.18. a man is as unable to breake through the debt of the Law, or his ſubjection to death and bondage, as a beaſt to ſhake off his yoke, *Act.*15.10. or a dead man his funerall clothes, *Ioh.* 11.44. In one word, ſo great is this impotency which is in us by ſinne, that wee are not ſufficient *to thinke a good thing*, 2 *Cor.*3.5. not able *to underſtand a good thing*, nor to comprehend the light when it ſhines upon us, 1 *Cor.* 2.14. *Iohn* 1.5. Our tongues unable to ſpeake a good word, *How can yee being evill ſpeake good things*, *Mat.* 12.34. Our eares unable to heare a good word, *To whom*

ſhall

shall I speak and give warning that they may heare, behold their eare is circumcised and they cannot hearken, Ier. 6.10. our whole man unable to obey, the *carnall minde is not subject to the Law of God, neither indeed can bee*, Rom. 8.7.

The Reasons hereof are these. First, *Our universall both naturall and personall impurity*, wee are by nature all flesh, children of the old *Adam*, *John* 3.6. Children of Gods wrath, *Ephes.* 2.3. and so long it is impossible wee should doe any thing to please God, for they that are in the flesh *cannot please God*, *Rom.* 8.8. a man must first be *renewed in his mind*, before he can so much as make proofe of what will be acceptable unto God, *Rom.* 12.2. This naturall impurity in our persons is the ground of all impurity in our works, *for unto the unclean every thing is uncleane*, *Tit.* 1.15. and all the fruit of an evill Tree is evill fruit, *Mat.* 7.18. And S: *Paul* gives the reason of it, Because our fruit should bee fruit unto God, *Rom.* 7.4. and fruit unto holinesse, *Rom.* 6.22. Whereas these works of naturall men doe neither begin in God, nor looke towards him, nor tend unto him, God is neither the principle, nor the object, nor the end of them.

Secondly, *Our naturall enmity*, the best performance of wicked men is but ἔχθρου δῶρα, the Gift of an enemy, and the sacrifice of fooles. It proceedeth not from *love* which is the *Bond of perfection*, that which keepeth all other requisite ingredients of a good worke together, *Col.* 3.14. which is the *fulfilling of the Law*, *Rom.* 13.8. and the principle of Obedience, and all willing service and conformity to God, *Gal.* 5.6. *John* 14.15. and ever proceedeth from the spirit of Christ, *Gal.* 5.22. for by nature weare enemies, *Rom.* 5.10.

Thirdly, *Our naturall infidelity*, for the state of sin is an estate of unbeliefe, The spirit shall convince the world of sin, because they beleeve not, *Ioh.* 16.9. Now infidelity doth utterly disable men to please God, without faith

faith it is impossible to please him, *Heb.* 11.6. *There can no good worke be done but in Christ*; we are *sanctified in Christ*, 1 *Cor.* 1 2 wee are *created in Christ unto good works*, *Eph.* 2.10 we must be *one with him before we can be sanctified*, *Heb.* 2.11. and this is the reason why faith sanctifies and purifies the heart, *Acts* 15.9. and by consequence the whole man (for when the fountaine was clensed all the waters were sweet, 2 *Reg.* 2.21.) because faith is the bond which fastens us unto Christ, *Eph.* 3.17.

Fourthly, *Our naturall ignorance and folly*. For the state of sinne is ever an ignorant estate. *Evill men understand not judgement*, *Prov.* 28.5. The usuall stile that the Scripture gives sinners, even the best of sinners, those who keepe themselves *Virgins*, and *escape many of the pollutions of the world*, as Saint *Peter* speakes, 2 *Pet.* 2.20. is *fooles*, *Matt.* 25.2 though they know many things, yet they *know nothing as they ought to know*, 1 *Cor.* 8.2. Now the roote of our well pleasing is *Wisedome and spirituall knowledge*, *Col.* 1.9,10. that is it which makes us walk worthy of the Lord, and fruitfull in good works. Whereas want of understanding is that which makes us altogether unprofitable, that wee doe no good, *Romans* 3.12, 12.

And now what a cutting consideration should this be to a man to consider, God made me for his use, that I should bee his servant to doe his Will, and I am utterly unfit for any service save those which dishonour him, like the Weed of the Vine, utterly unusefull and unmeet for any worke? *Ezek.* 15.4. what then should I expect but to bee cast out, as a vessell in which is no pleasure? If I am altogether barren, and of no use, what a wonderfull patience of God is it that suffers mee to cumber the ground, and doth not presently cast me into the fire; that suffers me like a noysome weed to poyson the aire, and choake the growth of better things? If I drink in the raine, and bring forth nothing but thornes, how neere

must

muſt I needs be unto curſing? And this conviction ſhould make men labour to have place in Chriſt, becauſe thereby they ſhall bee enabled to pleaſe God, and in ſome meaſure to bring that glory to him for which they were made. For this is a thing which God much delights in, when a Creature doth *glorifie him actively*, by living unto him. Hee will not loſe his glory by any Creature, but fetch it out at laſt, but when the Creature operates out of it ſelfe of Gods end, and carries Gods intention through its owne worke, then is he moſt honoured and delighted. *Herein*, ſaith *Chriſt*, *is my Father glorified, that ye beare much fruit*, *Ioh.*15.8. and herein did *Chriſt glorifie his Father in finiſhing the worke which he gave him to doe*, *Ioh.*17.4. What an encouragement ſhould this be for thoſe who have hitherto liv'd in the luſts of the fleſh, to come over to Chriſt and his righteouſneſſe; and for others to goe on with patience through all difficulties, becauſe in ſo doing they worke to that end for which they were made, they live to God, and bring forth fruit unto him, who hath in much patience ſpared, and in infinite love called them to himſelfe? How ſhould we praiſe God that hath given us any ſtrength in any way to doe him ſervice? that is pleas'd to account himſelfe honoured when he is obeyed by us, who ſpoile all the works we do with our own corruptions? And how ſhould we husband all the pretious moment of our life to the advantage of our maſter, whoſe very acceptation of ſuch unworthy ſervices ſhould alone bee both encouragement and reward enough unto us? The more profitably any man lives, the more comfortably he ſhall dye.

Now to conſider more particularly this *diſability* which comes along with ſinne, we may note, that it is either *totall*, when a man is *all fleſh*, as by nature we are; or at beſt *partiall*, in proportion to the vigor of concupiſcence, and life of ſin in the beſt of us. To touch a little upon both of theſe.

Firſt,

First, in a wicked man, who is totally in the ſtate of ſin, there is a *Totall and abſolute impoſſibility and impotency* to doe any thing that is good. *Every figment and motion of the heart of man is onely and continually evill, Gen.* 6.5. But though his heart be evill, may not his actions or his words be good? No, for that is the fountaine whence all they iſſue, and impoſſible it is that ſweete water ſhould proceed from a bitter and corrupted fountaine, *Matth.* 12.34. *Iam.* 3.11. Look on the beſt actions of wicked men: If they pray to God, their *prayer is an abomination, Pro.* 28.9. If they ſacrifice, *God will not accept nor ſmell*, not regard any of their offerings, he will eſteeme them all *abominable and uncleane, as a dogs head or ſwines blood, Amos* 5.21. *Eſay* 66.3. Seeme things never ſo ſpecious in the ſight of men that doe them, yet in his ſight they may be uncleane, *Hag.* 2.13, 14. If they turne, and enquire and ſeeke early after God, all this is not fidelity but only flattery, *Pſa.* 78.34, 37. Like the ſpicing and embalming of a carkaſſe, which can never put ſo much beauty or value into it, as to make it a welcom preſent unto a Prince.

But what then? Can a wicked man doe nothing but ſin? When hee gives Almes, builds Churches, reads the Scripture, heares the Word, worſhips God, are theſe all ſins? If ſo, then hee ought to forbeare them, and leave them utterly undone. Here are *Two Points* in this caſe; Firſt, to conſider *How all the works of naturall men may bee eſteem'd ſinfull*; and ſecondly, this being granted that they are ſinfull, *How they ought to carry themſelves in regard of doing or omitting of them.*

For the former of theſe, we are firſt to premiſe theſe notes: Firſt, a worke done may bee *Sub duplici genere Boni*, it may bee meaſured by Two ſorts of goodneſſe; firſt there is *Goodneſſe ethicall or morall*, in relation unto manners, and in order unto men; and ſecondly, there is *Goodneſſe theologicall or divine*, in relation to Religion, and

and in order unto God. A thing is *morally good*, when it is good in the ſight of men, good unto humane purpoſes, good by way of Example, or way of Edification to others, who judge as they ſee. But a thing is then done divinely when it is done with the ſpirit of holineſſe and of truth (for the Father ſeeketh ſuch to worſhip him) when it is done *in obedience to the word*; for wee are to note that a thing may bee done by a man *rationally* out of the ſway and rule of right reaſon, and a certaine generouſneſſe and ingenuitie of ſpirit, which loves not to condemne it ſelf in the thing which it allowes, and to walke croſſe to the evidence of its owne rules, and yet that thing is all this while done but *unto himſelfe*, and his owne reaſon is ſet up as an Idoll in Gods place, to which all the actions of his life doe homage: or a thing may be done *obedientially*, with an eye unto Gods will that requires it, not only in a common conviction, but in a filiall and ſubmiſſive affection, as unto him; when you faſted and mourned, ſaith the Lord, did you at all *faſt unto me, even to me? If you will returne, ô Iſrael, return unto mee*, ſaith the Lord, *Zech.*7.5. *Ier.*4.1. A notorious ſinner walkes contrary to the *principles of his owne reaſon* and nature, *Rom.*1.32. 1 *Cor.*11.14. contrary *to the proſperity and ſecurity of his preſent life. Levit.*26.14. 1 *Cor.* 11.30. and contrary to *the Law and will of God.* Now when man breakes off a ſinfull courſe, with ayme onely at his owne reaſon or proſperity, though this bee to returne, yet it is to *turne to our ſelves, and not unto God. Then aſſemble themſelves for corne and wine* ſaith the Prophet, and ſo ſeeme to returne, but *though they returne, it is not to the moſt high:* but like a *deceitfull bow*, though it ſeeme to direct the arrow to the marke, yet indeed it ſends it out another way, *Hoſ.*7.14,16. and in this regard though the ſubſtance of a worke ſeeme very ſpecious unto men, who judge according to the ſight of their eyes and meaſure the ayme and intention by the worke which they

ὡ ἀνὴρ λόγῳ ἡμῖν θεὸς χρῶ μενος &c. Greg. Naz. de philoſ. orat. 3.

Quamvis videtur animus corpori & vitæ vitiis laudabiliter imperare, ſi tamen Deo animus & ratio illa non ſervit, nullo modo corpori vitiiſq; rectè imperat--Proindè virtutes quas ſibi habere videtur--Niſi ad Deum referat, etiam ipſæ vitia ſunt potiùs quam virtutes. Aug. de ci. Dei, li. 19. c. 25.

Non datim qui jejunat, aut exiè dens pauperi manũ Deo fœnerat, vicina ſunt vitia virtutibus; Difficile eſt Deo tantùm ludice eſſe contentum Hier. contra Luciferianos

Quicquid homo veluti rectè facere vi, niſi ad pietatem quæ in Deo eſt referatur, vectum dici non oportet. Aug. de fide & operib. Tom. 4. cap. 7.

they ſee, not the worke by the intention which they can not ſee; yet to God that ſeeth not as man ſeeth, it may be an abomination, *Luke* 16.15.

Seconaly, we are to note, That *amongſt Chriſtians divine workes may be done morally* and meerely κατ' ανθρ., according to the courſe of the places and times which a man lives in. Such were Saint *Pauls* ſervices before his Converſion, which therefore he eſteemed but dung, and ſuffered the loſſe of them, for a man may doe good things, and yet when he hath done loſe them all, 2 *Iohn* verſe 8 Nay they may be done *profanely, as Balaams bleſsing of Iſrael*, and the falſe brethrens preaching out of envie and ill will, *Phil.* 1. 15, 16. And *morall things may bee done ſpiritually and divinely*; ſuch were the Almes of the Churches of *Macedonia* to the Saints, that which they did they did as unto *God*, which made them ready to conſecrate not only their ſubſtance, but themſelves to the ſervice of the Saints. Such was the contribution of the *Philippians* towards the neceſſities of Saint *Paul*, it was done with an eye to God, in which reſpect the Apoſtle cals it a *ſacrifice of a ſweet ſavour, well pleaſing unto God*. The good was intended unto *Paul*, but the ſervice was directed unto God.

2 Cor. 8.4.

Phil. 4 18.

Thirdly, we are to note That ſome things are *ſo eſſentially Good* in themſelves, as that they cannot bee done but they muſt bee well and ſpiritually done; ſuch are thoſe things which take in God into their very performance, and doe intrinſecally and in the ſubſtance of the work reſpect him. Such are to love, feare, beleeve, truſt, depend upon God; which things, though in regard of the imperfect manner of doing them they may have ſin mingled with them, becauſe not done with all that ſtrength as the Law requires, can yet never be *totally ſinfull*, and ſo unacceptable unto God. Other things may be *Good materially*, and in common acception, becauſe they are the things which God commands to bee done; but

but yet, because the doing of them doth not necessarily and intrinsecally take in an ayme and respect to God, but is onely *reducible* unto him, and that so as that the same thing may bee done with other respects, therefore the Goodnesse is not in the things themselves barely considered, but in the right manner of performing them. Such were *Iehu* his zeale, the Pharisees praying, the hypocrites fasting, and the like. In one word, some things are so inherently good, that though they may be done imperfectly, yet they cannot be done profanely; others so good with relation to God, that because they may bee done without that relation, and such other conformities as are required in them, therefore they may cease at all to bee good; as to preach out of envie, to pray out of hypocrisie, to fast out of opinion of merit, &c.

Eadem opera hominum, sicut causas habuerint bonas vel malas, nunc sunt bona, nunc mala, quæ non sunt per se ipsa peccata, &c. Aug. contr. *mendacium ad Consent.* li. c 7.

Now as *indifferent things* may bee made good by *circumstances*: as to eate or not to eate is *indifferent*, yet not to eate, for feare of scandall, is *charity*, and to eate, for feare of superstition, is *Christian liberty*. ¶ To observe things *indifferent* as *indifferent*, without any conscience of the thing it selfe, onely in due submission to the commands of just authority, is *obedience*; to observe the same things without such authority, and that upon superstitious reasons, directed to binde the Conscience, and leading to the thing as such a thing, is in regard of others great *scandall*, and in regard of a mans selfe *bondage* and *Idolatry*: Thus I say, as *indifferent things* may bee made *good* or bad by *circumstances*: so other things, the matter of which is commanded, may yet bee made in the doing of them evill, when that due respect and conformity which the *Law* wherein it is commanded requireth is not observed. If a man build a wall, with pretence to keepe out the Sea or an enemy, and yet leave a wide gap and entrance open to admit them, though hee who sees nothing but firme Wall may admire the worke, yet he who viewes the whole will but deride it: so though a man doe

doe very much, though hee proceed so farre as *to offer up the children of his body, and bestow mountaines of cattell upon God, and his service; yet omitting righteousnesse, and justice, and humiliation before God*, though to men it may seeme very specious, yet unto God it is both abominable and ridiculous. As a piece of silver or gold may be shaped into a vessell of dishonour, which shall bee destined unto sordid and uncleane uses: so may a worke be compounded of choyce ingredients, the materials of it may be the things which God Himselfe requires, and yet serving to base purposes, and directed to our owne ends; it may stinke in the nostrils of God, and be by him rejected, as a *vessell in which there is no pleasure. A cup of cold water to a Prophet, as a Prophet, shall be rewarded*, when a magnificient almes with a Pharisee's trumpet shal be rejected: As a small thing which the righteous hath, so a small thing which the righteous giveth, is better than great riches of the ungodly.

Mic. 6. 6, 7, 8. See Dr. *Vshers* Answer cap. 11 pag. 466. 472. Mr. *Boltons* Directions, pag. 149-154. *Down. Warf. part. 2. l. 1. c. 7.*

Fourthly, we are to note what things are requisite unto the doing of a thing, so as that it may be an *Act* of *obedience*, and thereupon acceptable unto God.

πίστις δικαιοσυνῆς ἀσυμάλικτον. Clem. Alex. *strom. l. 5.* ὃ διαφόρως ἡ δι' ἐπαγγελίαν ἀγαπᾶ διὰ τὸ ἀγαθόν. Clem. Alex. *strom. l. 4* δι' αὐτὸ τὸ καλόν, ἢ τὰς ἐπηκεισμένας ἐντεῦθεν πυλὰς. Greg. Naz. *Orat. 3. Vid.* Aug. *de Nat. & Grat. cap. 57. & 69. De Gratia Christ. contr.* Pelag. *& coelest. l. 1. c. 13 & 26. cont. 2. cp.* Pelag. *l. 3. c. 5.*

First, then it must have a *new principle*, the Spirit of *Christ*, and the *Law* of the Spirit of *Life*, and *Faith* purifying the Conscience from dead works.

Secondly, in regard of the manner, it must bee done with the affection of a child, not out of bondage, but in love, 2 *Tim.* 1. 7. In voluntary service and resignation of all the members unto righteousnesse, *Rom.* 6. 19. In universall respect to all the Commandements, *Psalme* 119. 128. In obedience to God the Law-giver, for a man neves obeys the Law, even when he doth the works therein contained, but when he doth it with all submissive and loyall affections towards him that commands it, *Iam.* 2. 10, 11. this onely is to live unto God, and to bring forth fruit unto him.

Thirdly, it must be directed unto holy ends; and those

Aug. *de morib. Manich. lib. 2. cap. 13. & ep. 120.*

are principally foure, to which others are to be ſubordinate, but not repugnant. Firſt, *the glory of God*, we muſt bring forth fruit, and finiſh our workes, and doe all that we have to do with reſpect unto his glory, *Joh.* 15.8. *Joh.* 17.4. 1 *Cor.* 10.31. Secondly, the *Edification, Service, comfort* of the *Church*, that nothing redound to their offence, but to their profit and ſalvation, 1 *Cor.* 10.32,33. *Col.* 1.24. 2 *Tim.* 2.10. 2 *Cor.* 1.6. Thirdly, the *Credit*, honour, and paſſage of the *Goſpell*, that it may be furthered, and not evill ſpoken of, 2 *Cor.* 6.3,4. 1 *Cor.* 9.19,23. *Phil.* 1.12. Fourthly, *A mans owne ſalvation*, that he be not after all his paines a caſt-away, but that hee may ſave himſelfe, 1 *Cor.* 9.27. 1 *Tim.* 4.16. 1 *Pet.* 1.9.

Fourthly, *all the meanes*, unto that end muſt be *regular* and ſuteable: Evill muſt not bee done to bring good about, *Rom.* 3.8. and all the circumſtances which accompany the action, muſt bee right too. For as in the body there is not only required beautie, but order and proportion; Let the face be of never ſo delicate and choice complexion, yet if any part be miſ-placed, it will cauſe a notable deformitie and uncomlineſſe to it: ſo in duties, an excellent worke may bee ſo miſ-placed, or miſ-timed, or attended with ſuch incongruous and unſutable circumſtances, as that it may prove rather a ſnare of Satan, than a fruit of the Spirit.

Laſtly, to make it compleatly acceptable, It muſt paſſe through the *Incenſe* and *Interceſſion of Chriſt*, who as hee doth by his *Merits* take away the *Guilt* of ſinne from our perſons; ſo by his *Interceſſion* he hideth the pollution and adherency of ſinne that is in our ſervices, and ſo giveth us acceſſe, and maketh all our duties *acceptable* by him to God, *Eph.* 2.18. 1 *Pet.* 2.5. *He hath made us to be prieſts unto God, and our prayers, and good workes, as ſpirituall ſacrifices come up before God.* But it is not ſufficient that there be a *Prieſts*, and an *offering*, except there bee an *Altar* too upon which to offer it (for it is the

Altar

Altar which ſanctifieth the *offering*) Now *Chriſt* is the *Altar* which ſanctifieth all our ſpirituall *ſacrifices*, *Their ſacrifices ſhall bee accepted upon mine Altar, and they ſhall come up with acceptance upon mine Altar*, *Eſay* 56.7, 60.7. Mat. 23. 19.

Theſe things being thus premiſed, we conclude, firſt, A wicked man cannot doe thoſe things at all which are ſo eſſentially and inherently good, as that the very *opus operatum* or doing of them is from the ſpirit of *Chriſt*, as to love God, to truſt him, and depend upon him: for as there are ſome things in nature which cannot be counterfeited or reſembled; the ſhape of a man may bee pictur'd, but the life cannot, nor the reaſon, nor any thing that doth immediatelie pertaine to the Eſſence of man: ſo there are ſome things in grace which cannot by hypocriſie be done neither in the thing it ſelfe, nor in the manner of doing it, becauſe ſinceritie, ſpiritualneſſe, and filiall reſpects belong to the very ſubſtance and matter of the duty.

Secondly, other workes, whoſe goodneſſe doth not cleave neceſſarily to the doing of them, but to the manner of doing them, wicked men may performe: but then they doe them onely *ethically*, and *in conſpectu hominum*, with relation to men and manners: not ſpiritually as unto God, nor in obedience or reſpect to him. For firſt, the *Spirit of Grace is Chriſt's Spirit*, *Rom.* 8.9. *Gal.* 4.6. *and our fleſh is quite contrary unto it*, *Gal.* 5.17. *and none have this Spirit, but they who have fellowſhip with the Father and the Son, and are united unto him*, 1 *Ioh.* 4.13. none of which dignities belong to wicked men. Secondly, every thing that is ſpirituall is vitall, for the Spirit quickneth; the Spirit of Holineſſe never comes but with a reſurrection, *Rom.* 4. *Rom.* 8 10, 11. 2 *Cor.* 3.6. and therefore he is called the Spirit of life, *Ro.* 8.2. but now as the perſons of wicked men, ſo their works are all dead, *Heb.* 9.14. and therefore not being done *ſpiritually and obedientially*, impoſſible

Vid. Aug. *ep.* 48 & *cont.* Iulian. Pelag *lib.* 4. *c.* 3. *De Nupt. & cont. lib.* 1. *c.* 3. *Retract. lib.* 1. *cap.* 3.

possible it is that they should in any sense please God, *Rom.* 8. 8. whose pure eyes can endure nothing which beareth not, in some, though most remote degree, proportion to his most holy nature, 2 *Pet.* 1. 4.

But it may be objected, Doth God use to doe good to those that hate him, and that even for the things which himselfe hateth in them? Doth not that worke please him, which hee is pleased to reward? And we find the workes of wicked men in the Scripture rewarded. *Ahab* 1 King. 21. 29. humbled himselfe before God, and therfore God brought 2 King. 10. 30 not the evill denounced upon him in his own dayes. *Iehu* executed the command of God upon the house of *Ahab*, Ezek. 29. 18, 19, 20. and God established the Throne of *Israel* upon him for foure generations. *Nebuchadnezzar* caused his armie to serve a great service against *Tyrus*, and the land of *Egypt* was given him for wages, and for the labour wherewith he served against it.

To this I answer, that this God doth not to justifie or allow wicked mens actions, when they are in shew conformable to His Will; but first to shew that his mercie is over all his workes, when he is pleased to recompence the actions which hee might justly punish: Secondly, to shew that God will never be upbraided, for Esay 58. 3. Mal. 3. 14, 15. being any way behinde with men. Wicked men are apt Iob 21. 14, 15. to twit God with the unprofitablenesse of his service, Ezek 33. 20. and the unequalnesse of his wayes, to boast that their worke hath beene more than their wages; and therefore utterly to stop their mouthes, when hee shall proceed in judgement with them, he gives them such rewards as are Matth. 6. 2. 5. most suitable to their owne desires (the *hypocrites* pray and give almes to bee seene of men, and that reward which they desired they have) and such as are most suteable to their services: As they bring him *uncleane services*, so hee renders unto them *unsanctified rewards*; as they give him services full of hypocrisie which doe not please him, so hee gives them benefits full of bitternesse

which

which shall not profit them. Thirdly, to preserve humane society from violence and outrage, for when wicked courses are from Heaven plagued, and moderate prosperity, this keepes order and calmenesse upon the face of mankinde, which might otherwise bee likely to degenerate into brutishnesse. * Fourthly, to intice and incourage wicked men unto sincere obedience; for thus may they reccount with themselves: If God thus reward my *uncleane*, how abundantly would hee recompence my *spirituall services*? If he let fall such crums unto dogges, how abundantly would he provide for mee if I were his Childe? If the blessings of his left hand, *riches and glory*, bee so excellent even to the Goates, how pretious would the blessings of his right hand, *length of dayes*, and *eternall happinesse* bee if I were one of his sheep? So then it is not *Ex pretio operis*, but only *Ex largitate donantis*; The reward is not out of the value or price of the worke, but out of the bounty of God, who will not leave himselfe without a witnesse, but as a master for incouragement and allurements sake will reward the industrie of an ignorant Scholler, though he blot and deface all that he puts his hand unto; so God to overcome men by his goodnesse and bounty, and to draw them to repentance, is pleased to reward the workes which he might justly punish.

But have not the wicked some measures and proportions of the Spirit given them, by which they are enabled to doe those workes they doe? *Heb.6.4. 1 Cor.12.6,7.* And is not that a good worke which proceedeth from the supplies of the Spirit of God? To this we answer, First, as it is the influence of the same Sunne, which ripeneth both the Grape and the Crabbe, and yet though the Grape have sweetnesse from the Sunne, the Crabbe still retaines the sowrenesse which it hath from its selfe: so it is the same Spirit which helpeth the faithfull in their holy, and the wicked in their morall workes, which yet still

illud constat inter omnes veraciter pios remnem sine vera pietate, id, est, veri Dei vero cultu, veram posse habere virtutem: nec eam veram esse quando gloriæ servit humanæ: eos tamen qui Cives non sunt civitatis æternæ—Vtiliore esse terrenæ civitati, quando habent virtutem vel ipsam, quam sine ipsam, &c. Aug. De Civ. Dei, l. 5 cap. 19.

* Scimus Deum sæpe mercedem rependere, umbris virtutum, ut ostendat sibi placere virtutes ipsas. Cal. in Ier. 35. 19.

still retaine the quality and fowrenesse of the stock from whence they come. Secondly, wee deny them not to be good *in suo genere*, that is, *morally*, and in the sight of men; but yet they are not good in Gods sight, so as to procure *acceptance* with him; for which purpose wee must note, That GOD gives severall proportions of his Spirit, and for severall purposes. To some the Spirit to *sanctifie* and *renew*, *Rom.* 1.4. *Tit.* 3.5. To others the Spirit to *edifie* and *profit* withall, 1 *Cor.* 12.7. To some *charity*, and to others *gifts*, 1 *Cor.* 14.1. To some as *Instruments*, that they may walke profitably before men, as *Cyrus* was annointed for *Iacobs* sake, *Esay* 45.1, 4. To others as *Sonnes* and *Members*, that they may walke *acceptably* before him, 1 *Pet.* 2.5.

But then comes the second *Case* proposed, if a wicked man can doe nothing but evill, then it seemes hee ought to leave undone all his *Almes*, *Prayers*, *Fastings*, and *Religious services*, because wee are to abstaine from every thing which is polluted with sinne, and that which God will not see, man must not doe. To this I answer, Ned by *no meanes*. The poore man at the poole of *Bethesda*, Iohn 5.7. though utterly impotent and unable to crawle in when the *Angell* came to stirre the waters, did not yet neglect what lay in his power to waite at the place, and to endeavour his owne cure; *Naturall impotency* can give no excuse to wilfull neglect. When *Simon Magus* was in the gall of bitternesse, yet Saint *Peter* directed him them Acts 8.22,23. to pray. Here then these two Rules must regulate this Case. First, a wicked mans necessitie of sinning must not nullifie the Law of God, which requires the doing of those things, though not with such an uncleane heart as he doth them. The impotency of man must not either prejudice Gods Authority, or diminish his owne duty. As, though *where sinne abounds Grace doth more abound, yet a man must not sin that grace may abound*; so though when a wicked man doth the things of the Law, hee sinneth,

vards, yet hee must not omit the duty, upon a pretence to escape the sin. Secondly, when a thing is evill *propter formam*, because it is done, the doing of that thing is unlawfull, and intrinsecally sinfull, and therefore to be avoided; but when a thing done is evill, not because it is done, but because something which should make the doing of it good and acceptable is omitted, and so it is evill not in the substance of the thing, but by reason of the defects which cleave unto it; here this ought still to be done, but the other ought not to be left undone. *Iehu*, was commanded to destroy the house of *Ahab*, hee did so, and thus farre he did well; but his ends and Gods divide the same action. God our of Justice, the other of policie, and therefore though hee effected it zeale, yet God accounted it murther and shedding of blood, and though as it was in substance the thing which God commanded, hee did reward it, yet as the execution thereof was otherwise than he required, so he threatneth to revenge it. *I will avenge the blood of Iezreel upon the house of Iehu.* What then, is *Iehu* to commit murther? *God forbid*: and yet is he to doe that, in doing whereof he shall commit murther? yes, for *God* requires it. So then he was to performe Gods Commaund, but hee was not thereby to worke out his owne projects, God commaunded him to execute his justice, but not his owne revenge. When the Prophet *Jeremy* foretold the captivity of the Jewes, if hee had preached judgement with such an affection as *Iehu* did execute it, with aimes at his owne credit in the truth of his message, with delight in the ruine and desolation of the Church, with expectation and desire to see the lamentable accomplishment of his owne preaching (as *Jonah* did at Ninive) though hee had done that which God required, yet had hee greatly sinned in corrupting his message with his owne lust: but herein was the faithfulnesse of that holy man seene, that though hee did proclaime the woefull day, yet hee did not desire it, but

a King. 10.30.

Hosea 1.4.

Jonah 4. 1,5.

Ier. 17. 16. 28, 6.

said *Amen* to the words of those false Prophets, that preached peace and restitution againe. So then to conclude this *Case*; when an *Action* hath evill in its owne *substance*, it is omitted, but when the *Action* is of it selfe the *matter* of a precept, and so hath evill only externally cast upon it by the *Agent* that doth it, here the *Action* is not to bee *omitted*, but the *Agent* is to be *reformed*.

But you will say, if I may not doe evill that good may come of it, then I may not doe good when evill will come of it, upon the same reason, because evill is altogether to be prevented and avoyded. To this I answer, that the Argument followes cleane contrary, I may not doe evill though good would come of it, so I must doe good though evill should come of it. For when a command is absolute and peremptory, wee must not observe it with respect to consequences, nor foist in conditions or relations of our owne to over-rule the duety, lest wee make our selves Lords of the Law. Now the Commandement for doing good, notwithstanding any consequences which may attend it, is as absolute and peremptory, as the command for not doing evill; and therefore we must not observe or forbeare it with respect unto any consequences. For God will have us to measure our duty by his command, which requires to abstaine from evill, and to doe good, not by the Events that are incidentall and externall to the duty done. So then that which is good materially of it selfe to bee done though evill follow, first, because GOD requires it, and his will must stand against all consequences. Secondly, because the evill that comes along in the doing of it, is not any way belonging or naturally appendant upon the duty, but is foisted into it by our wicked nature, and the wickednesse of man must not either annihilate the commands of God, or void and evacuate his owne duty, or lastly, justifie or priviledge his presumptions. Thirdly, because so to doe

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is not to prevent evill, but to multiply it, not to eſcape ſin, but to double it. We muſt obſerve Gods way of breaking off ſinne, and not our owne; It was never knowne that one ſinne was the way to prevent or to cure another. Beſides there is leſſe ſinfulneſſe in a defect which attendeth a duty done, than in a totall omiſſion of it; for that comes in by way of conſequence, the other is againſt the very ſubſtance and whole body of the command; that proceedeth from naturall and unavoidable impotency, this from a wilfulneſſe which might have beene prevented.

Now ſince the wicked have ſuch a *totall diſability*, as that whatever they doe is altogether ſinfull, hath not a dramme of holineſſe in it, the principles, the ends, the wayes all *Carnall*; Here then wee might obſerve the foulenеſſe of thoſe reliques of *Pelagianiſme*, in doctrine of the *Papiſts*, who flatter and comply with nature againſt the grace of *Chriſt*, in their doctrines of merit, of congruity and preparations for grace, the acceptableneſſe of heathen vertues in the ſight of God, the infallible attendance of Grace upon naturall endeavours, as if things *totally evill*, and deſerving wrath, could prepare for *Grace*. But I rather chooſe to ſpeake to the Conſcience: It ſhould ſerve therefore to amaze naturall men in the ſight of this *ſtate of ſin*, and to throw them downe under Gods mighty hand, when they ſhall conſider that their beſt workes are *totally* evill, that doe what they will it is altogether abominable in Gods ſight. What a wofull thing is it for a man to be debtor to the whole *Law*, one jot or title whereof ſhall not paſſe away, and to bee utterly unable to doe any thing which beareth proportion to the leaſt title of that *Law*, becauſe that *Law* is all over ſpirituall, and he all over carnall. It would be an Inſupportable burden to periſh everlaſtingly for but *one ſinne*: how infinitely more to bee anſwerable for all thoſe infinite treſpaſſes, not one whereof can bee remitted without

out all. This one point of the *Disability of Nature* to please *God* in any thing, if it were duly considered would compell men to goe unto Christ, by whom they may have accesse, and for whom their services shall have acceptance before GOD, till which time they are all but dung, and God will throw them in the faces of men againe: And the reason is, till a man takes Christ by faith along with him, these sacrifices have no golden *Censer* to perfume them, no *Altar* to sanctifie them, nothing but a mans owne evill heart to consecrate them upon; which makes them to bee *our owne*, and not Gods offerings. When the Prodigall came unto himselfe, and considered, I have nothing, I can doe nothing, all that I eate is dirt and filth, I am an unprofitable Creature in this state; these thoughts made him resolve to goe unto his Father. When Saint *Paul* considered that what ever before his conversion hee thought of himselfe, yet indeed all his zeale was but blasphemy and persecution, all his morallitie but dung and doggesmeate, all his unblameablenesse and presumptions but losse unto him, then hee began to set an infinite value upon the excellencie of the knowledge of Christ, and to suffer the losse of all that he might bee found in him. Sin must be very sinfull, that *grace* may be very welcome.

Amos 5.21,22

1 Tim.1.13. Phil.3.6.7,8.

Secondly, this *Impotency* and *Disability* is *Partiall*, even in the most *Regenerate*; so much flesh as they have in them, so much deadnesse and unserviceablenesse still; and this may bee seene in two points: First, there is a *great disability* in the best to worke and goe on with patience and comfort in Gods service. How apt are wee still, to quench and grieve the Spirit? How doth every mans experience constraine him to cry out, *In me dwelleth no good thing, to will is present with me, but I cannot performe the things which I would, Lord I believe, helpe thou mine unbelief?* How doe we faint and waxe weary of well-doing? How are wee led captive to the law

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of sin which is in our members, *so that wee cannot doe the things which wee would*: for though the *Scripture* call the *Saints perfect*, and testifie of some that they served God with their whole heart, yet that is onely in opposition to *Corde duplici*, a double heart, denoting such an integrity onely as doth not admit a purposed division of the heart betweene God and sinne. Therefore wee meete still with exhortations to grow and abound, and with promises of bringing forth more fruit, and mention of proceeding from faith to faith, and from glory to glory, and of supplies of the Spirit, and growing to the measure of the stature of *Christ*, and the like expressions, all which denote the admixture of *Impotency* in the best. And this *Impotency* is so great, that of themselves they can never doe any thing, but returne to their wonted coldnesse and dulnesse againe: for it is not their having *of Grace* in them barely which makes them *strong*, but their *Communion* and fellowship with *Christs fulnesse*, *I am able to do all things through Christ that strengthens me*. The branch can beare no fruit, nor preserve or ripen that which it hath, but by its unity with the roote: light continues not in the house but by its dependance on the Sunne, shut out that, all the light is presently gone. Take water away from the fire and its nature will bee presently stronger than the heate it borrowed, and suddenly reduce it to its wonted coldnesse: So wee can doe nothing but by the constant supplies of the *Spirit of Christ*; he that begins must finish every good worke in us, *Philip.* 1.6. *Hee that is the Author must be the finisher of our faith too, Heb.* 12.2. *Without him we cannot will nor doe any good, Phil.* 2.13. *Without him when we have done both, wee cannot continue, but shall faint in the way, His Spirit must lead us, Rom.* 8.14. *Esay* 40.11. *His arme must heale and strengthen us, Hos.* 11.3 *Ezek.* 34.16. *As we have received him, so we must walke in him, without him we cannot walke, Col.* 2.6. *God is the God of all Grace,*

Gal. 5.17.
1 Cor. 2.6.

Grace, to him it belongeth not only to call but to perfect, not onely to perfect, but to ſtrengthen, ſtabliſh, ſettle us, 1 *Pet.* 5. 10.

Secondly, this *Impotency* is ſeene in this, that the good things they doe cannot fully pleaſe God by themſelves, but ſtand in need of further purification from Chriſt, and pardon from God; Even when we are Children we muſt bee ſpared, and borne withall, *Mal.* 3. 17. *Deut.* 1. 31.

The uſe which we ſhould make of this point is firſt, to keepe us *Humble*, in regard of this thorne in our fleſh, which diſables us to doe any good, and when wee have done our uttermoſt, yet ſtill makes us unprofitable ſervants. Lay together theſe conſiderations:

Firſt, *remember* the long time that thou wert utterly barren, and didſt live nothing but a life of ſinne, how much of the flowre of thine age hath been dedicated unto Satan, and thine owne luſts; how thy childhood and youth hath beene all vanity, and why thinke wee did God require the firſt fruits in the Law, but to ſhew that we were all his, and therefore that he ought to have the firſt and beſt of our life devoted unto him, and ſubmitted unto his yoke.

Secondly, *conſider* even now when thou art at beſt that thou art not ſufficient of thy ſelfe to thinke a good thought, that in thee, that is, in thy fleſh, in thee from thy ſelfe dwelleth no good thing, the originall of all the good thou doſt is without thee, *By the Grace of God thou art what thou art, and all thy ſufficiency is in his Grace.*

Thirdly, when this *Grace* doth call, knocke, quicken, put thee on to any good, how averſe and froward, how dull, indirigible, undocile is thy evill heart, like a ſilly Lambe, never findes the way it ſelfe; and when it is led, is every ſtep ready to ſtop and ſtart aſide.

Fourthly, when it *prevailes* to ſet thee indeed a worke, how exceedingly doſt thou faile in the meaſure

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of thy duties? How little growth in ſtrength? How little improvement in ſpirituall knowledge or experience? How much wearineſſe and revolting of heart; How evill and unprofitable hath thy life beene in compariſon of thoſe worthies whom thou ſhouldeſt have followed, and inproportion to thoſe meanes of Grace which thou haſt had?

Fifthly, in thy *progreſſe*, How often haſt thou ſtumbled? How many notorious and viſible ſinnes, even in great Characters, have oftentimes ſtained, if not thy profeſſion by a publike ſcandall, yet thy ſoule in private by a conſcioufneſſe unto them? And how thinke wee did *Davids* Murther and Adultery pull downe the pride of his heart when ever it offered to riſe in any Heavenly action?

Secondly, in this point it will bee needfull to give direction in a caſe of daily occurrence, what a man ſhould doe when he findes his naturall impotency dead him in ſpirituall workes? when he findes ſtupiditie, benumbdneſſe of the ſpirit, and many defects, which he cannot over-rule nor ſubdue in GODS ſervice; whether it were not better to forbeare the very duty, than to grieve the ſpirit with undue performances? To this I anſwer: Firſt, omit not the dutie, though thou art never ſo ill affected, for that is to give place to the Devill, and to yeeld to the fleſh, and the Devill is pleaſed either way: when by his allurements he can perſwade us to evill, and when by diſcomforts hee can diſcourage us from good. Beſides, by doing ſpirituall things a man growes more ſpirituall, and gathers ſtrength even in the action; as water which comes hard at firſt, flowes very plentifully after it hath beene a little drawne. They that begin in teares may end in joy: *David* began to pray with no comfort, much ſore vexation and weakeneſſe of ſpirit under the ſenſe of Gods heavie diſpleaſure, and yet hee ends with much faith, peace and triumph. *The Lord hath heard*

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my ſupplication, the Lord will receive my prayer; Let all mine enemies be aſhamed, &c. *Pſalm.* 6. 1, 2, 3, 8, 9, 10. Secondly, take Saint *Pauls* advice to ſtir up the gift that is in thee, awaken and revive thine owne ſpirit, by communing and debating with thine owne heart, by conſulting with God in his Word, diligent acquaintance and right knowledge of his Will, by fruitfull and ſeaſonable conference, borrowing light from thy brothers Candle, rebuking or rectifying thy ſelfe by his example, this is that which the Scripture calls *whetting the Law upon one another, Deu.* 6. 7. By renewing thy Covenant, comming afreſh to the fountaine of *Grace*, which is in *Chriſt*: As Iron is quickned by the Loadſtone, and the Earth moves ſwifteſt when it is neareſt to its place; ſo the ſoule approaching nearer to CHRIST, renewing repentance, recounting errours, reviving covenants, dedicating it ſelfe a-freſh to his ſervice, muſt needs bee much ſharpned and encouraged anew. Thirdly, when thou canſt not doe a thing with life, yet doe it with *obedience*, when not in Comfort, yet with feare and trembling; when not as thou wert wont, yet as thou art able. God loves to bee ſought when hee hides. *Tell me, O thou whom my Soule loveth, where thou lodgeſt at noone?* When *Ezekiel* could not pray, he *chatter'd* and *peep'd*, and when thou art not able to ſpeake thy deſires, the Spirit can forme thy ſighes into prayers? Laſtly, when ſtill thou art heavie, and in darkneſſe, flie to thy *Faith*, take *Jobs* reſolution, though he ſlay mee with diſcomforts, yet will I truſt in him; angry though hee may bee, yet hee cannot be unfaithfull; though hee may like *Joſeph* conceale his affection for a time, yet impoſſible it is that hee ſhould ſhut up his compaſſions, and renounce the protection of ſuch as in truth depend upon him. *Who is there amongſt you that feareth the Lord, that obeyeth the voyce of his Servant, that walketh in darkeneſſe and hath no light? Let him truſt in the Name of the Lord, and ſtay upon his God, Eſay* 50. 10.

God

God will ever have us ſo much conſcious of our owne defects, and ſenſible of our owne diſabilities, as that we may ſtill run to the Sanctuarie of our Faith, and reſt on him, not glory or rely upon our ſelves. And now if our Impotencie drive us to the grace of *Chriſt*, make us more vile in our owne eyes, and cry out with the Apoſtle of our owne wretchedneſſe, there may be as much life and obedience All over, as when this or that particular duty was performed with more vigour; for that which was wanting in our ſtrength may be made up in our humilitie; and this is a ſure rule, God is more praiſed and delighted in thoſe graces unto which humilitie doth more eſſentially belong, as faith and ſpirituall ſenſe of our own diſabilities, and the like, than in any others. And thus as a ſmall heape of gold may be equall in value to a greater of ſilver; ſo though in other regards we ſhould bee many times weake, yet if the ſenſe of that make us more humble, and the leſſe hold-faſt wee have of any thing in our ſelves, make us to take the faſter hold of the hope that is ſet before us, we may be equally acceptable in the ſight of God, who doth not judge of us according to our ſenſe of our ſelves, but hath reſpect to the *lowlineſſe* of his Servants, and of their Graces.

The ſecond thing I will but name (having largely inſiſted upon it from another Text) and that is, that the eſtate of ſin is an eſtate of *Enmity* againſt God and his wayes: this is amongſt other characters of wicked men by nature, that they are στυγητοὶ, *haters of God*, *Rom.*1.30 & *enemies of the croſſe of Chriſt*, *by minding earthly things* *Phil.*3,18,19. and this by nature is *univerſall*; the Apoſtle uſeth three expreſſions for the ſame thing, *when wee were ſinners*, *when we were without ſtrength*, and *when we were enemies*, *Rom.*5.6,8,10. to note that *Impotency* and *Enmity* is as wide as ſinne; and therefore elſe-where he ſaith, *that we were enemies by wicked works*, *Coloſſ.*1.21 And our Saviour maketh it all one not to *love him*, and not

not to *keepe his ſayings, Iohn* 14.24. and to refuſe ſubjection unto him, and to be his *enemy, Luke* 19.27. The very mindes of men, and their wiſedome, their pureſt faculties, their nobleſt operations, that wherein they retaine moſt of the Image of GOD ſtill, is yet *ſenſuall, earthly, fleſhly, diveliſh, enemy againſt him, Iames* 3.15. *Rom.* 8.7. In a word, *Wee are by Nature enemies to the Will of God, by rejecting his Word, Ier.* 6.10, 8, 9.1, 19, 44, 16. 2 *Chron.* 36.16. *Zech.* 7.11. *Mat.* 23.37. *Act.* 13.45, 46. *Enemies to the Spirit of God, by withſtanding his Operations, Acts* 7.51. *Gal.* 5.17. *Acts* 6.9, 10. *Enemies to the Notions of God, by diſliking and ſuppreſſing the thoughts and knowledge of him, Rom.* 1, 18, 21, 27. *Rom.* 3.11. *Enemies to the righteouſneſſe of God, by ſetting up our owne workes and merits, Rom.* 9.32. 1 *Cor.* 1.23. *Enemies to the wayes of God, by fulfilling our owne luſts and wicked workes, Coloſ.* 1.21. *Iob* 21.14, 15. *Enemies to the Servants of God, in perſecutions and cruell mockings* &c, *Iob.* 15.19. 2 *Tim.* 3.3. *Eſay* 8.18. *Zech.* 3.8. *Gal.* 4.29. *Heb.* 11.36.

And how ſhould the conſideration of this *fetch* us in to the *Righteouſneſſe of Chriſt*, make us fall downe and adore that mercy which ſpared and pitied us when wee were his enemies. Conſider but two things; Firſt, what an ungratefull thing; Secondly, what a fooliſh thing it is to bee Gods enemies, as every man is that continues in ſinne without returning unto him? Firſt, how ungratefull? Hee is our Father, (*Adam the Son of God, Luke* 3.38.) and therfore there is due unto him Honour: He is our *Maſter*, and therefore there is due unto him feare and ſervice: He is our *Benefactour, He left not himſelfe without a witneſſe: all we are, all we enjoy, is from him: He is the Fountaine of our life; It is his mercy that we are not conſumed, his compaſſions faile not:* Therefore there is due unto him *Love* and *Reverence:* He is our *Purchaſer*. Hee bought us out of bondage, when hee had ſold away

Mal. 1.6.
Acts 14.17.

Pſalme 36.9.
Acts 17.25, 28
Lam. 3.21.
1 Cor. 6.20.

away our selves; therefore there is due unto him *Fealty* and *Homage*, nay, hee humbled himselfe in *Christ* to bee our *Brother*, to be our *Husband*; He tooke our rags, our sores, our diseases, and paine upon him, and therefore there is due unto him all *Fidelity* and *Obedience*. Heb. 2.12. Eph. 5.32.

O what an aggravation will this bee against the sinnes of men at the Last day! that they have beene committed against the *Mercy* and *Patience*, against the *Bountie* and *Purchase*, nay, against the very *consanguinitie of God Himselfe*! Hee died for us when we were *enemies*, and wee will continue *enemies* against him that died for us! And yet the folly is as great as the impiety. Consider what God is? The Iudge of all the World, All Eye to see, all Eare to heare, all Hand to finde out and punish the sinnes and provocations that are done unto him! A *Iealous God*, and iealousie is most impatient of disaffection! *A consuming fire! and who amongst us can dwell with devouring fire, who amongst us can dwell with everlasting burnings? Doe we provoke the Lord to Iealousie, are wee stronger than hee?* Saint *Paul* hath resolv'd his owne question before, as long as wee are Enemies wee are without strength. And now for the Clay to contend, with the Potter, for the Potsheard to smite the Rocke, for impotency to stand up against Omnipotency, what a madnesse is it? Let us learne wisedome from ou Saviours parable, *Consider whether we with our tenne thousand are able to goe out against him that meeteth us with twentie thousand?* whether we with our *tenne thousand lusts* and *lusts* are able to meete him with *twentie thousand Angels and judgments?* And when we are indeed convinc'd, that in his presence no flesh living shall bee justified; that it is a fearefull thing to fall into the hands of the Living God; that our hands will not be strong, nor our hearts endure in the day when hee will have to doe with us; How can wee choose but send forth an *Embassage*, especially since he is not a great way off (as it is Heb 12.29. Esay 33.14. Genesis 18.25. Luke 14.31.

in the *Parable*) but ſtandeth before the dore, and is nigh at hand, and will not tarry; *an embaſſage of repentance*, to give up our armour, to ſtrippe and judge our ſelves, to meete him in the way of his judgements, to make our ſelves vile before him, and bee humbled under his mighty hand, and ſue forth conditions of peace, to meete him as the *Gibeonites* did *Ioſua*, and reſolve rather to be his ſervants, than to ſtand out againſt him. This is certaine, God is comming againſt his Enemies; his attendants Angels, and his weapons fire: And if his patience and forbearance make him yet keepe a great way off, that hee may give us time to make our peace; *O let the long ſuffering of God draw us to Repentance, leſt we treaſure up more wrath againſt our ſelves!* Conſider the great aggravation of that ſpirituall *Iezabls* ſin, *I gave her ſpace to repent of her fornication, and ſhe repented not.* Conſider that the long ſuffering of God is ſalvation, and therefore let us make this uſe of it; Labour to be found of him in peace, without ſpot and blameleſſe.

Revel. 2. 21.
2 Pet. 3. 15.

The laſt thing in this firſt point propoſed was, How the ſpirit by the *Commandement* doth thus convince men to be in the *ſtate of ſinne*. To this I anſwer briefly. Firſt, by *quickning* and putting an edge upon the *Inſtrumentall cauſe*, the ſword of the Spirit. For the word of it ſelfe is a dead letter, and profiteth nothing, it is the ſpirit that puts life and power into it. *I am full of power by the Spirit of the Lord to declare unto* Iacob *his tranſgreſſions*, ſaith the Prophet, *Mic.* 3. 8. As the Spirit is a Spirit of life, ſo hath hee given to the Word to be a Word of life, quicke and powerfull, *Phil.* 2. 16. *Heb.* 4. 12. Secondly, by writing it in the heart, caſting the heart into the mould of the Word, and transforming the ſpirit of man into the Image of the Word, and making it as it were the *Epiſtle of Chriſt*, bending and framing the heart to ſtand in awe of Gods Word; for writing his Law, and putting his feare into the heart is the ſame thing with *God*. In which

Rom 8. 2.

2 Cor. 3. 3.
Ier. 31. 33.
32, 40.

reſpect

reſpect (amongſt others) men are ſaid to bee *Sealed* by the Spirit, becauſe that Spirituall Holineſſe which is in the Word, is faſhioned in the hearts of the Saints, as the Image of the Seale is in the Waxe. As the light of the Sunne doth by reflection, from the Moone illighten that part of the earth, or from a glaſſe that part of a roome from which it ſelfe is abſent: *So though the Church bee here abſent from the Lord, yet his Spirit by the Word doth illighten and governe it:* It is not the Moone alone, nor the glaſſe alone, nor yet the Sunne without the Moone or the glaſſe that illightneth thoſe places upon which ti ſelfe doth not immediately ſhine, but that as the principall, by them as the inſtruments; ſo the Spirit doth not, and the Word cannot alone by it ſelfe convince or convert, but the Spirit by the Word as its ſword and inſtrument. So then when the Spirit turns a mans eyes inward to ſee the truth of the Word written in his owne heart, makes him put his Seale unto it, frameth the will to ſearch, acknowledge and judge the worſt of it ſelfe, to ſubſcribe unto the righteouſneſſe of God in condemning ſin, and him for it, to take the office of the Word, and paſſe that ſentence upon it ſelfe which the Word doth, then doth the Word ſpiritually *convince* of ſin. Eph. 4. 30.

Which ſhould teach us what to look for in *the miniſtry of the Word*, namely that which will *convince* us, that wch puts an edge upon the word, and opens the heart and makes it burn, namely the ſpirit of Chriſt, *for by that only we can be brought unto the righteouſneſſe of Chriſt*, we are not to deſpiſe the ordinances in our eſteem, when we find them deſtitute of ſuch humane contributions and attemperations which we haply expected, as *Naaman* did the waters of *Iordan*, for though there bee excellent uſe of *Humane learning* when it is ſanctified for opening the Word, as a baſer colour is a good ground for a better; yet it is the Word alone which the Spirit worketh by, the fleſh, and fleſhly acceſſions of themſelves profit no

more, nor adde no more reall vertue or lustre to the Word, than the weeds in a fieeld doe unto the Corne, or than the ground colour doth unto the beauty of that which is put upon it. We should therefore pray for the Spirit to come along with his Word; It is not enough to bee at *Bethesda*, this house of mercy and grace, unlesse the Angell stirre, and the Spirit move upon these waters; It is Hee that must incline and put the heart into the Word, or else it will remaine as impotent, as before. But of this point also I have spoken at large upon another Scripture.

Having then thus shewed at large that the Spirit by the *Commandement convinceth* men to be in the *state of sin* both *actuall* and *originall*, imputed and inherent, what kinde of *state* that is, A *state* of *Impotency* and *Enmity*; How it doth it, by quickning the Word, and opening the heart: Now wee are very briefly to open the second point, That the *Spirit* by the *Commandement* convinceth a man to be under the *guilt* of *sin*, or in the *state* of *death* because of sin. *I died*, for which wee must note, First, that there is a *twofold Guilt*, First, *Reatus concupiscentiæ*, which is the meritoriousnesse of punishment, or liablenesse unto punishment, which sinne brings with it: and *Reatus personæ*, which is the actuall Obligation, and obnoxiousnesse of a person unto punishment because of sin. Now in as much as nature is not able to discover without the Spirit the whole maligniity and obliquity that is in sin, therefore it cannot sufficiently convince of the Guilt of sin, which is a Resultancie there from, and is ever proportionable thereunto. In which respect the judgments of God are said to be unsearchable, *Rom.* 11.33. *And the wicked know not whither they goe*, 1 *Joh.* 2.11. cannot have any full and proportionable notions of that wrath to come which their sins carry them unto.

Secondly, wee may note that there is a *Twofold conviction* of this *Guilt of sinne*; *A naturall conviction*, such

such as were in *Cain*, *Iudas*, *Spira*, and other despairing men; which ariseth from two grounds. First, the *Present* sense of Gods wrath in the first fruits thereof upon their consciences which must perforce beare witnesse to Gods Iustice therein; and this is that which the Apostle calls Torment, 1 *Ioh.* 4. 18. which though it may arise from naturall principles (for wee know even Heathens have had their *Lemiarm* and *Furiæ* as the Historian speakes, their scourges and rendings of Conscience) yet is it much set forward by the Word, because therein is made more apparent to the Soule the Glory and the Power of God; therefore the *Two Prophets* are said to *Torment* the inhabitants of the Earth, and the Law is said to make men guilty, and to kill, to hew, smite, and destroy those whom it deales withall. Secondly, such a faith as the Devills have, begotten by the Word, and assented unto by the secret suggestions of the heart, witnessing to it selfe that it hath deserved more than yet it feeles; and this begets a fearefull expectation of being devoured, surprileth the heart with horrid tremblings and presumptions of the vengeance to come, which the Apostle calls the *Spirit of bondage and feare*. But all this being an *Assent* perforce exorted (for wicked men confesse their sins as the Devils confessed Christ, more out of Torment than out of Love to GOD, or humiliation under his mighty hand) amounts to no more than a *Naturall conviction*.

Revel. 11. 10. Rom. 3. 19. Deut. 5. 25. 2. Cor. 3. 7. 2. Thes. 2. 8. Esai. 11. 4. Hos. 6. 5. Esai. 33. 14. Heb. 2. 15. 10. 27. Gen 3. 10. Rom. 8. 15. 2 Tim. 1. 7.

Matth. 8. 29.

Secondly, there is a *Spirituall* and *Evangelicall Conviction* of the *Guilt of sinne* and the damnation due thereunto, arising from the Law written in the heart, and tempered with the apprehension of mercy in the new *Covenant*, which begets such a paine under the Guilt of sin, as a plaister doth to the impostumation which withall it cures; such a Conviction as is a manuduction unto righteousnesse: And that is, when the Conscience doth not onely perforce feele it selfe dead, but hath wrought

Lam 3.40,43
Micah 7.9.
Pſalme 51.4.
Ezra 9.13,15.
Dan.9 7,8.
1 Cor. 11 32.
Amos 4 12.
Eſay 16.8.

in it by the Spirit, the ſame affection towards it ſelfe for ſinne, which the word hath, is willing to charge it ſelfe, and acquit GOD; to endite, accuſe, arraigne, teſtifie, condemne it ſelfe, meete the LORD in the way of his judgements, and caſt downe it ſelfe under his mighty hand. That man who can in ſecret and truth of heart, willingly and uncompulſorily thus ſtand on Gods ſide againſt ſinne, and againſt himſelfe for it, giving God the glory of His righteouſneſſe if he ſhould condemne him, and of his unſearchable and rich mercy, that hee doth offer to forgive him, I dare pronounce that man to have the Spirit of *Chriſt*. For no man by nature can willingly and uprightly owne damnation, and charge himſelfe with it as his due portion and moſt juſt inheritance. This can never ariſe but from a deepe ſenſe and hate of ſinne, from a moſt ardent zeale for the Glory and Righteouſneſſe of God.

Now then ſince the *Conviction* of ſinne, and of the death and guilt thereof are not to drive men to deſpaire or blaſphemie, but that they may beleeve and lay hold on the righteouſneſſe of Chriſt, which they are then moſt likely to doe, when ſinne is made exceeding ſinfull, and by conſequence death exceeding deadly: give mee leave to ſet forth in two words what this guilt of ſinne is, that the neceſſitie of righteouſneſſe from Chriſt may appeare the greater, and his mercy therein be the more glorified.

Guilt is the *Demerit* of ſinne, binding and ſubjecting the perſon in whom it is to undergoe all the puniſhments legally due thereunto. This *Demerit* is founded not only in the Conſtitution, Will, and Power of God over his owne Creatures, of whom he may juſtly require whatſoever obedience hee giveth power to performe, but in the nature of his owne Holineſſe and juſtice, which in ſinne is violated and turned from: and this guilt is after a ſort Infinite, becauſe it ſpringeth out of the averſion from

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an Infinite good, the violation of an infinite Holinesse and Iustice, and the Conversion to the Creatures infinitely, if men could live ever to commit adultery with them. And as the Consequence and reward of obedience was the favour of God, conferring life and blessednesse to the Creature, so the wages of sin, which this guilt assureth a sinner of, is the *wrath of God*, which the Scripture calleth *Death and the Curse*. Ephesians 2.3. Ioha 3.36. Galath. 3.13.

This *guilt* being an *Obligation* unto punishment, leadeth us to consider what the nature of that curse and death is unto which it bindeth us over. *Punishment* bearing necessary relation to a *command*, the transgression whereof is therein recompenced, taketh in these considederations. First, on the part of the Commander, a will to which the Actions of the subject must conforme, reveal'd and signified under the nature of a Law. Secondly, a justice which will, and thirdly, a power which can punish the transgressors of that Law. Secondly, on the part of the subject commanded there is requir'd, first, Reason and free-will originally, without which there can bee no sinne; for though man by his brutishnesse and impotency which he doth contract cannot make voyd the commands of God, but that they now binde men who have put out their light, and lost their libertie; yet originally God made no law to binde under paine of sinne, but that unto the obedience whereof hee gave reason and free-will. Secondly, a debt and obligation, either by voluntary subjection, as man to man; or naturall, as the creature to God, or both, sealed and acknowledged in the covenants betweene God and man, whereby man is bound to fulfill that Law which it was originally enabled to observe. Thirdly, a forfeiture, guilt, and demerit upon the violation of that Law. Thirdly and lastly, *the evill it selfe inflicted*, wherein wee consider, first, the *nature* and *quality* of it, which is to have a *destructive power*, to oppresse and disquiet the offender, and to violate the integrity of his well

being. For as sinne is a violation offered by man to the Law, so punishment is a violation retorted from the Law to man. Secondly, the *Proportion* of it to the offence, the greatnesse whereof is manifested in the Majestie of God offended, and those severall relations of goodnesse, patience, creation, redemption which he hath to man: in the qualitie of the creature offending, being the chiefe, and lord of all the rest below him: in the easinesse of the primitive obedience, in the unprofitablenesse of the wages of sinne, and a world of the like aggravations. Thirdly, *the end of it*, which is not the destruction of the creature, whom as a creature God loveth, but the satisfaction of justice, the declaration of divine displeasure against sinne, and the manifestation of the glory of his power and terrour. So then *Punishment* is an evill or pressure of the Creature, proceeding from a Lawgiver just and powerfull, inflicted on a reasonable Creature for and proportionable unto the breach of such a Law, unto the performance and obedience whereof the Creature was originally enabled, wherein is intended the glory of Gods just displeasure and great power against sinne, which he naturally hateth. Now these punishments are Temporall, Spirituall, and Eternall. *Temporall*, and those first without a man, *The vanitie of the Creatures*, which were at first made full of goodnesse and beauty, but doe now mourne and grone under the bondage of our sinnes. The wrath of God revealing it selfe from heaven, and the curse of God over-growing the earth. Secondly, within him, All the Harbingers and fore-runners of death, sicknesse, paine, poverty, reproach, feare, and after all death it selfe. For though these things may bee where there is no guilt imputed, and so properly no punishment inflicted (*neither the Blinde man nor his Parents had sinned, that hee was borne blind*) as in the same Ship there may bee a malefactor and a Merchant, and to the one the voyage is a traffick, to the other a banishment; yet to the wicked

Rom 8,20. Gen 3, 17. Ier. 12, 4.

Illa die mori ceperunt quo Mortis Legem qua in seculum veterascerent ceperunt. Aug.

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where they are no: ſanctified, they are truely punishments, and fruits of Gods *vindicative juſtice*, becauſe they have their ſting ſtill in them. For the ſting of death is ſinne.

Secondly, *Spirituall*, and thoſe threefold. Firſt, *Puniſhment of loſſe*; ſeparation from the favour and fellowſhip with God, expulſion from Paradiſe the ſeat of Gods preſence and love, Aliens, forreiners, farre from GOD. Secondly, *Of ſenſe*, the immediate ſtrokes of Gods wrath on the ſoule, wounds of Conſcience, ſcourges of heart taſte of vengeance, implanting in the ſoule tremblings, feares, amazements, diſtracted thoughts, on a cleare view of the demerit of ſinne, evidences of immortality, and preſumptions of irreconciliation with God. This made *Cain* a runnagate, and *Iudas* a murtherer of himſelfe, yea ſome touches of it made *David* cry out that his bones were broken, and marrow dryed up, and his fleſh ſcorched like a potſheard; It is able to ſhake the ſtrongeſt Cedars, and make the Mountaines to tremble like a leafe. The ſon of *God* himſelfe did ſweate, and ſhrinke, and pray againſt it, and with ſtrong cryes decline it, though the ſuffering of ſo much of it, as could conſiſt with the holineſſe of his perſon, were the worke of his office and voluntary mercy. Thirdly, *of ſinne*, when *God* in anger doth forſake the ſoule, and give it over to the frenzie and fury of luſt, to the rage and revenge of Satan letting men alone to joyne themſelves unto idols, and to beleeve lies. Now as the operation of the ſunne is ſtrongeſt there where it is not at all ſeene, in the bowels of the earth, or as lightning doth often blaſt and conſume the inward parts, when there is no ſenſible operation without: ſo the judgments of GOD doe often lie heavieſt there, where they are leaſt perceiv'd. *Hardneſſe of heart, a ſpirit of ſlumber, blindneſſe of minde, a reprobate ſenſe, tradition unto Satan, giving over unto vile affections*, recompencing the errors of men with following ſinnes, are moſt

Eph. 2. 17, 19, 4, 18.

Deut. 28. 65.

Rom. 1. 24, 26. Hoſ. 4. 13. Mat. 13. 13, 14. 2 Theſ. 2. 11.

Peccatum quod inultum videtur habet pœnam peditſequam, ut nemo de admiſſo niſi amaritudine doleat, aut cæcitate non doleat. Aug.

most fearefull and desperate judgements.

But doe we then make God the Author of sin? *God forbid.* In sinne we may consider the execution and committing of it as it is sinne, and this is only from man, for every man is drawne away and enticed by his *owne lust*: and the *Ordination* of it as it is a *Punishment*; and this may be from God, whose hand in the just punishment of sin by sin in obstinate, contemptuous, impenitent sinners may thus farre be observed.

Iob 12.20. Esay 29 13,14 Revel 2.5. Ezek.3.26. Amos 5.13. Mat,13.12,13. Romans 11.8.

First, *Deserendo*, by forsaking them, that is, taking away his *abused gifts*, subtracting his despised *Graces*; calling in and making to retire his quenched and grieved spirit, removing his candlesticke, and silencing his Prophets, and giving a bill of divorce that either they may not see, nor heare at all, or hearing they may not understand, and seeing they may not perceive, because they did not see nor heare when they might.

Acts 14. 16. Acts 17.30. Rom.1.28.

Secondly, *Permittendo*, when he hath taken away his owne grace which was abused unto wantonnesse, he suffers wicked men to walke in their owne wayes, and because they like not to retaine him in their knowledge, nor live by his prescript, therefore hee leaves them to themselves, and their owne will.

Acts 4 27,28 Genesis 50.20 Deut. 2. 30. 1 Sam. 2. 25. 1 King 12. 25. Esay 19. 14.

Thirdly, *Media disponendo*, ordering objects, and proposing meanes, not only to Try but to punish the wickednesse of men, and to bring about whatever other fixed purposes of his hee hath resolved for the declaration of his wonderfull wisedome to execute, and as it were to fetch out of the sins of men; as the conspiracy of *Pilat*, *Herod*, and the *Iewes*, which their former wickednesse had justly deserved to have them given over unto, was by God order'd to accomplish his determined and unchangeable counsell touching the death of Christ. Excellent is the speech of Holy *Austin* to this purpose, *The Lord enclineth the wils of men whithersoever pleaseth him selfe, whether unto Good out of his mercie, or unto evill out*

Deus inclinat voluntates quocunque voluerit, sive ad bona pro

of

of their merit, sometimes by his manifest, sometimes secret, but alwayes by his righteous judgement, and this not by his patience only, but by his power.

Fourthly, *Perversas voluntates, non invitas flectendo, sed spontaneas & suo impetu faciles ulterius Satanæ præcipitandas tradendo.* By giving over perverse, wilfull, rebellious sinners to the rage and will of Satan to hurry and enrage them at his pleasure unto further sinfulnesse. When *Iudas* had listned to the Temptation of Satan to betray Christ, had set himself to watch the most private opportunitie, had beene warned of it by Christ, and that upon a question of the most bold and impudent hypocrisie that was ever made, *Master, Is it I?* (though it is not an improbable conjecture that *Iudas* at that very time upon the curse that was pronounced might secretly and for that time seriously resolve to give over his plot, and upon that resolution to aske the question) then at last, Christ by a sop did give Satan as it were a further seisin of him, and the purpose of Christ was that that which he was to doe, he might doe quickly. Hee was now wholly given up to the will of Satan, whose temptation haply before, though very welcome in regard of the purchase and project of gaine which was in it, had not fully silenc'd nor broken through all those reluctancies of Conscience, which were very likely to arise upon the first presentment of so hideous a suggestion; but now I say whether out of a sinister *Construction* of our Saviours words, *That thou doest doe quickly*, as if they had beene, not as indeed they were, a giving him over to the greedinesse of his owne lust, and to the rage of Satan, but rather an allowance of his intention, as knowing that hee was able to deliver himselfe out of their hands unto whom hee should bee betraide, and so his treason should onely make way to Christs miracle and not to his crosse; or whether it were out of a secret presumption, that, notwithstanding Christ had made him know how his con-

misericordia, sive ad mala pro meritis, tum ludicio utique suo, aliquando aperto, aliquando occulto, semper tusto. Cont. Iul. lib. 5. cap. 3.

Non per patientiam tantùm, sed per potentiam.

Iohn 13. 2.
Luke 22. 6.
Matth. 26. 25.

Ioh 13. 27, 28.

conſpiracy was not hid from him, yet ſince he was of all the company ſingled out whom Chriſt would Carve unto; therefore his conſpiracy was not ſo vile, but that Chriſt would *redire in gratiam*, countenance and reſpect him after all that, and that as by the plot hee had not ſo loſt him, but that hee had gain'd him againe, ſo alſo hee might doe after the execution too. Now I ſay after that ſoppe, and thoſe words, without further reſpect to the ſtrugglings and ſtaggerings of his Conſcience, he goes reſolvedly about that damned buſineſſe, for he was now delivered unto the will of Sathan. The like liberty and commiſſion was that which God gave to the evill ſpirit againſt *Ahab* and his Prophets, that hee ſhould goe forth with lying perſwaſions, and ſhould bee beleeved, and prevaile, according to that of the *Apoſtle, that God giveth over thoſe that beleeve not the truth, but have pleaſure in unrighteouſneſſe, to ſtrong deluſions that they may beleeve a lye, and that the God of this world doth blind the eyes of thoſe which beleeve not.*

1. King. 22. 22.

2 Theſ. 2. 11. 12

2. Cor. 4. 4.

Laſtly, the *Puniſhment* of ſinne is *Eternall*, That wrath which in the day of the Revelation of Gods righteous Iudgement ſhall bee powred forth upon ungodly men. The Saints are redeemed already in this life, and are ſaid to have Eternall Life; but yet that great day is by an excellency called the day of *Redemption*, becauſe then that life which is here hid, ſhall be then fully diſcovered. So on the other ſide, though the wrath of God be revealed from Heaven already againſt all unrighteouſneſſe, and *Abideth* upon thoſe that beleeve not, yet after an eſpeciall manner is the laſt day called *a day of wrath*, becauſe then the heapes, treaſures, ſtormes and tempeſts, blackeneſſe and darkneſſe of Gods diſpleaſure ſhall in full force ſeize upon ungodly men.

1. Cor. 1. 30.
1. Pet. 1. 18.
Eſai 35. 10.
Ioh. 3 36.
1. Cor. 1. 18.
Eph. 4. 30.
Rom. 8. 23.
Col. 3, 3, 4.
1. Ioh. 3. 2.
Rom. 1. 18.

And this wrath of God is of all other moſt unſupportable. Firſt, In regard of the *Author*, It comes from God; Now we know a little ſtone if it fall from a high place,

or

or a ſmall dart ſhot out of a ſtrong bow wil do more hurt, than a farre greater that is but gently laid on. How wofull then muſt the caſe of thoſe be who ſhall have mountaines and milſtones throwne with Gods owne arme from Heaven upon them: For though GOD in this life ſuffer himſelfe to bee wreſtled with, and even preſſed downe, yet at laſt he ſhall come to ſhew forth the glory of his Power in the juſt condemnation of wicked men.

Secondly, in its *owne nature*, becauſe it is moſt heavie, and invincible. All conqueſt over an evill muſt proceed either from *Power*, which is able to expell it, or from *Faith* and *Hope* that a man ſhall bee delivered from it by thoſe that have more power than himſelfe; what ever evill it is which doth either keepe downe Nature that it cannot riſe, or hedge it in that it cannot eſcape, is very intolerable. Now Gods wrath hath both theſe in it. Firſt, it is ſo great that it exceeds all the power of the Creature to overcome it, heavier than mountaines, hotter than fire, no chaffe nor ſtubble ſhall ſtand before it: and it ſhall be all within a man, folded up in his very ſubſtance, like the worme in the wood on which it feedes: And ſecondly as it is heavie and ſo excludes the ſtrength of nature to overcome it, ſo is it infinite too, and thus it excludes the hope of nature to eſcape it. The ground of which infiniteneſſe in puniſhment is the infinite diſproportion betweene the Iuſtice of God which will puniſh, and the nature of man which muſt ſuffer. Gods Iuſtice being Infinite, the violation thereof in ſinne muſt needs contract an infinite demerit, and debt (becauſe in ſinning we robbe God of his Glory, which we muſt repay him againe.) Now the ſatisfaction of an Infinite debt muſt needs be Infinite, either in degrees (which is impoſſible, For, firſt nothing can bee Infinite in Being, though it may in duration, but onely God. And, ſecondly if it could, yet a finite veſſell were not able to hold an infinite wrath) or elſe in ſome other infiniteneſſe, which is either infi-

Infiniteneſſe of *worth* in the perſon ſatisfying, or for defect of that infiniteneſſe of *time*, to ſuffer that which cannot bee ſuffered in an infinite meaſure: And this is the reaſon why Chriſt did not ſuffer infinitely in *time*, becauſe there was in him a more excellent infiniteneſſe of perſon, which raiſed a finite ſufferiug into the value of an infinite ſatisfaction (though * *Scotus* and from him ſome learned men have tendered another reaſon hereof, becauſe he ſuffered onely for thoſe who were to breake off their ſins by Repentance.)

Now then to conclude all; In as much as ſinne is by the Law made exceeding ſinfull, and death exceeding deadly, not to legall but Evangelicall purpoſes; not to drive men to blaſpheme or deſpaire, but to beleeve; not to frighten them from God, but to drive them unto him in his Sonne; (for the Law comes not but in the hand of a mediator:) And in as much as this is the accepted time, and the day of Salvation, that now he commandeth All Men every where to repent, becauſe he hath appointed a Day, in the which he will judge the World in righteouſneſſe, whom hee doth now invite, and beſeech in mercy: We ſhould therefore be wiſe for our ſelves, and being thus purſued and caſt in the Court of Law, flie to that Heavenly Chancery, that Office of Mercy and mitigation which is ſet up in the Goſpell, and that while it is yet called to Day, before the Percullis bee ſhut downe, before the blacke flagge be hung out, before the Talent of Lead ſeale up the meaſure of our wickedneſſe, and the Irreverſible decree of wrath be gone forth; for we muſt know that God will not alwayes bee deſpiſed, nor ſuffer his Goſpell to waite ever upon obdurate ſinners, or his Son to ſtand ever at our dores, as if hee ſtood in need of our admittance. But when there is no remedy, but that we judge our ſelves unworthy of Eternall Life, and ſtand in contempt and rebellion againſt his Court of Mercy, hee will diſmiſſe us to the Law againe. O conſider,

* *Ad ſecundum dicitur quòd ſi malus perpetuò vixiſſet, perpetuò peccaſſet, & ideo perpetuò punitur, quia perpetuò peccavit in voluntate. Contra, aliquis peccat cum propoſito pœnitendi, ergo nec explicite, nec implicite in voto perpetuò peccat----Et poſtea. Æternitas non eſt per ſe de ratione pœnæ, ſed accidit propter æternitatem perſonæ punitæ & culpæ remanentis.* Scot. in quart. ſentent. d ſtinct 46. qu 4

D. Field of the Church *lib.* 5. *cap.* 17.

Parker *de Deſcenſ. l.* 4. *ſect.* 91

der, what wilt thou do if thou ſhouldeſt bee dragg'd naked to the Tribunall of Chriſt, and not bee able with all thy cries to obtaine ſo much mercy from any Mountaine, as to live for ever under the weight and preſſure of it! When thou ſhalt peepe out of thy Grave, and ſee Heaven and Earth on fire about thine eares, and Chriſt comming in the flames of that fire to revenge on thee the quarrell of his Covenant! Whither then wilt thou fly from the preſence of him that ſitteth on the Throne? Let us therefore learne to judge our ſelves that we may not be condemned of the Lord, to fly to his Sanctuary, before we be haled to his tribunall; He requires no great thing of us, but only to relinquiſh our ſelves, and in Humility and ſincerity to accept of him and receive that redemption by believing in him, which he hath wrought by ſuffering for us; this if in truth and ſpirit we doe, all the reſt will undoubtedly follow, namely the life of our Faith here, in an univerſall obedience, and the end of our Faith hereafter, even the ſalvation of our Soules.

THE

THE RAIGNE OF SINNE.

ROM. 6. 12.

Let not ſinne therefore Raigne in your mortall bodies, that you ſhould obey it in the luſts thereof.

AFter the Doctrine of the ſtate and guilt of ſin, It will bee needfull for the further Conviction thereof (that ſinne may appeare exceeding ſinfull) to ſhew in the next place the *Power* and the *Raigne* of ſin; from which the Apoſtle in this place dehorteth us.

Having in the former Chapter ſet forth the doctrine of juſtification, with thoſe many comfortable fruits and effects that flow from it, hee here paſſeth over to another head of Chriſtian Doctrine, namely Sanctification, and Conformity to the holineſſe of Chriſt, the ground whereof he maketh to be our Fellowſhip with him in his death and Reſurrection: for Chriſt carried our ſinnes upon the Tree with him, and therefore we ought with him to die daily unto ſin, and to live unto God. This is the whole argu-

argument of the precedent parts of the Chapter, and frequently elſewhere uſed by the Apoſtle, and others, 2 *Cor.*5.14,15. *Gal.*2.20 3.27.5.24. *Epheſ.*2.6. *Phil.* 3.10. *Col.*2.12.13.26 3.1.4. *Heb.*9.14. 1*Pet.*4.1,2. Now the words of the Text are as I conceive a *Prolepſis*, or anſwer to a tacite objection which might be made. A weak Chriſtian might thus alledge, if our fellowſhip in the death of Chriſt do bring along with it a death of ſin in us, then ſurely I have little to do with his death; For alas ſin is ſtill alive in me, and dayly bringeth forth the works of life. To this the Apoſtle anſwers, Though ſinne *dwell* in you, yet let it not *reigne* in you, nor have its wonted hold and power over you. [a] Impoſſible it is while you carry about theſe tabernacles of fleſh, theſe *mortall bodies*, that ſinne ſhould not lodge within you, yet your care muſt be to give the kingdom unto Chriſt, to let him have the honor in you which his father hath given him in the Church, to rule in the midſt of his enemies, thoſe fleſhly luſts which fight againſt him. By [b] *Mortall body*, we here underſtand the *whole man* in this preſent eſtate, wherein he is obnoxious to death, which is an uſuall figure to take the part for the whole, eſpecially ſince the body is a weapon and inſtrument to reduce into act, and to execute the will of ſin.

[a] *Aliud eſt non habere peccatū, aliud nō obedire deſideriys ejus: Aliud eſt, Implerequod præceptum eſt, non concupiſces, aliud eſt per quendam abſtinentiæ conatum ſaltem ita agere quod item ſcriptum eſt, poſt concupiſcentias tuas non eas, &c. Aug. de natura & gra. cap. 62. Non ſic manet peccatum ut ejus non ſit facta remiſſio, ſed manet in vetuſtate carnis tanquam ſuperatum & peremptum, ſi non illicitis conſenſionibus, quodammodo reviviſcat. Id. depec. mer. & Remiſſ. l 2. c. 28.*

[b] *Mortale corpus dicens totum hominem ſignificat. Ambroſ. in loc.*

Before I ſpeak of the power of ſin, here are *Two points* offer themſelves from the connexion of the words to theſe preceding, which I will but only name.

Firſt, *Sinne will abide for the time of this mortall life in the moſt regenerate*, who can ſay, I have made my heart cleane, I am free from my ſinne? *David* had his *ſecret ſins*, which made him pray; and *Paul* his *thorne in his fleſh*, which made him cry out againſt it. To the reaſons of this point before produc'd we may adde, that God ſuffers our ſins to dwell in us, firſt to magnifie the *glory of his mercy*, that notwithſtanding he be provoked every day, yet he doth ſtil ſpare us. It is ſaid in one place,

Gen.6.5,6.

Gen 8,21.

that when God ſaw that every Imagination of the thoughts of mans heart was continually evill, he ſaid, *I will deſtroy man* whom I have created, from off the face of the earth; yet afterwards God ſaid, *I will not againe curſe the ground any more for mans ſake, for the imagination of mans heart is evill from his youth.* The places ſeeme at firſt view to be contradictory to one another. But we are thus to reconcile them, after there had been a propitiatory offering made by *Noah* unto God upon an Altar which was the type of Chriſt, it is ſaid that God ſmelt a ſweet ſavour, and reſolved, I will no more curſe the earth, not *becauſe*, but *although the imagination of mans heart be evill from his youth*; that is, though men are ſo wicked that if I would *Iure meo uti*, take advantage to powre out again my diſpleaſure upon them, I might do it every day, yet I will ſpare them not withſtanding their luſts continue in them. For we are not to underſtād the place as if it tended to the extenuation of originall ſin (as [a] ſome do) I will take pitty upon them, Becauſe of their naturall infirmities; but only as tending to the magnifying of Gods mercy and patience, I will take pitty upon them, [b] *though* I might deſtroy them. For ſo the originall word is elſewhere taken. Thou ſhalt drive out the *Canaanites, though they have iron chariots*, &c.

[a] *Carthuſian. Cornel. à lapide. Pighius. Greg. de val. To. 2. Diſp. 6. qu 12 punct. 1. ſect. 6.*

[b] *Tarnou. Exerc. biblic.*

Ioſ. 17.18.

Secondly, to magnifie the *Glory of his powerfull patience*, that being daily provoked, yet he hath power to be patient ſtill. In ordinary eſteem when an enemy is daily irritated, and yet comes not to revenge his quarrell, we accompt it impotency & unproviſion, but *in God his patience is his power.* When the people of *Iſrael* murmured upon the report of giants in the land, & would have made a Captain to returne into *Egypt*, and have ſtoned *Joſhua* & *Caleb*, ſo that Gods wrath was ready to break out upon them, and to diſinherite them, this was the argument that *Moſes* uſed to mediate for them, *Let the Power of my Lord be great, according as thou haſt ſpoken,*

Numb 14.17. 18.19.

The

The Lord is long-ſuffering and of great mercy. Thou haſt ſhewed the Power of thy mercy from *Egypt* until now, even ſo pardon them ſtill. If we could conceive God to have his owne juſtice joyned with the impotency and impatiency of man, we could not conceive how the world ſhould all this while have ſubſiſted in the midſt of ſuch mighty provocations. This is the only reaſon why he doth not execute the fierceneſſe of his wrath, and conſume men, becauſe he is *God, and not man*, not ſubject to the ſame paſſions, changes, impotencies as men are. If a houſe be very weake and ruinous, and clogg'd with a ſore waight of heavy materials which preſſe it downe too, there muſt be ſtrength in the props that do hold it up; even ſo that patience of God which upholds theſe ruinous tabernacles of ours, that are preſſed down with ſuch a waight of ſin, a waight that lies heavy even upon Gods mercy it ſelf, muſt needs have much ſtrength and power in it.

Hoſ. 11.9. Mal. 3.6. Heb. 12.1. Amos. 2.13.

The ſecond point from the Connexion is, *That our Death with Chriſt unto ſinne is a ſtrong argument againſt the raigne and power of ſinne in us.* Elſe we make the death of Chriſt in vaine, for in his death he came with water and bloud, not only with bloud to juſtifie our perſons, but with water to waſh away our ſins.

1 Iohn 5.6.

The Reaſons hereof are, firſt, *Deadneſſe argues diſability* to any ſuch workes as did pertaine to that life unto which a man is dead. Such then as is the meaſure of our death to ſinne, ſuch is our diſability to fulfill the luſts of it. Now though ſin be not quite expir'd, yet it is with Chriſt nail'd upon a croſſe, *They that are Chriſts have crucified the fleſh with the affections and luſts*: ſo that in a regenerate man it is no more able to do all its ownwil, than a crucified man is to walk up and down, and to do thoſe buſineſſes which he was wont to delight in. *He that is borne of God ſinneth not, neither can ſin, becauſe he is borne of God, and his ſeed abideth in him.*

1 Iohn 3.9.

Secondly, *Deadneſse argues diſaffection*, A condemned man cares not for the things of this World, becauſe he is in Law dead, and ſo reſerv'd to an execution, and utterly diveſted of any right in the things he was wont to delight in: the ſight or remembrance of them doth but afflict him the more. A divorc'd man cares not for the things of his wife, becauſe in law ſhe is dead unto him, and he unto her. So ſhould it be with us and ſin, becauſe we are dead with Chriſt, therfore we ſhould ſhew it no affection.

Rom. 6. 7. 7. 1, 4. Thirdly, *Deadneſse argues liberty, unſubjection, juſtification*, He that is *dead is freed from ſin*, as the woman is from the husband after death. And therefore being freed thus from ſin we ſhould not bring our ſelves into bondage againe, but ſtand faſt in the liberty wherewith Chriſt hath ſet us free, and ſin ſhould appeare in our eyes, as it is in it ſelfe a *dead thing*, full of noyſomeneſſe, horrour, and hideous qualities.

Gal 5. 1. Eph. 2, 1. Heb 9 14.

We therefore ſhould labour toſhew forth the power of the death of Chriſt in our dying to ſinne; for this is certain, we have no benefit by his ſufferings except we have fellowſhip in them, & we have no more fellowſhip in them, then we can give proofe of by our dying dayly to ſinne; *For his bloud cleanſeth from all ſin*. Let us not by raigning ſin Crucifie Chriſt again, for he dieth no more: *In that he died, he died once unto ſinne; Death hath no more power over him*, to ſhew that ſinne muſt have no more power over us, but that being once dead to ſinne, we ſhould thenceforth live unto him that died for us. There is a ſpeech in *Tertullian*, which though proceeding from *Novatianiſme in him*, doth yet in a moderated and qualified ſenſe carry the ſtrength of the Apoſtles argument in it, *Si poſſit fornicatio & mœchia denuo admitti, poterit & Chriſtus denuo mori*, If fornication and adultery may be againe committed by a man dead to ſin in that raging and complete manner as before, if raign-

Phil. 3 10. 1 Iohn 1. 7. Heb. 6. 6. Rom. 6. 9, 10. Rom 7. 4. 2 Cor. 5. 15. *Tertul. de pud. cit. cap. 17.*

raging ſinne after it hath been ejected out of the Throne, and nail'd to a Croſſe, can returne to its totall and abſolute ſoveraignty as before. Chriſt may dye againe, for the ſinnes of a Iuſtified and regenerate man are Crucified upon his Croſſe, and in his body.

Now I proceed to the main thing in the Text, namely the *Regall power of ſinne*, It is an obſervation of *Chryſoſtome* and *Theodoret* on the Text, which though by ſome rejected as too nice, I ſhall yet make bold to commend for very pertinent and rationall. The Apoſtle did not ſay (ſay they) *Let not ſinne Tyrannize*, for that is ſins *owne* worke, and not *ours*, as the Apoſtle ſaith, *Now then is it no more I that do it, but ſinne that dwelleth in me*, all the ſervice which is done to a tyrant is out of *violence*, and not out of *obedience*: But he ſayes, *Let it not raigne in you*, for to the raign of a King the obedience of the Subjects doth as it were *Actively* concurre (whereas the ſubjects are rather patients than agents in a tyranny.) So then in a *Raigning King* there is a more Soveraign power than in a *Tyrant*; for a Tyrant hath only a *Coactive power over the perſons*, but a King hath a *ſweet power over the wills and affections of his Subjects*, they freely and heartily love his perſon, and rejoyce in his ſervice; which rule though it be not perpetuall in the letter, and in civill governements; (for the unwillingnes of a people to ſerve a Prince may not only ariſe from his tyranny, but even when he is juſt and moderate, from their owne rebellion) yet it is moſt generall and certaine in the ſtate of ſinne which is never a King over rebellious ſubjects, who of themſelves reject its yoke and government.

Non dixit ne Tyrannidem exerceat, ſed ne regnet. illud enim eſt illius proprium, hoc vero noſtræ mentis. Theodoret.

Rom 7. 20. Εἶτα δεσπότης· ὅπου βία καὶ ἀνάγκη κρείττονα· μεθα ὑπὸ τῆς πονηρίας δηλονότι, οὐκ εἰπὼν μὴ τυραννείτω, ὅπερ αἰτιῶνται οἱ ἀποστάται. *Chry.*

For the better diſcovery then of the *power of ſinne* we muſt note firſt that there are but *three ways* after which ſinne may be in a man. Firſt, as an *uſurping Tyrant*, and ſeditious commotioner, either by ſurprizal invading, or by violence holding under, or by projects circumven-

ting a man against his will, taking advantage of some present distemper of mind, or difficulty of estate; as in *David* of idlenesse, in *Peter* of feare and danger, or the like. And thus sin doth often incroach upon the Saints of God, and play the Tyrant, use them like *Captives* that are *sold under the power of sinne*. It was thus a Tyrant in Saint *Paul*; wee read of him that hee was *sold under sinne*, and we read of *Ahab*, that he was *sold to sinne*; but with great difference, the one *sold himselfe*, and so became willingly the servant of sinne, the other was *sold by Adam*, from which bondage he could not utterly extricate himselfe, though he were in bondage to sinne, as the Creatures are to vanity, not willingly, but by reason of his act that had subjected him long before. Secondly, *As a slave, a Gibeonit, or Tributary Canaanite*, as a spoyled, mortified, crucified, dying, decaying sinne, like the house of *Saul* growing weaker and weaker; and thus sin is constantly in all the faithfull; while they are in the field the chaffe is about them. Thirdly, *As a raging and commanding King*, having a throne the heart, servants the members, a counsell, the world, flesh, and Divell, a compleat armory of lusts and temptations, fortifications of ignorance, malice, rebellion, fleshly reasonings, lawes and edicts, lastly a strict judicature, a wise and powerful rule over men, which the Scriptures call the gates of Hell. And of the *Power* of this *King* we are to speake.

Rom. 7. 14, 15. 1 King. 21, 20.

Adam *vendidit se primò, ac per hos omne semen subjectum est peccato. Ambros. in* Rom. 7.

Rom. 8. 20. *Velut undetus in prima transgressione. Aug. con. 2. ep. Pel. l. 1. c. 10.*

Iol. 9. 23. Fol. 17. 13. Luk. 11. 22. Rom. 6. 6. Col. 3. 5.

Matth. 16, 18.

In a *King* there is a *Twofold Power*. A Power to command, and a Power to make his commands be obeyed. Sin properly hath no power to command, because the kingdome of it is no way subordinated to Gods Kingdome over us, but stands up against it. And even in just and annointed kings there is no power to command any thing contrary to that kingdom of Christ to which they are equally with other subjects. But though sinne have not a just power to command the soule, yet it hath

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that upon which that power, where it is, is grounded, namely a kind of Title and right over the ſoule.

Sin is a ſpirituall *Death*, and man by his firſt fall did incurre a ſubjection to every thing which may be called Death, ſo that then a man did paſſe into the poſſeſſion of ſinne; whence that phraſe ſpoken of before, *Thou haſt ſould thy ſelfe to worke evill.* Now *Quod venditur tranſit in poteſtatem ementis*, when a thing is ſould it paſſeth into the poſſeſſion of that to which it is ſold. This is the covenant or bargaine between a Sinner and Hell, Man purchaſeth the pleaſures and wages of ſinne, and ſinne takes the poſſeſſion of man; poſſeſſion of his nature in Originall ſin, and poſſeſſion of his life in Actuall ſin. Eſay 28.15.

The tryall of this title of ſinne, that we may diſcerne whether we are under it or no, muſt be as other Titles are; we muſt firſt inquire who they are, unto whoſe right and poſſeſſion a man may belong, and then examine the Evidences which either can make for himſelfe. To ſin we know doth appertaine the primitive right of every naturall and lapſed man (for we are *by nature the children of wrath.*) A purchaſe then there muſt come betweene, before a man can paſſe over into another's right; this purchaſe was made by *Chriſt*, who bought us with his bloud: And the treaty in this purchaſe was not between *Chriſt* and ſin, but between him and his Father; *Thine they were, and thou gaveſt them me*, for the fall of Man could not nullifie Gods dominion nor right unto him; for when man ceaſed to be Gods *Servant*, he then began to be his *Priſoner*; and though Sinne and Satan were in regard of man *Lords*, yet they were in regard of God, but *Jailors*, to keep or part from his Priſoners at his pleaſure. Beſides though Chriſt got man by *purchaſe*, yet Sin and Satan loſt him by *forfeiture*; for the prince of this world ſeized upon Chriſt, in whom hee had no right, (*for he found nothing of his owne in him*) did by that meanes forfeit his former right which he had in 1 Cor 6.20. 1 Pet. 1. 18, 19. Ioh. 17. 6. Ioh. 14. 30. *Arma tenenti omnia dat qui juſta negat. Luc.*

men of the same nature. We see then, all the claime that can be made is either by *Christ*, or *Sinne*; by that strong man, or him that is stronger; A man must have evidences for *Christ*, or else he belongs unto the power of *Sinne*. The evidences of *Christ* are his *Name*, his *Seale*, and his *Witnesses*. His *Name*, a new *Name*, a name better than of sonnes and daughters, even *Christ* formed in the heart, and his Law ingraven in the inner man. As it is fabled of *Ignatius*, that there was found the *Name of Iesus* written in his heart; so must every one of Gods House be named by him with this new name, *Of Him are all the families in Heaven and in Earth named.* The *Seale of Christ is his Spirit*, witnessing untoand securing our spirits that we belong unto him; *For he that hath not the Spirit of Christ, the same is none of his*, and *by this we know that he dwelleth in us, and we in him, because hee hath given us of his Spirit.* The *witnesses of Christ* are three, *The Spirit, the Water, and Bloud.* The Testimony of *Adoption*, Sealing the Fatherly care of God to our soules, saying to our soules that he is our Salvation and Inheritance. The Testimony of *Iustification*, our Faith in the bloud and price of Christ, and the Testimony of *Sanctification* in our being cleansed from dead workes, for he came *to destroy the workes of the Devill*, he came with *Refiners fire, and with Fullers sope*, and *with healing under his wings*; that is (as I conceive) under the preaching of his Gospell, which, as the beames of the Sunne, make *manifest the savor of him in every place*, and by *which he commeth and goeth abroad to those that are a far off, and to those that are neere.* It was the office of Christ as well to Purifie as to Redeeme, as wel to Sanctifie as to justifie us; so that if a man say he belongs to Christ, and yet bringeth not forth fruit unto God, but lives stil married to his former lusts and is not cleansed from his filthinesse, he makes God a lyar, because he beleeveth not the Record which he gives of his Sonne; (for He will

Revel. 2 17.
Esay 56.5.
Gal. 4 19.
Eph. 3.15.
Eph 1.14 4.30
Rom. 8.16.
1 Iohn 3.24.
1 Iohn 4 13.
1 Iohn 5.8.
1 Iohn 3.8.
Mal. 3.2,3.
Mal. 4. 2.
2 Cor 2 14
Eph 5.2,17.
1 Pet. 3 19.
Tit. 2.14
1 Cor. 1.30.
1 Iohn 5.10.

will not have either a barren or an adulterous ſpouſe) yet he putteth Chriſt to ſhame, as if he had undertaken more than he were able to performe: Beſides, *Chriſt* being a *Light*, a *Starre*, a *Sunne*, never comes to the heart without *ſelfe-manifeſtation*, ſuch evidence as cannot be gainſaid; unto him belongs this royall prerogative, to be himſelfe the witneſſe to his own Grace. And when the Papiſts demand of us how we can be ſure that this Teſtimony of Chriſts Grace and Spirit is not a falſe witneſſe and deluſion of Sathan; we demand of them again, if the fleſh can have this advantage to make ſuch Objections againſt the unvaluable Comforts of Chriſts Grace, and the heart have nothing to reply: If Chriſt witnes, and no man can underſtand it; If the Spirit of Chriſt be a Comforter, & the Divell can comfort every jot as well, and counterfeit his comforts to the quicke, and ſo cozen and delude a man; what is any man the better for any ſuch aſſertions of Scripture, where the Spirit is called the Spirit of Comfort, the ſtrengthner of the inner man, and the heart ſaid to be eſtabliſhed by Grace? Certainly the Comforts of the Spirit muſt fall to the ground, if they bring not along a proper and diſtinct luſtre into the ſoule with them. And this *Ambroſius Catharinus* himſelfe a learned Papiſt, and as great a ſchollar in the Trent Councel as any other, was bold to maintaine againſt the contrary opinion of *Dominicus Soto* in a publike declaration, unto whom *Bellarmine* dares not adhere, though it be his cuſtome to boaſt of their unanimity in point of Doctrine. Beſides ſin is of a quarrelling and litigious diſpoſition, it wil not eaſily part from that which was once its owne, but will be ever raiſing ſutes, diſputing, arguing, wrangling with the Conſcience for its old right; *Chriſt came not to ſend peace, but a ſword*, perpetuall and unreconcilable combates and debates with the fleſh of man. If a man hold peace with his luſts, & ſet not his ſtrength and his heart againſt

Eſay 54.1.
Rom. 7.4.
Epheſ 5.27.
Heb. 6.6.
Luk. 2.32.
John 1.9.
Numb. 24.17.
Mal. 4.2.
Non ſumus certi Teſtimonium illud non eſſe à Diabolo.
Cornel. à Lapide in Rom. 8.16.

Ioh. 14.16.
Epheſ 3.16.
Heb. 13.9.

against them, If they be not in a state of rebellion, they are certainly in the throne. It is impossible for a King to rebell, because he hath none above him; and so as long as lust is a King it is in peace, but when Christ subdues it and takes possession of the heart, it wil presently rise and rebell against his kingdome. Here then is the triall of the Title. If a man cannot shew the evidences of a new purchase, the Spirit, the Bloud, the Water, the Sonneship, the Righteousneſſe, the Holyneſſe, Conversation, and grace of Christ; If he be not in armes against the remnants of lust in himselfe, but live in peace and good contentment under the vigor & life of them, that man belongs yet unto the right of sinne. For if a man be *Christs*, there will be *Nova regalia* extreamely opposite to those of sinne. *A new heart for the Throne of the Spirit; New members to bee the servants of Righteousneſſe; New Counsellors, namely the Lawes of God; A new Panoplie, the whole armour of God; New lawes, The law of the mind, and of the heart; A new Judicature, even the government of the Spirit: Thoughts, Words, Actions, Conversations, All things new as the Apoſtle speakes.*

Luk. 11.21. Rom.7.23.

Ezek.36.26,27.

Col.3.5.12. Rom.6.13. Pſal.119.24. Eph.6.13. Rom.7.23. Ier.31.33. Ioh.16,11.

2 Cor.5. 17.

Now let us in the next place consider *the power whereby sinne makes its commands to be obeyed*, wherein it is more strong and sure than a Tyrant, who raleth against the will of his Subjects. The particulars of this strength may be thus digested.

First sin hath much *strength from it selfe*, and that in these regards. First, it is very *wilfull*, it is as it were all will. Therefore it is called in Scripture, *The will of the flesh, and the will of the Gentiles, and the will of men.* And the will is the seate of strength, especially seeing the will of man, and the will of sinne or the flesh are in the Scripture phrase all one. If a man had one will, and sin another, mans will drew one way, and sinnes another, peradventure his power to will might be stronger than sinnes power to command: but when the will of sinne

Eph.2.3. 1 Pet 4.3. Ioh.1.13.

is

is in the will of man as a bias in a bowle, as a flame to smoke, as a weight or spring to an engine, as spirits in the body, to actuate and determine it to its own way: how can a man resist the will of sin, who hath no other than a sinfull will to resist by?

Secondly, as sin is wilfull, so it is very *passionate and lustfull*, which addes wings as it were to the commands of sin. The Apostle cals them *passions*, and those working passions; when we were in the flesh, *the motions of sinne did worke in our members*. There is ἐπιθυμία, and there are παθη ἐπιθυμιας, *Lust and passions of Lust*, which the Apostle cals *vile lusts*, and *burning lusts*, and *affections and lusts*, that is, very lustfull lusts. Lust is in the best, but these violent passions and ardencies of lust are shrewd symptomes of the raigne of sinne. To be fierce, implacable, head-strong, like the Horse in the battaile, and that not upon extraordinary distempers or surprizall (as *Jonah* and *Asa* were) but habitually, so as on any occasion to discover it, is by the Apostle put in amongst the Characters of those that deny the Power of Godlinesse. For sin must not hold its power where Godlinesse hath any.

Rom. 7. 5.

1 Thes. 4. 5

Rom. 1 26, 27.

Gal. 5. 24.

Jona. 4. 9.

2 Chro. 16. 10.

2 Tim. 3. 3, 4, 5.

Thirdly, it hath *Lawes and Edicts*, full of wisdome and cunning, edg'd & temper'd with many encouragements and provocations to those that obey, which (as I said before) the Scripture cals the Wages of sinne, and pleasures of sin, by which *Balaam* was enticed to curse Gods people. A Law is nothing else but a rule or principle of working which orders & moderates the course of a mans life; And so sinne hath a way to carry men in and Principles to governe men by, which Saint *Paul* cals *Seculum* the course of the world. Such as are Rules of Example, Custome, good intentions, Gods mercy taken by halfes, without respect to any conditions which it brings with it, the common frailty of our nature, that we are all men, and that the best have their infirmities, distinctions,

Heb. 11. 25.

2 Per. 2. 15.

Ephes. 2. 2.

diſtinctions, evaſions, juſtifications, extenuations, partiall ſtrictneſſe in ſome particulars, the *opus operatum*, or meere doing of duties required, and many like, moſt of which things I have ſpoken of more largely heretofore upon another Scripture.

Fourthly, it is full of *flattery* to entice and woe a man, cunning to obſerve all the beſt ſeaſons to ſurprize the ſoule. And though enticements be baſe, yet they are very ſtrong, like a gentle ſhowre or a ſoft fire they ſinke, and get in cloſer than if they ſhould be more violent. That which is as ſoft as oyle in the touch, may be as ſharp as ſwords in the operation. And therefore as a man is ſaid in one place to be *enticed by luſt*, ſo elſewhere he is ſaid to be *driven and thruſt on* by luſt. *Take heed to your ſelves leſt you corrupt your ſelues, leſt thou lift up thine eyes to Heaven, and when thou ſeeſt the Sunne, and the Moone, and the Stars, ſhouldſt be driven to worſhip them and ſerve them.* The Objects themſelves have no coactive or compulſorypower in them (forthey work but as *Objects*, which is the weakeſt way of working that is, for Objects are never totall Agents, but only partiall, they do never any more then cooperate with ſome faculty and power unto which they are ſuteable) yet ſuch is the ſtrength of thoſe luſts which are apt to kindle by thoſe Objects, that a man is ſaid to be *driven* to idolatry by them. All which falſe prophets can do is but morall and by way of cunning and ſeducement, yet ſuch is the ſtrength of thoſe luſts which they flatter and work upon by their impoſtures, that they are ſaid to *Thruſt a man out of the way* which the Lord commanded him to walke in. For as we uſe to ſay of the requeſts of a King, ſo we may of the flatteries and allurements of ſin, That they do amount unto commands.

Iam. 1. 14.

Deut. 4. 19.

Deut. 13. 5.

In one word, ſin is throughly furniſh'd with all ſorts of *Armour*, both for defence and oppoſition, all ſtrong holds, all reaſonings and imaginations, and thoughts

Luke 11. 22. 2 Cor. 10. 4, 5.

which

which can be contriv'd to ſecure it ſelfe; and therefore no marvell if it have much ſtrength from it ſelfe.

Secondly, it hath much ſtrength *from Satan and the world*, which are the counſellers and aides of ſin, which bring in conſtant ſupplies and proviſions unto it. Therfore luſts are ſaid to be of the *World*, and to be *earthly and divelliſh*, becauſe the world and the divell ſupply them with conſtant fuell. 1 Ioh. 2. 16.

But laſtly and principally luſt hath much ſtrength *in and from us*. Firſt, becauſe they are *naturall* unto us. *A mans ſinne is himſelfe*, it is call'd by the name of our [a]*Old man*. And therefore to be [b]*carnall*, and to *walke as man*, to live after the *luſts of the fleſh*, and after the *luſts of men* are all one. To [c]*live to ſinne*, in one place is to [d]*live to our ſelves* in another. To [e]*crucifie fleſhly affections* in one place, is [f]*to mortifie our earthly members* in another. To [g]*deny ungodlineſſe* and worldly luſts in one place, is to [h]*deny our ſelves* in another. To [i]*lay aſide the ſinne* that doth ſo eaſily beſet us in one place, is to [k]*caſt away our right eye, and our right hand* in another, And therefore the wayes of ſinne are call'd [l]*our owne wayes*, and the luſts of the fleſh [m]*our own luſts*, and being our own, we love and cheriſh them. [n]*No man ever hated his owne fleſh, neither can any man by nature hate his own luſts*, unto which he is as truly ſaid to be [o]*married* as the Church is to Chriſt, and this ſerves much to ſet forth the power of ſin. For the love of the ſubject is the ſtrength of the Soveraign; a king ſhal then certainly be obeyed, when he commands ſuch things as it were difficult for him to prohibite. Secondly, luſt hath from us *weapons* to ſet forward its ſtrength, the heart a forge to contrive, and members inſtruments to execute, the heart a womb to conceive, & the members midwives to bring forth luſts into act. Laſtly, ſinne muſt be very ſtrong in us becauſe we are by nature *full of it*. So the Apoſtle ſaies of naturall men, that they were *filled with all unrighteouſneſſe*,

[a] Rom. 6. 6. Eph 4 22. Col. 3. 9.
[b] 1 Cor. 3. 3. Iohn 1. 13.
[c] 1 Pet. 4. 2.
[c] Rom 6. 2.
[d] 2 Cor. 5. 15.
[e] Gal. 5. 24.
[f] Col. 3. 5.
[g] Tit 2. 12.
[h] Matth. 16. 24.
[i] Heb. 12. 1.
[k] Mat. 5. 29. 30.
[l] Act. 7. 16.
[m] Iam 1. 14
[n] Eph. 5. 28, 29.
[o] Rom 7. 4. 9.

Rom.1.29. 2 Pet.2.14.

ouſneſſe, and full of envy, debate, deceite, &c, and S. Peter, that they have *Eyes full of Adultery*, that cannot ceaſe from ſin. Now where there is All of a ſtrong thing that muſt needs be exceeding ſtrong. If all the foure windes ſhould meet together in their full ſtrength, what mountains would they not root up by the foundation? What a mighty rage and ſtrength is there in the ſea, only becauſe it is full of waters, and All water belongs unto it? Who is able to looke upon the Sunne, or endure the brightneſſe of that glorious Creature, only becauſe it is Full of light? the ſame reaſon is in fleſhly luſts, they are very ſtrong in us, becauſe our nature is *full* of them, and becauſe all their *fulneſſe* is in our nature.

Now this ſtrength which is thus made up of ſo many ingredients, doth further appeare in the *Effects* of it, which are theſe *Three*, all compriſed in the generall word of *Obeying* it in the Luſts therof, which denotes *a full and uncontroled Power* in ſin. Firſt, *the fomenting, entertaining cheriſhing of luſt*, ſhaping of it, delighting in it, conſenting to it; when a man doth joine himſelf to ſin, and ſettle himſelf upon it, & ſet his heart to it, & reſpect it in his heart, and ſtudy & conſult it, & reſolve upon it. Hoſ.9.17. Zeph.1.12. Pſal.66.18. Hoſ.4.8. Mic.2.1. Ezek.33.31. Secondly, *executing of it*, & bringing into act the ſuggeſtions of the fleſh thus conceived, yeelding to the commands, drudging in the ſervice, drawing iniquity with cords and cartropes, reſigning both heart & hand to the obedience of ſin. Thirdly, *Finiſhing it*, going on without wearines or murmuring, without repenting or repining in the waies of Luſt, running in one conſtant chanel, til like the waters of Iordan the ſoule drop into the dead lake. Rom.6.19 20. Eſay 5.18. All theſe three Saint *Iames* hath put together to ſhew the gradations, and the danger of fleſhly Luſts. *Every man is tempted, when he is drawne away of his owne Luſts and enticed; Luſt when it hath Conceived bringeth forth ſinne, and ſinne when it is finiſhed bringeth forth Death.* Firſt, there is the *Suggeſtion*, Luſt draweth a-

way

way and enticeth. Secondly, the *Conception and formation*, in the delight and conſent of the will. Thirdly, the *Execution*, and bringing into act. Fourthly, the *Conſummation and accompliſhment of Luſt*, filling up the meaſure, going on unweariedly to the laſt, till there is no hope, and ſo abuſing the patience and long ſuffering of God unto deſtruction. Sinne growes till it be ripe for the ſlaughter; now if men in the interim cut off their ſins, and turne to God before the decree be ſealed, before he ſtir up all his wrath, and will ſuffer his Spirit no longer to ſtrive, if they conſecrate that litle time & ſtrength they have left to Gods Service, then the kingdom of ſin is pull'd downe in them. To this purpoſe is the Counſel of *Daniel* to *Nebuchadnezzar*; *That he ſhould breake off his ſinnes by righteouſneſſe, and his iniquities by ſhewing mercy to the poore*, that is, he ſhould relinquiſh thoſe ſins which were moſt predominant in him; his injuſtice & oppreſſion, and tyranny againſt poore men (thus *Paul* preached of righteouſneſſe, and temperance, and judgement to come, to *Felix* a corrupt and laſcivious Governor (& by that meanes his tranquillity ſhould be lengthened, not by way of *merit* (for a theeſe deſerves no pardon, becauſe he gives over ſtealing) but by way of *mercy and favour*. Dan. 4. 27.

Hitherto I have but ſhewed that ſin is a ſtrong king. But this is not enough to drive men to Chriſt (which is my principall ſcope.) It is further required that men be *Convinc'd of being under this power of ſin*. The firſt uſe then which I ſhall ſhew you may be made of this Doctrine is *for Conviction and tryall of the raigne of ſin in our ſelves*; for the more diſtinct expediting whereof I ſhall propoſe theſe *three caſes to be reſolved*. First whether ſin may raigne in a regenerate man ſo, as that this power and kingdome of ſin ſhall conſiſt with the righteouſneſſe of Chriſt? Secondly, *How wicked men may be Convinc'd* that ſinne raignes in them, and what difference there is betweene the power of ſinne in them, and

and in the regenerate? Thirdly, why every ſin doth not raigne in every unregenerate man?

For the firſt of theſe, we muſt remember in the generall, that ſinne doth then raigne when a man doth *obey it in the luſts thereof*, when he doth *yeeld up himſelfe to execute all the commands of ſinne*, when he is held under the power of Sathan, and of darkeneſſe. And for the regenerate, we muſt likewiſe note what Saint *Paul*, and Saint *John* have ſpoken in generall of this point. *Sinne ſhall not have dominion over you, for you are not under the Law, but under Grace*, ſaith Saint *Paul*, when a man is delivered from the obligations of the law, he is then delivered from the ſtrength of ſinne; (for the *ſtrength of ſinne is the Law*) *And he that is borne of God ſinneth not, neither can ſinne*, ſaith Saint *John*, that is, cannot obey ſin in all the luſts and commands thereof, as a ſervant to ſinne, from which ſervice he hath ceaſed by being borne of God (for no man can bee Gods Sonne and ſinnes ſervant:) for we are to diſtinguiſh between *doing the worke of ſinne, and obeying ſinne in the luſts thereof*. As a man may do divine workes, and yet not ever in obedience to God, ſo a man may be ſubject as a *Captive* in this or that particular tyranny of ſinne, who is not obedient as a *ſervant* to all the government of ſin, for that takes in the whole will, and an Adequate ſubmiſſion therof to the peaceable and uncontroll'd power of ſinne. Let us then enquire how farre the power of ſinne may diſcover it ſelfe in the moſt regenerate. Firſt, the beſt have fleſh about them, and that fleſh where ever it is worketh, and rebelleth againſt the Spirit of Chriſt, *ſo that they cannot do the things which they would*. Secondly, this fleſh is of it ſelfe indifferent to great ſinnes as well as to ſmall, and therefore by ſome ſtrong temptation it may prevaile to carry the Saints unto great ſins as it did *David*, *Peter*, and others. Thirdly, this fleſh is as much in the will as in any other part of regenerate men,

Act 26.18
Col.1.13.

Rom.6.14.

1 Cor.15.56.
1 Iohn.3.9.

men, and therefore when they commit great ſinnes, they may commit them with conſent, delight, and willingneſſe of heart. Fourthly, this fleſh is in their members as well as in their wills, and therefore they may actuate, and execute thoſe wills of ſin which they have conſented unto. Fifthly, we confeſſe that by theſe ſinnes thus committed, the Conſcience of a regenerate man is waſted and wounded, and overcome by the power of ſinne, and ſuch a particular grievous Guilt contracted, as muſt firſt bee waſhed away by ſome particular repentance, before that man can bee againe qualified to take actuall poſſeſſion of his inheritance, or to be admitted unto glory. In which caſe that of the Apoſtle is moſt certain, *that the very righteous ſhall ſcarcely bee ſaved.* 1 Pet. 4.18. For wee are to note that as ſome things may indiſpoſe a man for the preſent uſe, or diſpoſſeſſe him of the *Comforts and Emoluments*, which yet are not valid enough to deveſt him of the whole *right and ſtate* in a living: ſo ſome ſinnes may bee of ſo heavie a nature as may unqualifie a man for an actuall admittance into Heaven, or poſſeſſion of glory, which yet doe not nullifie his Faith, nor extinguiſh his Title and intereſt unto it. Thus wee ſee that ſinne may in the moſt holy have great power; the examples whereof are all written for our learning, to teach us what is indeed within us, how circumſpectly wee ſhould walke, how watchfull over our hearts, how ſtedfaſt in our Covenant, leſt wee fall after the example of thoſe men, and ſo breake our bones as *David* did. For one great ſinne preſumptuouſly committed, will bring either ſuch a hardneſſe of heart, as will make thee live in a wretched ſecurity and neglect of thy ſervice, and peace with God? Or ſuch a woefull experience of his wrath and heavie diſpleaſure againſt ſin, as will even bruiſe thy Conſcience, and burne up thy bowels, and make thee go drooping and diſconſolate it may be all thy dayes.

But yet, though ſin may thus farre proceede againſt a rege-

a regenerate man, all this doth not amount to a *compleate raigne.* Though sinne may have a victory in the faithfull and that even over their wills, yet it hath not a *kingdome* which imports a compleate and *universall resignation* of the whole will and man to the obedience of it. It is one thing to have the *whole consent of the will* unto some one sinne stollen away by some particular temptation; and another, to be wholly addicted and devoted to the wayes of sinne, to have the whole heart universally married to Lust, and filled with Sathan, whereby it bringeth forth fruit unto death. Into the former of these we grant the faithfull may fall, (and yet even in that case, the seed of God which abideth in them, though it did not operate to prevent sinne, will yet undoubtedly serve to supply repentance in due time; and though Consent went before to conceive sinne, yet it shall not follow after to allow it being committed; but they review their sin with much hatred, and selfe-displacencie, with affliction of spirit, humiliation of heart, admiration of Gods patience and forbearance, with renewing their Covenant, with Complaints and heavie bewailings of their owne frowardnesse, with a filiall mourning for their ingratitude and undutifulnesse unto God.) But that a regenerate man should totally addict himselfe to the wayes of sin is repugnant to the Scripture, and extremely contrary to that Throne which Christ hath in the heart of such a man.

Admodum piè & more suo Doctissimè controversium hanc expedivit suavissimæ memoriæ præsul Robertus Abbot Episcopus Sarisburiensis. Animad. in Thomsoni diatrib. c. 21

For the second Case, how unregenerate men may be convinc'd that sinne doth raigne in them, wee must observe that *the complete raigne of sinne, denotes two things.* First, that strength, power, Soveraignty, and dominion of sin, which hath beene already opened. Secondly, A peaceable, uncontrolled, willing, universall subjection of all the members unto the obedience of that King.

Now to measure the unregenerate by this Adequate

Rule,

Rule, we must know, that they first are of severall sorts and stampes. Some are apparently and *in conspectu hominum* outragious sinners, upon whom every man that sees them, and is well acquainted with the trade and course of sinne which they live in, may without breach of Charity passe this sentence, there goes a man who declares himselfe in the eyes of the World to bee a servant of sinne; (I speake not this for liberty of censuring, but for evidence and easinesse of discerning onely.) Every man that thinkes it baseneſse and below the straine of his spirit to tremble at Gods Word, to feare judgements against sinne denounced, who with a presumptuous and high hand rejects the warnings which God sends him, who in his practice and sinfull conformities makes more account of the course of the World, than of the curse of God; of the fashions of men, than of the will of the Spirit, of the estimation of men, than of the opinion of Christ: and such is every one that allowes himselfe in the same excesse of rage and riot, of swearing, swaggering and uncleannesse with his divelish associates, in the name and authority *of the Lord Iesus*, I pronounce that man a to bee a servant of sin: and if hee continue sins servant, hee shall undoubtedly have sins wages; The wages of sin is Death, even the everlasting vengeance and wrath to come; and if hee despise that warning, the word which I have spoken shall rise against him at the last day.

Others there are of a more calme, civil, composed course, men much wiser, but not a dramme holyer than those before. And here mainely stickes the inquiry, and that upon *Three exceptions*, with which they may seeme to evade, and shift off this power of sin.

First, in those men there appeareth not so soveraigne and absolute a dominion of sin as hath beene spoken of, in as much as they seeme to live in faire externall conformitie to the truths which they have learned. To which I

anſwer firſt in generall, that *there may bee a raigne of ſinne where it is not perceived*, and that *Inſenſibility* is a maine argument of it. For this is a certaine rule, the more tenderly and ſeriouſly any man is affected with ſenſe and ſorrow for the power of ſin, the more hee is delivered from it. The young man in the Goſpell was fully perſwaded that hee had kept the whole Law, and little thought that his own poſſeſſions were his King, and that he was a vaſſall to his owne wealth, till Chriſt covinced him of a mighty raigne of covetouſneſſe in his heart. A ſhip may in the midſt of a calme by reaſon of a great miſt, and the negligence of the Marriners to ſound and diſcover their diſtances from land, ſplit it ſelfe againſt a Rock, as well as be caſt upon it by ſome irreſiſtible ſtorme: and ſo that man who never fathams his heart, nor ſearcheth how neere he may be to ruine, but goes leiſurely and uniformly on in his wonted formall and phariſaicall ſecurities, may, when he thinkes nothing of it, as likely periſh under the power of ſin, as he in whom the rage thereof is moſt apparant. As there is a great ſtrength in a River when it runs ſmoothеſt and without noyſe, which immediately diſcovers it ſelfe when any bridge or obſtacle is ſet up againſt it: ſo when ſinne paſſeth with moſt ſtilneſſe, and undiſturbance through the heart, then is the Raigne of it as ſtrong as ever, and upon any ſpirituall and ſearching oppoſition will declare it ſelfe. The Phariſees were rigid, demure, Saint-like men, while their hypocriſie was let alone to runne calmely and without noyſe: but when Chriſt by his ſpirituall expoſitions of the Law, his Heavenly converſation, his penetrating and convincing Sermons, had ſtopt the current, and diſquieted them in their courſe, we finde their malice ſwell into the very ſinne againſt the Holy Ghoſt. It is the light of the Sunne which maketh day when it ſelfe lies ſhut under a cloud and is not ſeene; ſo in every naturall man there is a power and prevalency of ſinne, which yet may lie undiſcovered

vered under ſome generall moralities. Thus as the Serpent in the fable had a true ſting while it lay in the ſnow, though it ſhewed not it ſelfe but at the fire: ſo there may bee a regall power in ſin, whereupon externall reaſons it may be for a time diſſemble it ſelfe. *Ahab* and *Ieroboams* Wife were as truely Princes in their diſguiſe, as in their robes; and a Sow as truely a Swine when waſhed in a ſpring of water, as when wallowing in a ſinke of dirt. The heart of man is like a beaſt, that hath much filth and garbage ſhut up under a faire skinne, till the Word like a ſacrificing ſword ſlit open, and as it were unridge the Conſcience to diſcover it. *All the wayes of man*, ſaith *Salomon, are cleane in his owne eyes, but the Lord weighteth the ſpirits:* He is a diſcoverer of the ſecrets, and intrals of every action. Heb 4.12, 13 Prov.16.2.

For the more particular opening of this point it will bee needfull to anſwer ſome few queſtions touching the raigne of ſome particular ſinnes which haply are ſeldome ſo thought of. And the firſt is *Touching ſmall ſinnes whether they may be ſaid to be raigning ſinnes?* unto which I anſwer, That it is not the *greatneſſe* but the *power of ſin* which makes it a *king*. We know there are *reguli* as well as *reges*, Kings of Cities and narrow territories, as well as Emperours over vaſt provinces. Nay many times a ſinne may bee great in *Abſtracto*, as the fact is meaſured by the Law, and yet *in Concreto*, by Circumſtances, it may not be a raigning ſinne in the perſon committing it: and on the contrary *a ſmall ſin in the nature of the fact, may bee a raigning ſinne in the commiſſion*; as in a Corporation a man not halfe as rich as another may bee the chiefe Magiſtrate, and another of a farre greater eſtate may bee an underling in regard of Government. As a ſmall ſtone throwne with a ſtrong arme will doe more hurt than another farre greater if but gently laid on, or ſent forth with a fainter impreſſion: ſo a ſmall ſin, committed with a high hand, with more ſecurity, preſump-

tion, and customarinesse, than others, will more waste the conscience than farre greater out of infirmity or sudden surprizall. As wee see drops frequently falling will eate into a stone, and make it hollower than some few farre heavier strokes could have done, or as water powred into a Sieve with many small holes, or into a bottomlesse vessell, is equally cast away; A Ship may as well perish upon sands as rockes. a Dayly small expences upon lesser vanities, may in time eate out a good estate, if there be never any accompts taken, nor proportion observ'd, nor provision made to bring in as well as to expend: so a man, otherwise very speciously may by a course of more civill and moderate sinnes runne into ruine.

a λανθάνει ἐπεισδύσα ἡ παρέλασις ὥσπερ καὶ ἐπὶ τῆς θαλάττης αἱ μικραὶ δαπάναι δαπανηθεῖσαι ὑπὸ πολλάκις γινόμεναι. Arist. Polit. lib. 5. c. 8. Qui modica spernit, paulatim decidit. Aug. Confess. l. 9 c. 8.

The second Question is, *Whether privie and secret sins which never breake forth into light may raigne.* To which I answer, That of all other sins, those which are secret have the chiefest rule, such as are privie pride, hypocrisie, selfe-justification, rebellion, malitious projects against the Word and Worship of God, &c. The Prophet compares wicked mens hearts to an *Oven, Hos.* 7. 6, 7. As an Oven is hottest when it is stopp'd that no blast may break forth: so the heart is oftentimes most sinfull, when most reserv'd. a It was a great part of the state and pride of the *Persian Kings*, that they were seldome seene by their subjects in publike; and the kingdome of *China* at this day is very vast and potent, though it communicate but little with other people: so those *lodging thoughts* as the Prophet cals them, which lie stifled within, may be most powerfull, when they are least discover'd. First, Because they are ever in the throne (for the heart is the throne of sinne) and every thing hath most of it selfe, and is least mixed and alter'd where it first riseth. Secondly, because they are in the heart as a stone in the Center, freest from opposition and disturbance, which breaking forth into act, they might be likely to meete withall. And this

a *Apud Persas persona regis sub specie majestatis occultatur. Iust. lib. 1.* Αὐτὸς μὲν γὰρ ὡς λόγῳ ἵδρυτο ὁ Σεσοῆς καὶ Ἐκβατάνοις παπαῖος ἐστὶ. Arist. de mundo.

this may be one of the depths and projects of Sathan against the soule of a man, to let him live in some faire and plausible conformity for the outward conversation, that so his rule in the heart may bee the more quiet both from clamours of conscience, and from cure of the Word.

The third Question is, *Whether sins of ignorance may be raigning sinnes?* To which I answer, That it is not mans knowledge of a King which makes him a king, but his own power. *Saul* was a King when the witch knew not of it. For as those multitudes of imperceptible stars in the milkie way doe yet all contribute to that generall confused light which wee there see: so the undiscerned power of unknowne sinnes doe adde much to the great kingdome which sin hath in the hearts of men. A letter written in an unknowne language, or in darke and invisible Characters, is yet as truely a Letter as that which is most intelligible and distinct; so though men make a shift to fill their Consciences with darke and unlegible sinnes, yet there they are as truely as if they were written in capitall Characters. Saint *Pauls* persecution was a sin of Ignorance, that was the only thing which left roome for the mercy of God, so he saith of himselfe, *I obtained mercy because I did it ignorantly, through unbeliefe.* Which words we are not to understand *causally*, or by way of *externall motive* to Gods mercy, as if Saint *Pauls* ignorance and unbeliefe had been any positive and objective reason why God shewed him mercy, but onely thus, I was so grievous a persecutor of the Church of Christ, that had it not beene for my ignorance onely I had beene a subject uncapable of mercy. If I had knowne Christs spirit, and beene so convinced as the Scribes and Pharisees, to whom he used to preach, were, and should notwithstanding that conviction have set my selfe with that cruelty and rage against him as I did, there would have beene no roome for mercy left, my sin would have beene not onely against the *members*, but against

1 Sam. 28.

Arist. *meteor. lib.* 1. *cap.* 8.

1 Tim. 1. 13.

Τίνος δὲν ἕνεκεν καὶ ἄλλοι τοιοῦτοι ὄχι ἠλεήθησαν, ὅπου ὄχι ἐξ ἀγνοίας ἀλλὰ καὶ γνώσεως καὶ σοφίας ὅπου μόνοι ἔφεχτον ἀπὸ ἔλεος τὸν Chrys.

against the *Spirit of Christ*, and so an unpardonable sin. His persecution then was a sinne of ignorance, and yet wee may know what a raigning sin it was by the description of it, That he made havocke of the Church, Acts 8.3. and haled men and women into prison. And indeed Ignorance doth promote the kingdome of sin, as a Thiefe with a vizard or disguise will bee more bold in his outrages, than with open face. For sin cannot bee reproved, nor repented of, till some way or other it bee made Eph.5.13. knowne. *All things that are reproved are made manifest* Esay 42.25. *by the light.*

The fourth Question is, *Whether naturall concupiscence may bee esteemed a raigning sinne?* To which answer, That as a childe may bee borne a King, and bee crowned in his Cradle: so sin in the Wombe may raigne. And indeed Concupiscence is of all other the sinning sin, and Rom. 7.13. most exceeding sinfull. So that as there is vertually and radically more water in a fountaine though it seeme very narrow, than in the streames which flow from it, though farre wider, because though the streames should all dry up, yet there is enough in the fountaine to supply all againe: so the sin of nature hath indeed more fundamentall foulenesse in it, than the actuall sins which arise from it, as being the adulterous wombe which is ever of it selfe prostituted to the injections of any diabolicall or worldly temptations, and greedy to claspe, cherish and organize the seeds of any sin. So that properly the raigne Rom. 13.14. of sin is founded in Lust; for they are our lusts which are Iames 4.3. to be satisfied in any sinfull obedience; All the subsidies, succours, contributions which are brought in are spent upon Lust; and therefore not to mourne for and bewaile this naturall concupiscence, as *David* and *Paul* did, is a Psalm. 51.5. manifest signe of the raigne of lust. For there is no *medium*, Rom.7.23. if sin, which cannot be avoided, bee not lamented 2 Cor.12.8. neither, it is undoubtedly obeyed.

The last Question is, *Whether sinnes of omission may be esteemed*

eſteemed raigning ſinnes? To which I anſwer, That the wicked in Scripture are Character'd by ſuch kinde of ſins, *Powre out thy vengeance upon the heathen that know thee not, and upon the families that call not upon thy Name.* *The wicked through the pride of his heart will not ſeeke after God, God is not in all his thoughts. There is no truth, nor mercy, nor knowledge of God in the Land. I was an hungred, and you gave mee no meate; thirſty, and you gave me no drink; a ſtranger, and you tooke me not in, &c.* As in matters of government, a Princes negative voyce whereby he hinders the doing of a thing, is oftentimes as great an argument of his Royalty, as his poſitive commands to have a thing done (nay a Prince hath power to command that to be done, which he hath no power to prohibite; as *Joſias commanded the people to ſerve the Lord:*) So in ſin, the power which it hath to dead and take off the heart from Chriſtian duties, from Communion with God, from knowledge of his will, from delight in his word, from mutuall Edification, from a conſtant and ſpirituall watch over our thoughts and wayes and the like, is a notorious fruit of the raigne of ſin. So then as he ſaid of the *Roman Senate*, that it was an aſſembly of Kings, ſo wee may ſay of ſinfull luſts in the heart, That they are indeed a Throng and a people of Kings.

Jerem. 10.25. Pſalme 10.4. Hoſea 4.1. Matth. 25 41. Malach. 3.18. Eccleſ. 9.2.

The *ſecond Exception* wherewith the more moderate ſort of unregenerate men ſeeme to ſhift off from themſelves the charge of being ſubject to the raigne of ſinne, is, that ſin hath not over them an univerſall dominion, in as much as they abhorre many ſins, and doe many things which the rule requires. *All theſe things*, ſaith the young man in the Goſpell, *have I done from my youth*; And *Hazael* to the Prophet, *Is thy ſervant a dog*, to rip up women and daſh infants to pieces? He ſeemed at that time to abhorre ſo deteſtable facts as the Prophet foretold. *Come*, ſaith *Iehu*, *and ſee my zeale for the Lord of Hoaſts.* *Ahab* humbled himſelfe, *Herod* heard *John* glad-

Marke 10.20. 2 King. 8.13. 2 Kings 10.16 1 Kings 11.27 Marke 6.20.

Iohn 5.35. 2 Peter 2.20.

gladly, and did many things, the foolish virgins, and apostates abstained from many pollutions of the world; and from such abstinencies and performances as these men seeme invincibly to conclude that they are not under an universall raigne of sin.

Genesis 20. 6 2 Cor. 12.7,10

For clearing this Exception we must know that there are other causes besides the power and kingdome of the spirit of Christ, which may worke a partiall abstinence in some sins, and conformity in some duties.

Marke 10.21.

First, the *Power of a generall restraining Grace*, which I suppose is meant in Gods with-holding *Abimelech* from touching *Sarah*. As there are *generall Gifts* of the Spirit in regard of illumination, so likewise in order to conversation and practice. It is said that Christ beholding the young man, *Loved him*, and that even when he was under the raigne of Covetousnesse. He had nothing from himselfe worthy of love, therefore something, though more generall, it was which the spirit had wrought in him. Suppose we his ingenuitie, morality, care of Salvation, or the like. As *Abraham* gave portions to *Ismael*, but the inheritance to *Isaac*: so doth the Lord on the children of the flesh and of the bondwoman bestow comming gifts, but the Inheritance and Adoption is for the Saints, his choisest Iewels are for the Kings Daughter. There is great difference betwixt *Restraining* and *Renewing Grace*; the one onely charmes and chaines up sinne, the other crucifies and weakens it, whereby the vigor of it is not *withheld* onely, but *abated*: the one turnes the motions and streame of the heart to another channell, the other keepes it in bounds onely, though still it runne its naturall course; the one is contrary to the *Raigne*, the other onely to the *Rage* of sinne. And now these graces being so differing, needs must the abstaining from sinnes, or amendment of life according as it riseth from one or other, bee likewise exceeding different. First, that which riseth from *Renewing*

Habent nonnulla manera filij concubinarum, sed non pervenient ad regnum promissum Aug. *De Civ. Dei lib. 16. cap. 34.*

ing Grace is *Internall* in the disposition and frame of the heart, the Law and the spirit are put in there to purifie the Fountaine; whereas the other is but externall in the course of the life, without any inward and secret care to governe the thoughts, to moderate the passions, to suppresse the motions and risings of lust, to cleanse the conscience from dead workes, to banish privie pride, speculative uncleannesse, vaine, empty, impertinent, unprofitable desires out of the heart. The Law is spirituall, and therefore it is not a conformity to the letter barely, but to the Spirituallesse of the Law, which makes our actions to bee right before God. *Thy Law is pure,* saith *David, therefore thy Servant loveth it.* And this *spiritualnesse* of obedience is discerned by the *Inwardnesse* of it, when all other respects being removed, a man can be Holy there where there is no eye to see, no object to move him, none but onely hee and the Law together Whena man can bee as much grieved with the sinfulnesse of his thoughts, with the disproportion which he findes betweene the Law and his inner man, as with those evils which being more exposed to the view of the World, have an accidentall restraint from men, whose ill opinions wee are loth to provoke; when from the Spirituall and sincere obedience of the heart doth issue forth an universall Holinesse like lines from a center unto the whole circumference of our lives, without any mercenary or reserv'd respects wherein men oftentimes instead of the Lord, make their owne passions and affections, their ends or their feares their God. Psal. 119. 140.

Secondly, that which riseth from *Renewing grace* is *equall and* [a] *uniforme to all the Law, It esteemeth all Gods precepts concerning all things to bee right, and it hateth every false way.* Whereas the other is onely in some-

[a] Psal 119 128 [b] Αυτη τοίναν ἡ πρόθεσις ἀγαθοποιὸς καὶ τῶν τελείων ὅταν μὴ δι' τι χρείαν ἧς εἰς αὐτὸν τὸν τεινόντως χάριτος & τὸ κάλλον τὸ ἀγαθὸν παρεῖναι πάντως ἡ ἐνέργεια φερομένη ἐν πᾶσι πρὸς τὰ ἀγαθά. οὐκ ἐφ' ὧν μὲν, ἐφ' ὧν δ' οὔ, ἀλλ' ἐν ἅπασι δίκαιος παρεῖναι, &c. Clem. Alex. strom. lib. 4.

b particulars, reserving some exceptions from the generall rule, and framing to it selfe a latitude of holinesse, beyond which in their conceits is nothing of reality, but onely the fictions and chimæraes, the more abstract notions and singularities of a few men whose end is not to serve God, but to bee unlike their neighbours. I deny not but that as oftentimes it falleth out in ill affected bodies, that some one part may bee more disordered and disabled for service than others, because ill humors being by the rest rejected doe at last settle in that which is naturally weakest: so in Christians likewise, partly by the temper of their persons, partly by the condition of their lives and callings, partly by the pertinacious and more intimate adherence of some close corruption, partly by the company and examples of men amongst whom they live, partly by the different administration of the spirit of grace, who in the same men bloweth how and where he listeth, it may come to passe that this uniformitie may be blemished, and some actions bee more corrupt, and some sinnes more predominant and untamed in them than others. Yet still I say *Renewing Grace* doth in some measure subdue all, and, at least, frame the heart to a vigilancy over those gaps which lie most naked, and to a tendernes to bewaile the incursions of sin which are by them occasioned.

Thirdly, th t which riseth from *Renewing Grace is constant*, growes more in old age, hath life in more abundance, proceedeth from a heart purged and prepared to bring forth more fruit, whereas the other growes faint, and withers; an *hypocrite will not pray alwayes*, a torrent will one time or other dry up and putrifie. Water will move upward by art till it bee gotten levell to the spring where it first did rise, and then it will returne to its nature againe. So the corrupt hearts of naturall men, how ever they may fashion them to a shew of holinesse so farre forth as will rise even to those ends and designes

b *In hoc major offensa est, quod partem sententiæ sacræ pro Commodorum nostrorum utilitate deligimus, partem pro Dei injuriâ præterimus.* Sal. *li.* 3

desiges for which they assum'd it, yet let them once goe past that, and their falling downe will make it appeare, that what ever motions they had screwed up themselves unto, yet still in their hearts they did bend another way, and did indeed resist the power of that grace, whose countenance they affected. Even as *Scipio* and *Annibal* at *Scyphax* his table did complement, and discourse, and entertaine one another with much semblance of affection, whereas other occasions in the field occurring made it appeare that even at that time their hearts were full of revenge and hostility.

Lastly, that which riseth from *Renewing Grace is with* a *delight, and much complacency, because it is naturall to a right spirit*; it desires nothing more than to have the Law of the flesh quite consum'd, whereas the other hath paine and disquietnesse at the bridle which holds it in; and therefore takes all advantages it can to breake loose againe. For while naturall men are tampering about Spirituall things, they are out of their Element, it is as offencive to them as aire is to a fish, or water to a man. Men may peradventure to coole and clense themselves, step a while into the water, but no man can make it his habitation; a fish may friske into the aire to refresh himselfe, but hee returnes to his owne Element: wicked men may for varietie sake, or to pacifie the grumblings of an unquiet Conscience looke sometimes into Gods Law; but they can never suffer the word to dwell in them, they are doing a worke against nature, and therefore no marvell if they finde no pleasure in it: nay they b doe in their hearts wish that there were no

a ἥδυ τὸ κατὰ φύσιν, τοῦτ' βέλτιον λυπηρόν. Arist. *Rhet li.* 1 *Ut perfectæ fidei & obsequele est obedientiam d ligere & id quod quis agit affectu charitatis impl'ere, & necessitatem agendi amantis voluntate præcurrere: ita & magnæ innocentiæ est iniquitates non modo non agere, sed odisse, quia interdum non* [legendum *non*] *ab his metus & terror avertit.* Hilar. *in* Pial. 119. *mem.*

b *Quis coram Deo innocens invenitur qui vult fieri quod vetatur, si subtrahas quod timetur? quantum in ipso est mallet non esse iustitiam peccata prohibentem atque punientem. Qui gehennas metuit, non peccare metuit, sed ardere, ille autem peccare metuit, qui peccatum ipsum sic ut gehennas odit.* Aug. Epist. 144. *Mallet si fieri posset non esse quod time t, ut liberè faciat, quod occultè desiderat. Id de nat. & grat. cap.* 37. *non sit in corde quod fieri videtur in opere, quando mallet homo non facere, si posset impune. Id. con. 2. epi.* Pelag. l. 2. c. 9. & lib. 1. c. 9. & lib. 3. cap. 4.

such.

such law at all to reſtraine their corrupt deſires, that there were no ſuch records extant to be produced againſt them at the laſt; and as ſoone as any occaſions call them unto ſenſuall and ſinfull delights, they c *ſteale away* the law from their own Conſciences, they ſuppreſſe and impriſon the truth in unrighteouſneſſe, they ſhut their eyes by a d *voluntary and affected ignorance*, that they may more ſecurely, and without check or perturbation reſigne themſelves to their owne wayes.

Secondly, a deepe, deſperate, hypocriticall affectation of the Credit of Chriſtianity, and of the repute and name of Holineſſe, like that of *Iehu, Come ſee my zeale for the Lord of Hoſts*. And this is ſo farre from pulling downe the raigne of ſinne, that it mightily ſtrengthens it, and is a fore provocation of Gods jealouſie and revenge. The Prophet compares hypocrites to a e *deceitfull Bow*, which though it ſeeme to direct the arrow in an even line upon the marke, yet the unfaithfulneſſe thereof carries it at laſt into a crooked and contrary way. And a little after, wee finde the ſimilitude verified: f *Iſrael ſhall cry unto mee, my God wee know thee*. Here ſeemes a direct ayme at God, a true profeſſion of faith and intereſt in the covenant; but obſerve preſently the deceitfulneſſe of the Bow, *Iſrael hath caſt off the thing that is good*, though hee bee well contented to beare my name, yet hee cannot endure to beare my yoke; though hee bee well pleaſed with the priviledges of my people, yet hee cannot away with the tribute and obedience of my people, and therefore God rejects both him and his halfe ſervices, *The enemy ſhall purſue him. They have ſowed the winde, and they ſhall reape the whirle winde*, ſaith the Lord in the ſame Prophet. My people are like a husbandman going over plowed lands, and caſting abroad his hands as if he were ſowing ſeede, but the truth is there is nothing in his hand at all but winde, nothing but vaine ſemblances and pretences, the profeſſion of a ſeedſ-

c Ἀφαιρεῖσθαι τὸν νόμον. Clem Alex.
d *Tanta eſt vis voluptatum ut ignorantiam protulit in occaſionem*, &c. Tert De ſpectac. ca. 1. *Malunt neſcire quia jam oderunt*. Apol. ca. 1. *Nolunt intelligere ſenſum Domini*, &c. De fuga in perſecut. cap. 6.
Βελτιὸν ἀγνοεῖν. Iuſtin Martyr. Queſt & Reſp. qu 140. ἀγνοεῖν ὃν σκληρύνουσι Ariſt. Ethic.
ἐγὼ οὐδὲν τὰ ἐμὰ, οὐδὲ θέλει μαθεῖν. Clem. Alex. ſtrom. li. 4.
e Hoſ. 7. 16.
f Hoſ. 8. 2, 3.

seedsman, but the hand of a sluggard; and now marke what an Harvest this man shall have: That which a man soweth, that also shall he reape, he sowed the winde, and he shall *inherit the winde* as *Salomon* speakes. Yet you may observe that there is some difference; As in Harvest ordinarily there is an increase, hee that sowes a Pecke, may haply reape a Quarter; so the hypocrite here sowes winde, but hee reapes a whirlewinde; he sowed vanity, but hee shall reape fury (for the fury of the Lord is compar'd to a whirlewinde.) God will not be honored with a lie; *shall a man lie for God?* This argument the Apostle useth to prove the Resurrection, because, *else*, saith hee, *wee are found false witnesses of God*, and God doth not stand in need of false witnesses to justifie his power or glory. *Why takest thou my Word into thy mouth, seeing thou hatest to be reformed?* We reade, that in one of the States of Greece, if a scandalous man had lighted upon any wholesome counsell for the honour and advantage of the Country, yet the Common-weale rejected it as from him, and would not be beholden to an infamous and branded person: And surely Almighty God can as little endure to be honoured by wicked men, or to have his Name and Truth by them usurped in a false profession. When the Devill, who useth to bee the father of lies, would needs confesse the Truth of Christ, *I know who thou art even Iesus the Sonne of the Living God*; we find our Saviour as well rebuking him for his confession, as at other times for his Temptations. Because when the Devill speakes a lie, he speakes *De suo*, hee doth that which becomes him; but when hee speakes the Truth and Glorifies God, hee doth that which is improper for his place and station (*for who shall praise thee in the pit?*) He speakes then *De alieno*, of that which is none of his own, and then hee is not a lyer onely by professing that which hee hates, but a theefe too. And surely when men take upon them the Name of Christ, and a shew of Religion,

1 Cor. 15.

Psal. 50. 16, 17. M. Gellius noct. Attic. lib. 18. c. 3

Psalm. 88. 11.

ligion, and yet deny the power thereof, they are not only liers in professing a false love, but theeves too, in usurping an interest in Christ which indeed they have not; and are like to have no happier successe with God (who cannot be mocked) than false pretenders have with men; who under assumed titles of Princes deceased, have laid claime to kingdomes. God will deale with such men as wee reade that *Tiberius* dealt with a base pretender to a Crowne, when after long examination hee could not catch the impostor tripping in his Tale, at last he consulted with the habit and shape of his body, and finding there not the delicacy and softnesse of a Prince, but the brawninesse and servile fashion of a Mechanick, he startled the man with so unexpected a tryall, and so wrung from him a Confession of the Truth. And surely just so will God deale with such men as usurpe a claime unto his Kingdome, and prevaricate with his Name; hee will not take them on their own words, or emptie professions, but examine their hands; If he find them hardned in the service of sin, he will then stop their mouth with their own hand, and make themselves the argument of their owne conviction.

ὅλον τὸ σῶμα σκληρότερόν τε καὶ ἁλιφαρὲς καταμαθών, ἐνόησε πᾶν τὸ σὸν τόγμα. *Ioseph. de Bello Iudaico lib. 2. cap. 5. Christi nomen induere, & non per Christi viam pergere, quid aliud est quam prævaricatio divini nominis? Cyp. de zelo & livore.*

Thirdly, the Power of pious and vertuous education; for many men have their manners as the Colliar had his faith, meerely by tradition, and upon credit from their forefathers. So Saint *Paul* before his Conversion liv'd as touching the Law unblameably in his owne esteeme, because he had beene a Pharisee of the Pharisees. Many times we may observe amongst men, *that contrarity of affections proceed from causes homogeneall and uniforme*, and that the same temper and disposition of minde will serve to produce effects in appearance contrary. When two men contend with much violence to maintaine two different opinions, it may easily be discerned by a judicious stander by, that it is the same love of victory, the same contentious constitution of Spirit which did foster

those

thoſe extreme diſcourſes,& many times men would not be at ſuch diſtance in tenents, if they did not too much concurre in the pride and vaine glory of an opinionative minde. And ſurely ſo is it in matters of religion and practice, many times courſes extremely oppoſite are embrac'd out of the ſelfe-ſame uniforme frame and temper of ſpirit;a humour pertinaciouſly to adhere to the waies which a man hath beene bred in, may upon contrary educations produce contrary effects, and yet the principall reaſon be the ſame, as it is the ſame vigour and vertue of the earth which from different ſeeds put into it,produceth different fruits. So then a man may abſtaine from many evils, and doe many good things meerely out of reſpect to their breeding, out of a native ingenuity, and faire opinion of their fathers piety, without any ſuch experimentall and convincing evidence of the truth, or Spirituall and Holy love of the goodneſſe, by which the true members of Chriſt are moved unto the ſame obſervances.

Fourthly, the Legall and Affrighting Power which is in the Word, when it is ſet on by a skilfull maſter of the aſſemblies. For though nothing but the Evangelicall vertue of the Word begets true and ſpirituall obedience, yet outward conformity may be faſhioned by the terror of it. As nothing but vitall, ſeminall, and fleſhly principles can organize a living and true man: yet the ſtrokes and violence of hammers, and other inſtruments, being moderated by the hand of a cunning worker,can faſhion the ſhape of a man in a dead ſtone. As *Ahab* was humbled by the Word in ſome degree,when yet he was not converted by it.

Fifthly, the power of a *naturall* illightned Conſcience, either awakened by ſome heavy affliction, or affrighted with the feare of Iudgement, or at beſt, aſſiſted with a temper of generouſneſſe and ingenuity, a certaine nobleneſſe of diſpoſition which can by no meanes endure

to be condemned by its owne witneſſe, nor to adventure on courſes which doe directly thwart the practicall principles to which they ſubſcribe. For (as I obſerved before) many men who will not doe good *Obedientially* with faith in the power, with ſubmiſſion to the Will, with ayme at the glory of him that commands it, will yet doe it *Rationally*, out of the conviction and evidence of their owne principles. And this the Apoſtle cals a *doing by Nature the things contained in the Law*, and a *being a Law to a mans ſelfe*. Now though this may carry a man farre, yet it cannot pull downe the kingdome of ſinne in him, for theſe reaſons: Firſt, it doth not ſubdue *All ſinne, All filthineſſe of the fleſh and ſpirit, and ſo perfect holineſſe in the feare of God*. Drive a Swine out of one dirty way, and he will preſently into another, becauſe it was not his diſpoſition but his feare which turned him aſide. Where there are many of a royall race, though hundreds be deſtroyed, yet if any one that can prove his deſcent, doe remaine alive, the title and ſoveraignty runs into him (as we ſee in the ſlaughter which *Athaliah* made); ſo is ſinne, if any one be left to exerciſe power over the Conſcience without controle, the kingdome over a mans ſoule belongs unto that ſinne. Secondly, though it were poſſible (which yet cannot be ſuppoſed) for a *Naturall conſcience* to reſtraine and kill all the children of ſinne, yet it cannot rip up nor make barren the *wombe of ſinne*; that is, *Luſt and Concupiſcence, in which the reigne of ſinne is founded*: Nature cannot diſcover, much leſſe can it bewaile or ſubdue it. As long as there is a Divell to caſt in the ſeeds of temptations, and luſts to cheriſh, forme, quicken, ripen them, impoſſible it is but ſinne muſt have an off-ſpring to reigne over the ſoule of man. Thirdly, all the Proficiencies of Nature cannot make a mans endeyours good before God; though they may ſerve to excuſe a man to himſelfe, yet not *unto God*. *If one beare holy fleſh in the skirt of his garment, and with his*

Ne in iis, in quibus obtemperant, obſequuntur. Salv. l. 3.

Rom. 2. 14.

2 Cor. 7. 1.

2 Chro. 22, 23.

his skirt doth touch fleſh, ſhall it be uncleane, ſaith the Lord in the Prophet? *and the Prieſt anſwered, No. But if one who is uncleane by a dead body touch any of theſe, ſhall it be uncleane? and the Prieſt anſwered, It ſhall be uncleane. So is this people, and ſo is this nation before me,* ſaith the Lord, *and ſo are all the workes of their hands before me, they are uncleane.* They thinke becauſe they are the ſeed of *Abraham*, and dwell in the land of Promiſe, and have my worſhip, and oracles, and ſacrifices, not in their harts, but only in their lips and hands, which are but the skirts of the ſoule, that therefore doubtleſſe they are cleane; but whatever they are *before themſelves*, in their owne eyes and eſtimation, yet *before me*, neither the privilege of their perſons, *Abrahams* ſeed, nor the privilege of their nation, the land of Promiſe, nor the privilege of their meere outward obedience, the workes of their hands, nor the privilege of their ceremonies and worſhip, that which they offer before me, can doe them any good, but they, and all they doe, is uncleane in my ſight. Offerings and ſacrifices in themſelves were holy things, but yet unto them ſaith the Lord, to a revolting and diſobedient people they ſhall be as *the bread of mourners*, that is uncleane; and the Prophets elſewhere intimate the reaſon *I hate, I deſpiſe your feaſt dayes, I will not ſmell in your ſolemne aſſemblies, though ye offer me your meate-offerings, I will not accept them; neither will I regard the peace-offerings of your fat beaſts. Your burnt-offerings are not acceptable, nor your ſacrifices ſweet unto me.* Though the things done be by inſtitution *Gods*, yet the evill performance of them makes them *Ours*; that is, ſinfull and uncleane. Mercy it ſelfe without Faith, which ought to be the root of all obedience, is a ſinfull mercy; mercy in the thing, but ſinne to the man.

Hag. 2. 11. 14.

Hoſea 9.4.

Amos 5.21.22.

Ier. 6.20. *Veſtra displicuit quæ ſecundum libidinem ſuam, non ſecundum religionem Dei celebrando, ſua jam, non Dei fecerant. Tert. cont. Marc. l. 2. cap. 22.*

Sixthly, the *fiery* and bias of *ſelfe-love*, and particular ends. When a mans diſpoſition lookes one way, and his ends carry him another, that motion is ever a ſinfull mo-

tion, becauſe though it be ſutable in outward conformity to the Rule, yet it is a *Dead motion*, like that of puppets or inanimate bodies, which have no principle of motion in themſelves, but are carried about by the ſpring or weight which hangs unto them (for a mans ends are but his weights) and ſo the Obedience which comes from them, is but a *Dead obedience*, which the Apoſtle makes the attribute of ſinfull workes; and Saint *Iames*, of a diabolicall faith. The act of *Jehu*, in rooting out the houſe of *Ahab* and the Prieſts of *Baal*, was a right zealous action in it ſelfe, and by God commanded, but it was a meere murther as it was by *Iehu* executed, becauſe he intended not the extirpation of idolatry, but onely the erecting and eſtabliſhing of his owne throne. *To preach the Word* is in it ſelfe a moſt excellent work, yet to ſome there is a *Reward* for it, to others only a *Diſpenſation*, as the Apoſtle diſtinguiſheth; & he gives us as there, ſo elſe where, the reaſons of it, drawne from the *ſeverall ends of men, ſome preach Chriſt out of envy, and others out of good will*. To give good counſell for the prevention of approaching danger is a worke of a noble and charitable diſpoſition, as we ſee in *Ionathan* towards *Dauid*; but in *Amaziah*, the Prieſt of *Bethel*, who diſſwaded *Amos* from preaching at the Court, becauſe of the Kings diſpleaſure, and the evill conſequences which might thereupon enſue (of all which himſelfe was the principall, if not ſole author) this was but a poore courteſie, for it was not out of love to the Prophet, but onely to be ridde of his Preaching. To ſeeke God, to returne, to enquire early after him, to remember him as a Rocke and Redeemer, are in themſelves choyce and excellent ſervices; but not to doe all this out of a ſtreight and ſtedfaſt heart, but out of feare onely of Gods ſword, not to doe it becauſe God commands them, but becauſe he ſlayes them; this end makes all but *lying and flattery*, like the promiſes of a boy under the rod. To feare God is the concluſion of the

Initium eſt infidelitatis miſereri. Aug.
Heb. 9. 14.
Iam. 2. 17.
2 King. 9. 6, 7.
2 Cor. 9. 17.
Phil. 1. 15.
1 Sam. 19. 2. 20. 37. 42.
Amos. 7. 10 13.
Pſal. 78. 34. 37.

the matter, and the whole duty of man; but not to *feare the Lord and his goodneſſe*, but *to feare the Lord and his Lions* (as the Samaritans did) this is indeed *not to feare the Lord at all*.

Eccleſ. 12.13. Hoſ. 3.5. Pſal. 130.4. 2 Kin. 17.33,34.

Laſtly, the very Antipathy of ſinnes muſt neceſſarily keepe a man from many. For there are ſome ſinnes ſo diſſident and various, that they cannot conſiſt together in the practice of them. Though the ſame Root of originall corruption will ſerve for both, yet the exerciſes of them are incompatible: As the ſame root will convey ſap to ſeverall boughs, which ſhall beare fruits ſo different, as could not grow out of the ſame branch. The Apoſtle gives a diſtinction of ſpirituall and fleſhly filthineſſe, between many of which there is as great an oppoſition as between fleſh and ſpirit. Ambition, pride, hypocriſie, formality, are ſpirituall ſinnes; drunkenneſſe, uncleanneſſe, publike, ſordid, notorious intemperance, are fleſhly ſinnes; and theſe two ſorts cannot ordinarily ſtand together, for the later will ſpeedily blaſt the projects, diſappoint the expectations, waſh off the dawbe and varniſh which a man with much cunning and paines had put on. *Pilat* and *Herod* did hate one another, and this one would have thought ſhould have advantaged Chriſt againſt the particular malice of either of them againſt him (as in a caſe ſomething parallell it did Saint *Paul* when the Phariſes and Sadduces were divided) but their malice againſt Chriſt being not ſo well able to wreake it ſelfe on him during their owne diſtances, was a meanes to procure a reconciliation more miſchievous than their malice. *Ephraim againſt Manaſſeh, and Manaſſeh againſt Ephraim, but both againſt Iuda*; one ſinne was put out to make the more roome for another. Many men have ſome maſter ſinne, which checks and abates the reſt. The ancient Romans were reſtrain'd from intemperance, injuſtice, violence, by an extreme affectation of glory, and an univerſall Soveraignty. As

Scelera diſſident. Senec.

2 Cor. 7.1.

Cum faciunt hæc homines ſine fide, non peccata coërcentur, ſed aliis peccatis alia peccata vincuntur. Aug. de Nupt. & Conc. lib. 1. cap 3.

Acts, 23,6,7.

Acts 4.27. Luke 23.12.

Eſay 9.21.

[a] *Cæteras cupiditates hujus unius ingenti cupiditate preſſerunt. Aug. de Civit. l. 5. c. 12. vid. plu.*

[b] *Calores calo-ribus onerando deprimimus & ſanguinis fluxum diffuſâ inſuper venulâ repercamus. Ter. & Aug. de nat. & grat. cap.18*

Mat. 27.6.

Iohn 7.3.

Quirites

Rom.2.15.

Ier.8.6.

Gal.5.17.

[b] many times men cure heats with heats, and one flux of blood with another; ſo ſome ſins though not cur'd, are yet foreborne upon the predominancy of others. The Phariſes hated Chriſt, and feared the people, and many times this feare reſtrained the manifeſtation and execution of the other.

The *third and laſt exception* is this: Unregenerate men of a more calme and civill temper, may conceive themſelves delivered from the *reigne* of ſinne, becauſe they have many conflicts with it, and reluctances againſt it, and ſo afford not ſuch a plenary and reſolved obedience to it as ſo abſolute a power requireth. To this I anſwer, That this is no more ſufficient to conclude an overthrow of the reigne of ſinne, than the ſudden mutiny of *Cæſars* ſouldiers, which he eaſily quelled with one brave word, could conclude the nullifying of his government. For when we mention *uncontroledneſſe* as an argument of ſinnes *reigne*, we meane not that a bare naturall conviction (which the Apoſtle cals an Accuſation) which imports a former yeelding to the luſt, and no more; but that a ſpirituall expoſtulation with a mans own heart, joyned with true repentance, and a ſound & ſerious luſting againſt the deſires and commands of the fleſh, are the things which ſubdue the reigne of ſinne. The whole ſtate then of this point touching the *royalty of ſin*, will be fully opened, when we ſhall have diſtinctly unfolded the *differences between theſe two conflicts with ſin*; the conflict of a *naturall accuſing conſcience*; and the conflict of a *ſpirituall mourning, and repenting conſcience*.

Firſt, they differ in the *principles* whence they proceed. The one proceeds from a ſpirit of feare and bondage, the other from a ſpirit of love and delight. An unregenerate man conſiders the ſtate of ſin as a *kingdome*, and ſo he *loves* the ſervices of it; and yet he conſiders it as *Regnum ſub graviore regno*, as a kingdome ſubject to the ſcrutinies and enquiries of a higher kingdome, and ſo

ſo he *feares* it, becauſe the Guilt thereof, and day of accounts affrights him, ſo that this *Naturall conflict* riſeth out of the Compulſion of his Iudgement, not out of the propenſion of his will; not from a deſire to be Holy, but onely to be ſafe and quiet; he abhorreth the thoughts of God and his Iuſtice; whereas the faithfull hate ſinne with relation to the purity and righteouſneſſe of God, deſire to walke in all well-pleaſing towards him, hunger after his grace, are affected with indignation, ſelfe-diſpliceney, and revenge againſt themſelves for ſin, mourne under their corruptions, bewaile the frowardneſſe of their ſlippery and revolting hearts, ſet a watch and ſpirituall judicature over them, cry out for ſtrength to reſiſt their luſts, and prayſe God for any grace, power, diſcipline, ſeverity which he ſhewes againſt them. In one word, a *naturall conſcience* doth onely ſhew the *danger of ſinne*, and ſo makes a man *feare it*; but a *Spirituall conſcience* ſhewes the *Pollution of ſinne*, the extreme contrariety which it beares to the love of our heart, the rule of our life, the Law of God, and ſo makes a man *hate it*, as a thing contrary not onely to his *happineſſe*, but to his *nature*, of which he hath newly beene made partaker. A Dogge will be brought by diſcipline to forbeare thoſe things which his nature moſt delights in, not becauſe his ravine is changed into a better temper, but the following paines makes him abſtaine from the preſent bait: ſo the conflict of the faithfull is with the unholineſſe of ſinne, but the conflict of other men is only with the Guilt and other ſenſuall incommodities of ſinne. And though that may make a man forbeare and returne, yet not unto the Lord: *They have not cried unto me*, ſaith the Lord, *with their heart, when they howled upon their beds.* Their prayers were not cryes, but howlings, brutiſh and meere ſenſuall complaints, becauſe they proceeded not from their hearts, from any inward and ſincere affection, but only from feare of that hand which was able to

1 Pet. 1. 4.

Hoſ. 7. 14.

caſt them upon their beds. As a ſick man eats meat, not for love of it, which he takes with much reluctancy and diſ-reliſh, but for feare of death which makes him force himſelfe (as *Saul* ſaid to *Samuel*) againſt his will, whereas a healthy man eats the ſame meat with hunger and delight: ſo a *naturall conſcience* conſtraines a man to doe ſome things which his heart never goes along with, only to avoyd the paine which the contrary guilt infers. In a Tempeſt the marriners will caſt out all their wares, not out of any hatred to the things (for they throw over their very hearts into the Sea with them) but becauſe the ſafty of their lives, and preſervation of their goods will not ſtand together; *non ſub intuitu mali, ſed minoris boni*, not under the apprehenſion of any evill in the things; but onely as a leſſer good which will not conſiſt with the greater; and therefore they never throw them over but in a Tempeſt: whereas at all other times they labour at the pump to exonerate the ſhip of the water which ſettles at the bottome, not onely for the danger, but ſtinch and noyſomneſſe of it too. Thus a *Naturall conſcience* throwes away ſinne as wares, and therefore never forbeares it but in a Tempeſt of wrath and ſenſe of the curſe, and quickly returnes to it againe; but a ſpirituall conſcience throwes out ſinne as corrupt and ſtinking water, and therefore is uniformly diſ-affected to it, and alwaies laboureth to be delivered from it. A ſcullion or colliar will not dare handle a coale when it is full of fire, which yet at other times is their common uſe; whereas a man of a more cleanly education, as he will not then, becauſe of the fire, ſo not at any time, becauſe of the foulneſſe: ſo here a *Naturall conſcience* forbeares *ſinne ſometimes*, when the guilt and curſe of it doth more appeare, which yet at other times it makes no ſcruple of; but a *Spirituall conſcience* abſtaines *alwayes*, becauſe of the baſeneſſe and pollution of it. The one feares *ſinne*, becauſe it hath fire in it to burne; the other hates

1 Sam. 13. 12.

ſinne,

ſinne, becauſe it hath filth in it to pollute the Soule.

Secondly, theſe conflicts differ in their *ſeats and ſtations*. *The naturall conflict is in ſeverall faculties*, as between the underſtanding and the will, or the will and the affections, and ſo doth not argue any univerſall renovation, but rather a rupture and ſchiſme, a confuſion and diſorder in the ſoule: But a *ſpirituall conflict is in the ſame faculty*, will againſt will, affection againſt affection, heart againſt heart, becauſe ſinne dwels ſtill in our mortall body: Neither doe the ſpirit and the fleſh enter into covenant to ſhare and divide the man, and ſo to reſide aſunder in ſeverall faculties, and not moleſt one anothers government; there can be no agreement between the ſtrong man and him that is ſtronger; Chriſt will hold no treaty with Belial; he is able to ſave to the uttermoſt, and therefore is never put to make compoſitions with his enemy; he will not diſparage the power of his owne Grace ſo much as to entertaine a parley with the fleſh. So then they fight not from ſeverall ſorts onely, but are ever ſtrugling, like *Eſau* and *Jacob*, in the ſame wombe. They are *contrary to one another*, ſaith the Apoſtle, and contraries meet in the ſame ſubject before they exerciſe hoſtility againſt one another. Fleſh and ſpirit are in a man as light and darkneſſe in the dawning of the day, as heat and cold in warme water, not ſevered in diſtinct parts, but univerſally interweaved and coexiſtent in all. There is the ſame proportion in the naturall and ſpirituall conflict with ſinne, as in the change of motion in a Bowle. A Bowle may be two wayes altered from that motion which the impreſſed violence from the arm did direct it to; ſometimes by an externall cauſe, a banke meeting and turning the courſe; ever by an internall, the ſway and corrective of the Bias, which accompanies and ſlackens the impreſſed violence throughout all the motion. So is it in the turning of a man from ſinne; A naturall man goes on with a full conſent of heart, no bias

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in the will or affections to moderate or abate the violence, onely ſometimes by chaunce he meets with a convicted judgement, or with a naturall conſcience, which like a banke turnes the motion, or diſappoints the heart in the whole pleaſure of that ſinne; but in another, where haply he meets with no ſuch obſtacle, he runnes his full and direct courſe. But now a ſpirituall man hath a Bias and Corrective of Grace in the ſame faculty where ſinne is, which doth much remit the violence, and at length turne the courſe of it. And this holds in every ſinne becauſe the corrective is not caſuall, or with reſpect onely to this or that particular, but is firmely fix'd in the parts themſelves on which the impreſſions of ſinne are made.

Thirdly, they differ in *the manner or qualites of the conflict*, for firſt, *a naturall conflict*, hath ever *Treachery* mixed with it, but a Spirituall conflict is faithfull and ſound throughout; and that appeares thus; *A ſpirituall heart* doth ever ground its fight out of the Word, labors much to acquaint it ſelfe with that, becauſe there it ſhall have a more diſtinct view of the enemy, of his armies, holds, ſupplies, traines, weapons, ſtratagems. For a ſpirituall heart ſets it ſelfe ſeriouſly to fight againſt every method, deceit, armour of luſt, as well againſt the pleaſures, as the guilt of ſinne. But *a naturall heart* hath a ſecret treachery and intelligence with the enemy, and therefore hates the light, and is willingly ignorant of the forces of ſinne, that it may have that to alledge for not making oppoſition. There is in every naturall man in ſinning, a diſpoſition very ſutable to that of *Vitellius*, who uſed no other defences againſt the ruine which approached him, but onely to keepe out the memory and report of it with fortification of mirth and ſottiſhneſſe, that ſo he might be delivered from the paines of preſerving himſelfe. Thus the naturall conſcience finding the warre againſt ſinne to be irkſome, that it may be delivered from ſo troubleſome a buſineſſe, labours rather to ſtifle

Præterita, Inſtantia, futura pari oblivione dimiſerat. Mirum apud ipſum de bello ſilentium, prohibiti per civitatem ſermones ---- nec quidquam niſi jucundum & leſurum accepit. vid. Tacit. Hiſto. lib. 3.

ſtifle the notions, to ſuppreſſe and hold under the truth in unrighteouſneſſe, to ſtrive, reſiſt, diſpute with the ſpirit, to be gladly gull'd and darkened with the deceits of ſinne, than to live all its time in unpreventable and unfiniſhable contentions. Secondly, *a naturall conflict* is ever *particular*, and a *ſpirituall univerſall* againſt all ſin, becauſe it proceedeth from hatred which is ever πρὸς τὸ γενῆ, as the Philoſopher ſpeakes, againſt the whole kinde of a thing. A naturall man may be *angry* with ſinne, as a man with his wife or friend, for ſome preſent vexation and diſquietneſſe which it brings, and yet *not hate it*, for that reacheth to the very *not being* of a thing. And for a naturall man to have his luſts ſo overcome as not at all to be, would doubtleſſe be unto him as painefull, as mutilation or diſmembring to the naturall body; and therefore if it were put to his choyce in ſuch termes as might diſtinctly ſet forth the painefullneſſe and contrariety of it to his preſent nature, he would undoubtedly refuſe it, becauſe he ſhould be deſtitute of a principle to live and move by: and every thing naturally deſires rather to move by a principle of its owne, than by violent and forraigne impreſſions, ſuch as are thoſe by which naturall men are moved to the wayes of God. And therefore the *naturall conſcience* doth ever beare with ſome ſins, if they be ſmall, unknowne, ſecret, or the like, and hearkens not after them. But the ſpirit holds peace with no ſinne, fights againſt the leaſt, the remoteſt, thoſe which are out of ſight. *Paul* againſt the ſproutings and rebellions of naturall Concupiſcence, *David* againſt his ſecret ſinnes, as Iſrael againſt Iericho, and Ai, and thoſe other cities of Canaan; it ſuffers no *Accurſed thing* to be reſerved, it ſlayes as well women and children, as men of warre, leſt that which remaines ſhould be a ſnare to deceive, and an engine to induce more. The *naturall conſcience* ſhoots only by *ayme* and levell againſt *ſome ſins*, and ſpares the reſt, as *Saul* in the ſlaughter of the *Amalekites*.

Ariſt. Rhetoric. lib. 2. cap. 4.

Rom. 17. 23.
2 Cor. 12. 8.
Pſal. 19. 12.
Ioſ. 6. 19. 21.
Deut. 7. 2.
Exod. 14. 12.

1 Sam. 15.

kites. But the ſpirituall ſhoots not onely by levell againſt particular notorious ſinnes, but at *randome* too, againſt the whole army of ſinne, and by that meanes doth peradventure wound and weaken luſts which it did not diſtinctly obſerve in it ſelfe; by complaining unto God againſt the body of ſinne, by watching over the courſe and frame of the heart, by acquainting it ſelfe out of the Word with the armour and devices of Satan, &c. The oppoſition then between the naturall conſcience and ſinne, is like the oppoſition between fire and hardneſſe in ſome ſubjects; the conflict between the ſpirituall conſcience and ſinne, is like the oppoſition between fire and coldneſſe. Put mettall into the fire, and the heat will diſſolve and melt it; but put a bricke into the fire, and that will not melt nor ſoften (becauſe the conſiſtencie of it doth not ariſe *Ex cauſa frigida*, but *ſicca*) but put either one or other into the fire, and the coldneſſe of it will be removed: and the reaſon is, becauſe between fire and hardneſſe there is but a particular oppoſition in ſome caſes; namely, where a thing is hard out of a dominion of cold, as in mettals; not out of a dominion of dry qualities, as in bricke and ſtones; but between fire and coldneſſe there is an univerſall oppoſition. So a naturall conſcience may peradventure ſerve to diſſolve or weaken, in regard of outward practice, ſome ſins, but never all; whereas a ſpirituall reacheth to the remitting and abating every luſt, becauſe the one is only a particular, the other an univerſall oppoſition. Thirdly, the *naturall conſcience* fights againſt ſinne *with fleſhly weapons*, and therefore is more eaſily overcome by the ſubtilty of Satan, ſuch as are ſervile feare, ſecular ends, carnall diſadvantages, generall reaſon, and the like; but the ſpirituall conſcience ever fights with ſpirituall weapons out of the Word, Faith, Prayer, Hope, Experience, Watchfulneſſe, Love, godly Sorrow, Truth of heart, &c.

Vid. Ariſt. de Meteor. l. 4. c. 7.

Fourthly, they differ in their *Effects*. Firſt, *a naturall conflict*

conflict conſiſts with the practice of many ſinnes unqueſtioned, unreſiſted; but a ſpirituall changeth the courſe and tenor of a mans life, that as by the remainders of the fleſh the beſt may ſay, *We cannot doe the things which we would:* So by the firſt fruits of the ſpirit, and the ſeed of God, it may be truly ſayd, *They cannot ſinne.* For though they doe not attaine a perfection in the manner, yet for the generall current and courſe of their living it is without eminent, viſible, and ſcandalous blame. Secondly, *the naturall is onely a combat*, there is no *victory* followes it, ſinne is committed with delight and perſiſted in ſtill; but the *ſpirituall* diminiſheth the power and ſtrength of ſinne. Thirdly, *the naturall* if it doe overcome, yet it doth *onely repreſſe or repell* ſin for the time; like the victory of *Saul* over *Agag*, it is kept alive, and hath no hurt done it, but the *ſpirituall doth mortifie*, crucifie, ſubdue ſin. Some plaiſters skin, but they do not cure; give preſent eaſe, but no abiding remedy againſt the root of the diſeaſe: ſo ſome attempts againſt ſinne may onely for the preſent pacifie, but not truly cleanſe the conſcience from dead workes. Fourthly, the naturall makes a man never a whit the ſtronger againſt the next aſſault of Temptation, whereas the ſpirituall begets uſually more circumſpection, prayer, faith, humiliation, growth, acquaintance with the depth and myſteries of ſinne, skill to manage the ſpirituall armour, experience of the truth, power, and promiſes of God, &c.

Gal. 5. 17.

1 Ioh. 3. 9. 20.

Laſtly, they differ in their *end*. *The naturall* is only to pacifie the clamours of an unquiet conſcience, which ever takes Gods part, and pleads for his ſervice againſt the ſinnes of men. The ſpirituall is with an intent to pleaſe and obey God, and to magnifie his Grace, which is made perfect in our weakneſſe.

Now for a word of the *third Caſe*, *Why every ſinne doth not reigne in every wicked man?* for anſwer whereunto we muſt, firſt, know that *properly it is originall ſinne* which

which reignes, and this king is very wiſe, and therefore ſends forth into a man members and life, as into ſeverall provinces, ſuch Viceroyes, ſuch actuall ſinnes, as may beſt keepe the perſon in peace and encouragement, as may leaſt diſquiet his eſtate, and provoke rebellion. Secondly, we are to diſtinguiſh betweene the *Reigne* of ſinne, *actuall*, and *virtuall*, or *in præparatione animi*, for if the ſtate of the King requires it, a man wil be apt to obey thoſe commands of luſt, which now haply his heart riſeth againſt, as ſavage and belluine practices, as we ſee in *Hazael*. Thirdly though *Originall ſinne be equall in All*, and to all purpoſes; yet *Actuall ſinne for the moſt part followes the temper of a mans mind, body, place, calling, abilities, eſtate, converſings, relations*, and a world of the like variable particulars. Now as a river would of it ſelfe *cæteris paribus*, goe the neereſt way unto the ſea, but yet according to the qualities and exigencies of the earth through which it paſſeth, or by the arts of men, it is crooked and wryed into many turnings: So *Originall ſinne* would of it ſelfe carry a man the neereſt way to hell through the midſt of the moſt divelliſh and hideous abominations; but yet meeting with ſeverall tempers and conditions in men, it rather chooſeth in many men the ſafeſt than the ſpeedieſt way, carries them in a compaſſe, by a gentler and a blinder path, than through ſuch notorious and horrid courſes, as wherein having hell ſtill in their view, they might haply be brought ſometime or other to ſtart back and bethinke themſelves. But laſtly, and principally, the different adminiſtration of Gods generall reſtraining Grace (which upon unſearchable and moſt wiſe and juſt reaſons, he is pleaſed in ſeverall meaſures to diſtribute unto ſeverall men) may be conceived a full reaſon, why ſome men are not given over to the rage and frenzy of many luſts, who yet live in a voluntary and plenary obedience unto many others.

To conclude, By all this which hath beene ſpoken we ſhould

ſhould bee exhorted to goe over unto Chriſt, that we may be tranſlated from the power of Satan; for he onely is able to ſtrike through theſe our kings in the day of his wrath. Conſider the iſſue of the reigne of ſinne, (wherein it differs from a true King, and ſympathizeth with Tyrants, for it intendeth miſchiefe and miſery to thoſe that obey it.) Firſt, ſinne reignes *unto Death*; that which is here called *the Reigne of ſinne*, is before called *the Reigne of Death*, and the reigne of ſinne *unto Death*, Com. 5.17. 1. Rom. 6.16. Secondly, Sinne reigneth unto feare and bondage, by reaſon of the death which it brings, Heb. 2.15. Thirdly, Sinne *reigneth unto ſhame*, even in thoſe who eſcape both the death and bondage of it. Fourthly, It reigneth *without any fruit*, hope, or benefit; *what fruit had you then in thoſe things whereof ye are now aſhamed?* Rom. 6.21. Laſtly the reigne of ſin is but momentary, at the length both it ſelfe and all its ſubjects ſhall be ſubdued. *The world paſſeth away, and the luſts thereof, but he that doth the Will of God abideth for ever*, 1 Ioh. 2.17. Of Chriſts Kingdome there is no end. We ſhall reap if we faint not. Our combat is ſhort, our victory is ſure, our Crowne is ſafe, our triumph is eternall; his *Grace* is All-ſufficient here to helpe us, and his *Glory* is All-ſufficient hereafter to reward us.

THE

THE POLLUTION OF SINNE, AND VSE OF THE PROMISES.

2 COR. 7.1.

Having therefore these Promises (dearly beloved,) Let us cleanse our selves from all filthinesse of flesh and spirit, perfecting holinesse in the feare of God.

HAving set forth the *State*, *Guilt*, and *Power of Sinne*, I shall now in the last place for the further opening of the exceeding *sinfulnesse* thereof, discover the *Pollution* and *filthinesse* which there from both the flesh and spirit, the Body and Soule do contract.

The Apostle in the former Chapter had exhorted the Corinthians to abstaine from all *Communion with Idolaters*, and from all fellowship in their evill courses. Severall arguments he useth to enforce his exhortation. First, from

from the *inequality* of Christians and unbeleevers, *Be not yee unequally yoked with unbeleevers*, ver. 14. It hath a relation to the Law of *Moses*, which prohibited to plow with an Oxe and an Asse, or to put into one yoke things disproportionable. Secondly, from their *contrariety*, and by consequence *uncommunicablenesse* to each other, there is as everlasting and unreconciliable an hatred betweene *Christ and Belial, righteousnesse and unrighteousnesse, as betweene light and darknesse*, ver. 14. 15. Thirdly, from those pretious and excellent *Promises* which are made to Christians, they are the *Temples of God, his people, and peculiar inheritance, hee is their Father, and they his Sonnes and daughters*, verse 16. 17, 18. And there are many reasons in this one argument drawn from the Promises to inferre the Apostles conclusion. First, by that unction and consecration whereby they are made *Temples unto God*, they are *separated from profane uses*, deligned to Divine and more noble imployments, *sealed and set apart for God Himselfe*, and therefore they must not bee profaned by the uncleane touch of evill society. Secondly by being Gods *Temples*, they are lifted to a new station, the eyes of men and Angels are upon them, they offend the weake, they blemish and deface their Christian reputation, they justifie, comfort, encourage, settle the wicked in their sinfull courses, by a deepe policy of the deceitefull heart of man, apt to build ungrounded presumptions of safety to it selfe, by the fellowship of such whom it conceives to be in a good condition. Thirdly, they involve themselves in the common calamities with those with whom they communicate. If *Israel* had not separated themselves from Ægypt by the bloud of the Paschall Lambe, but had communicated with them in their Idolatry, they should have felt the sword of the destroying Angell in their houses, as well as the Ægyptians. If upon hostility betweene nations, warning bee given by an adversary to all strangers to voyde

Discamus ex hac parte sanctam superbiam, sciamus nos esse illis meliores. Hierom. *Ep.* Psalm. 4. 3.

Greg. Tholos. de Repub. lib. 11.

the place which he commeth against, and they take not the summons; though of themselves they bee no way engaged upon the quarrell, yet being promiscuously mingled with the conquer'd people, they also shall share in the common calamitie, and become captives with the rest: so good men by communion with the wicked, are involved in the generall miseries of those with whom they communicate. Fourthly, they betray the safety and tranquillity of the Church and state wherein they live; for they under Christ are the foundations of the common wealth, their prayers establish the Princes throne, their cryes hold God fast and will not let him alone, to destroy a people. If the Salt be infatuated, every thing must be unsavoury, if the foundations faile, what can the people doe?

Now lastly, in the words of the Text, the Apostle shewes the *aptnesse of the promises to cleanse and purifie*, and that therefore they to whom they are made doe misimploy and neglect them, if they purifie not themselves from all that filthynesse of flesh and spirit, which by communion with the wicked they were apt easily to contract.

I shall not trouble you with any division of the words, but observe out of them the point I have proposed, *Touching the pollution and filthinesse of sin*, and inferre other things in the Text by way of *corolarie* and *application* unto that.

The wise man saith *That God made all things beautifull in their time*, and then much more *man*, whom hee created after his *own Image in righteousnesse and holinesse* with an universall harmony and rectitude in soule and body. Hee never said of any of the Creatures, *Let us make it after our owne Image*, as hee did of Man, and yet the Creatures have no more beautie in them, than they have footsteps of the power, Wisedome, and goodnesse of him that made them. How much more beautifull

rifull than was the ſoule of man, for whoſe ſervice this whole glorious frame was erected, and who was filled with the knowledge and love of all Gods revealed Will? Now ſinne brought confuſion, diſorder, vanity, both upon the whole Creation, upon the Image of God in Men and Angels. What thing more glorious than an Angell, what more hideous than a Devill, and it was no thing but ſinne which made an Angell a Devill. What thing more beautifull and benigne than Heaven, what more horrid and mercileſſe than Hell, and yet it was ſin which drew a * *Hell out of Heaven*, even fire and brimſtone upon Gods enemies. What more excellent and befitting the hands of ſuch a workman then an univerſall fulneſſe and goodneſſe in the whole frame of nature? What more baſe and unſerviceable than emptineſſe and diſorder? And it is ſinne which hath put chinkes into all the Creatures to let out their vertue, and hath brought vanitie and vexation of Spirit upon all things under the Sunne. In one word what more honourable than to obtaine the end for which a thing is made? What more abhorrid than to ſubſiſt in a condition infinitely more wofull than not to be? and it is ſin only which ſhall one time or other make all impenitent ſinners wiſh rather to bee hurried into that fearefull gulfe of annihilation, and to be ſwallowed up in everlaſting forgetfulnes, then live with thoſe markes of vengeance, under thoſe mountainous and unſupportable preſſures, which their ſinnes will bring upon them.

When we looke into the Scriptures to finde out there the reſemblances of ſinne, wee finde it compar'd to the moſt loathſome of things. To the *blood* and pollution *of a new borne childe*, before it bee cut, waſhed, ſalted, or ſwadled, *Ezek.* 16.6. *To the rottenneſſe of a man* in his Grave, *The whole world lieth in miſchiefe and ſinne*, 1 *Ioh.* 5.19. even as a dead man in the ſlime, and rottenneſſe of his Grave. To that *noyſome ſteame* and priſonous exha-

* *Gehenna de cœlo. Salvian.* ἐντοῦτον ὑλίκον ἐστὶ τὸ ἁμάρτημα ὡς βιάζεσθαι καὶ ἐφ' ἑκατέρῳ τῶν γενῶν φιλεῖ τὰ ἔσχατα *Chryſ. in* Rom. 1. *Hom.* 4.

lation which breaths from the mouth of an open Sepulcher, *their throat is an open Sepulcher, Rom.* 3.13. that is, out of their throate proceedeth nothing but stinking and *rotten communication*, as the Apostle calls it, *Eph.* 4.29. To the nature of *Vipers, Swine, and Dogges, Luke* 3.7. 2 *Peter* 2.20. To the *dung* or garbage, the *poyson, sting, excrements, vomit* of these filthy creatures; to a *heart of bitternesse* which defileth many, *Heb.* 12.15. to *thornes* and *briers*, which bring forth no other fruits but curses, *Heb.* 6.8. To the excrements of metals, *drosse*, and *reprobate silver, Ier.* 6.28. *Ezek.* 22.18. To the excrements of a boyling pot, a *great skumme, Ezr.* 24.11, 12. To the worst of all *diseases, sores, Esay* 1.6. *Rottennesse, 2 Thes.* 3.8. *Gangrenes or leaprosies, 2 Tim.* 2.17. *Plague and pestilence*, 1 *King.* 8.38. The *monstruousnesse of a removed woman, Ezek.* 36.17. To a *vessell in which there is no pleasure*, which is but the modest expression of that draught into which nature empteth the Sellar, *Hos.* 8.8. And which is the summe of all uncleannesse, sinne in the heart is compar'd to the *fire of hell, Iam.* 3.6. So that the pure eyes *of God doe loath it, and his nostrils so smell it, Zach.* 11.8. *Amos* 5.21. It makes all those that have eyes open, and judgements rectified to abhorre it in others. *The wicked is an abomination to the righteous, Prov.* 29. 27. When desperate wretches poure out their oathes and execrations against Heaven, scorne and persecute the Word of grace, count it basenesse and cowardise not to dare to bee desperately wicked, then every true heart mourns for their pride, compassionates their misery, defies their solicitations, declines their companies and courses, even as most infectious, serpentine, and hellish exhalations which poyson the ayre, and putrifie the earth upon which they tread. And when God gives a man eyes to looke inward, unridgeth the Conscience, unbowelleth the heare, stirreth up by his Word the smoke which is in every mans bosome, makes him smell the

Phil. 3.8. Rom. 3.14. Iames 3.8. 1 Cor. 15.65. Iames 1.21. 2 Peter 2.20.

carrion

carrion of his owne dead workes, the uncleanneſſe of his evill Conſcience, the filthineſſe of his Nature, every man is then conſtrained to abhorre himſelfe, to be loathſome in his owne ſight, and to ſtoppe his Noſe at the poyſon of his owne ſores, *Ezek.* 36.31.

For the more particular diſcovery of this truth, let us firſt looke upon the *beſt workes of the beſt men.* Though we ſay not that they are ſins, and in *natura rei* culpable, as our adverſaries charge us; yet ſo much evill doth adhere unto them by the mixture of our corruptions, by paſſing through our hands, as when ſweet Water paſſeth through a ſinke, as that God might juſtly turne away his eyes from his owne Graces in us, not *as his Graces*, but *as in us*. It is true, the ſpirituall offerings and ſacrifices of the Saints, *as they come from Gods Grace are cleane and pure, a ſweet ſavour, acceptable, well pleaſing and delightfull unto God.* But yet *as they come from us they have iniquities in them*, as not being done with that through and moſt exact conformity to Gods Will, as His Iuſtice requires, and therefore if hee ſhould enter into judgment, and marke what is done amiſſe, he might reject our Prayers, and throw backe the dung of our ſacrifices into our faces, for abuſing and defiling his Grace; *For curſed is every one that continueth not in every thing written in the Law to doe it. Cleane* then and acceptable they are. Firſt, *comparatively* in regard of wicked mens offerings, which are altogether uncleane. Secondly, by *favour and acceptance*, becauſe *God ſpareth us as a father his ſonne* that deſires to pleaſe him. Thirdly, (which is the ground of all) *by participation with Chriſt*, being perfum'd with his incenſe, being ſtrained through his bloud, being ſanctified upon his Altar; *When he ſhall ſit as a refiner and purifier of gold, to purifie the ſonnes of Levi, and purge them as gold and ſilver, then ſhall they offer unto the Lord an offering in righteouſneſſe, then ſhall the offerings of Iudah and Ieruſalem bee pleaſant unto the*

Mal. 1.10. Phil. 4.18. Heb. 13.16. Prov. 15.8.

Eph. 1.6.

Mal. 3.3,4.

Eſay 64 6.

Lord. But in it ſelfe our beſt righteouſneſſe is as a *menſtruous ragge.* If God ſhould lay righteouſneſſe to the line and judgment to the plummet, ſhould take ſuch exceptions as hee juſtly might at the moſt holy action that any Saint can offer to him; If hee ſhould ſhew the conſcience how ſhort it falls of that totall perfection which his pure eye requires, how many looſe thoughts, how much deadneſſe, wearineſſe, irreverence, diffidence, vitiateth our pureſt prayers; how many by ends, corrupt reſpects, ignorances, overſights, forgetfulneſſe, worldly intermixtures deface and blemiſh our brighteſt actions; how much unbeliefe conſiſts with the ſtrongeſt faith; how many thornes, ſtones, birds, doe haunt and cover the beſt ground, the moſt honeſt and good heart to ſtifle and ſteale away the word from it; how many weedes doe mingle with the pureſt corne; how much ignorance in the ſublimeſt judgements; how much vanitie in the ſevereſt and exacteſt mindes; how much looſeneſſe and digreſſions in the moſt ſadde and compoſed thoughts; how many impertinencies and irregularities in the moſt bridled and reſtrained tongue; how much miſpence of the ſeaſons and opportunities of Grace in the moſt thrifty redemption of our time; how much want of Compaſſion and melting affections in our greateſt almes; of love to the truth, and right acceptation of the beautifull tydings of peace in our largeſt contributions; how much ſelfe allowance and diſpenſation to iterate, and reiterate our ſmaller errors; if in theſe and a world of the like advantages God ſhould be exact to marke what is done amiſſe, who were able to ſtand in his preſence, or abide his comming? Say the *Papiſts* what they will of merit *of condignitie*, commenſurate to eternall life, and proportionable to the juſtice and ſevereſt ſcrutinie of the moſt pure and jealous God; yet let the Conſcience of the Holieſt of them all bee ſummon'd to ſingle out the moſt pure and meritorious worke which he ever did, and with that to

joyne

joyne iſſue with Gods Iuſtice to periſh or be ſaved according as that moſt perfect of all his workes ſhall appeare righteous or impure; and I dare preſume none of them would let their ſalvation run a hazard upon that tryall. So then there is *pollution* by way of *adherencie and contact in the beſt workes of the beſt men.*

How much more then in the *beſt workes of unregenerate men? Their ſacrifices uncleane* and abominable before God, being offered upon the Altar of a defiled conſcience, *Pro.*15.8. *Tit.*1.15. *Their prayers and ſolemne meetings hatefull*, loathſome, impious, *Eſay* 1.13,14,15. For either they are but the *howlings of afflicted men*, that cry out for paine, but not out of love, *Hoſ.* 7.14. or the *babling of careleſſe and ſecure men*, that cry *Lord, Lord*, and mumble a few words without further notice, like *Balaams* Aſſe, *Mat.*7.21. or the *wiſhings and wouldings of inordinate men*, that pray for their luſts and not for their ſoules, *Iam.*4.3. Or laſtly the *bold and unwarranted intruſions of preſumptuous men*, who without reſpect to the Word, Promiſes, or Conditions of God, would have mercy from him without *grace*, and *forgiveneſſe* of ſinne without *forſaking* of ſin. *Their mercies are cruell mercies*; their *profeſſion* of religion but a *forme of godlineſſe*, 2 *Tim.* 3.5. All as I ſaid before but the embalming of a carcaſſe, which abates nothing of the hideouſneſſe of it in the ſight of God.

And now if the beſt workes of wicked men are ſo uncleane and full of filthineſſe in Gods eyes, where then ſhall appeare their confeſſed *ſinnes*? If their prayers and devotions ſtinke, how much more their oathes and execrations? If their ſacrifices and that which they offer to God is unclean, how uncleane is their ſacrilege and that which they ſteale from him? If their mercies be cruell, how cruel their malice, murthers, briberies, oppreſſions? If there be ſo much filthineſſe in their profeſſion, how much more in their perſecution, in their reviling and ſcorning

of the wayes of God? If their fastings and maceration be sinfull and *not unto the Lord, Zac.7.5.* What is their drunkennesse, their spuing and staggering, their clamors and uncleannesse, all their cursed complements and ceremonies of damnation?

O consider this all yee that have hitherto forgotten God! Remember that *his eyes are purer than alwayes to behold iniquitie*; Remember that *his spirit will not alwayes strive with flesh!* Admire his bottomlesse patience, which hath thus long suffered thee an uncleane vessell to pollute thy selfe and others, and forborne thee with more patience than thou could'st have done a Toade, or Serpent, than which notwithstanding in his sight thou art farre more uncleane: And Remember that his Patience is Salvation, and should lead thee to repentance! Consider; that the *Law of the Lord is pure*, and his *feare cleane*, and his *holinesse beautifull*, the garments with which he clotheth his Priests, *garments of comelinesse and praise, made for glory and beauty*; hee comes *with fire and sope, with water and blood* to heale our sores, to purge our uncleanneſse. But now if there be *lewdnesse in our filthinesse*, obstinacy in our evill wayes; if it suffice us not to have thus long wrought the will of the Gentiles, let us with feare consider those wofull denunciations: *Let him that is filthy bee filthy still: Ephraim is joyned to Idols let him alone: Because I have purged thee, and thou wast not purged, thou shalt not be purged from thy sinnes any more, till I have caused my fury to rest upon thee.*

Revel.22.11. Hos.4.13. Ezek.24.13.

We have considered the *Quod sit*, that sinne is full of filthinesse and pollution. I will but name the *Quid sit*, *What this filthinesse is.* It hath *Two things* belonging to the nature of it. First, *a privation of the nitor, or beauty which the image of God brought into the soule with it.* A deformity to the holinesse and brightnesse of the Law. The Law was *both Holy and Good*, not onely the *Rule* but the *beauty* of our life and nature. So that as evill is a de-

Aquin.1.2æ.qu. 86. artic.1.

a declination and ſwarving from the Law as a *Rule*, ſo it is *ſinne*, and as it is a ſwarving from the Law as our *beauty*, ſo it is the *ſtaine* and *pollution of the Soule*. Secondly, it notes a *poſitive foulneſſe*, an habituall (both naturall and contracted) defiledneſſe of minde and conſcience, an introducing of the *image of Satan*, hideous markes of helliſhneſſe and deformity in the ſoule, body and converſation. Every deſire, motion, and figment of the heart being nothing but the exhalations of an open ſepulcher, the dampe and ſteame of a rotten ſoule.

Now in the laſt place let us ſee the *Quale ſit*, thoſe *Evill Properties* which accompany this pollution *Foure woefull qualities* belong unto it. Firſt, it is a *deepe pollution* of a Crimſon dye, of a Scarlet tincture that will not weare out, *Eſay* 1.18. *Like the ſpots of a Leopard, or the blackneſſe of an Ethiopian*, which is not by way of accidentall or externall adherencie, but innate and contemper'd, belonging to the conſtitution, *Ier.* 13.23. It is *engraven* upon their heart, *written with an iron pen, and the claw of a diamond*, and ſo faſhion'd even in the very ſubſtance of the ſoule, *Ier.* 17.1. It is an *iniquitie marked, which cannot bee waſhed away with nitre and much ſope*, no more than markes imprinted and incorporated in the ſubſtance of a veſſell, *Ier.* 2.22. The whole inundation and deluge of *Noah* could not waſh it off from the earth, but it return'd againe. A ſhowre of fire and brimſtone from Heaven hath not ſo clenſed it out of the Country of Sodome, but that the venome and plague of it doth ſtill there appeare in a poyſonous and ſtinking lake. The Plague which came amongſt the Iſraelites for the abominations of *Baal Peor* had not clenſed the filthineſſe all away, but many yeeres after the ſtaine remained, *Ioſ.* 22.17. Nay, the very flames of Hell ſhall not in all eternitie bee able to eate out the Prints, or to fetch away the ſtaines of the ſmalleſt ſinnes from the nature of man. Nay, which is yet ſtronger than all this,

though

though *Grace* be of it selfe apt to wipe out, and conquer sinne, yet that measure and portion of Grace which here the best receive, though it may shorten, weaken, abate, yet it doth not utterly roote it out. *Who can say I have made my heart cleane, I am free from my sinnes?* The best of us have yet our sores running upon us, and stand in need of a garment to cover our pollutions.

Secondly, It is an *universall pollution*, I said unto thee when thou wast *In thy bloud, live.* We are by nature all overdrown'd and plung'd in the filthinesse of sinne. The Apostle here calls it *filthinesse of flesh and spirit*, to note the *compasse* of the staine of sinne. For notwithstanding some sinnes belong principally to the spirit, as pride, heresie, idolatry, superstition, *&c.* and others to the flesh, as drunkennesse, gluttonie, uncleannesse, *&c.* yet certaine it is that *every sinne defiles both flesh and spirit*, by the reason of their *mutuall dependance in being and working*, and of the *contagious quality of sin.* Sins of the flesh soake and sinke, and eate into the bottome of the spirit, to drowne that with hardnesse, insensibility, errour, security, inconsiderateness, contempt of God, *&c.* and the sinnes of the spirit breake out like plague sores into the flesh, pride into the eye, malice into the hand, heresie into the tongue, superstition and idolatry into the knee, *&c.* the soule and body have so neere communion, that one can no more sinne alone without the contagion of the other, than one wheele in an Engine move without the motion of the other.

Adeo non sola anima transigit vitam, ut nec cogitatus, licet solos, licet non ad effectum per carnem deductos, auferamus a collegio carnis. ---sine opere, & sine effectu, cogitatus, carnis est Actus. Tert. de Resurrect. carnis c. 14

Thirdly, it is a *spreading pollution.* A leprosie, a gangrene, a plague, that diffuseth poyson and infection upon others. First, it *spreads in a mans selfe.* An evill lust will infect the thoughts, and they the desires, and they the words and actions, and they grow into habits and reflect backe againe upon the heart and Conscience to harden and defile them. Secondly, this infection staies not in a mans selfe onely, but *runnes forth upon others to leade*

and

and miſguide them; wee will certainely doe as we have done, *We and our kings, our princes, and our fathers*, in the cities of *Iudah* and in the ſtreets of *Ieruſalem*, *To drive and compell them*; *why compelleſt thou the Gentiles to live as doe the Iewes?* *To comfort and hearten them*; *Thou haſt juſtified, and art a comfort to thy ſiſters* Sodom *and* Samaria. *To exaſperate and enrage them*; *Thou haſt given occaſion to the enemies of the Lord to blaſpheme.* *To deceive and ſeduce them*, as the old Prophet of *Bethel* did the Prophet of the *Lord* by his lie. *To teach and inſtruct them*; the *Iſraelites* by their idolatry *taught their children to walke after Baalim.* And by how much the more authority over the perſons of men, or eminencie of place, or reputation of pietie any man hath, by ſo much the more ſpreading and infectious are his ſinnes, being taken with the more truſt and aſſurance. If a Miniſter be looſe and ſcandalous, a Magiſtrate careleſſe and ruſtie, a gentleman rude and uncleane, a man that profeſſeth the power of godlineſſe, unjuſt and worldly, ſtrange it is how the lower and more ignorant rank of men, who beleeve that ſurely ſuch men as theſe are not by their places ſo farre from, or by their learning and ſtudies ſo unacquainted with God as they, will be hereby ſtrengthened in their deadly and formall courſes. Thirdly (which is yet worſe) *the very godly are apt to be infected by the ſinnes of the wicked.* It is not ſo ſtrange to ſee a godly man miſguided and ſeduced by the errours of others like himſelfe, the eſtimation of whoſe perſons may over-rule the opinion of their actions, and ſo make a man take them upon truſt from them. But that a holy man ſhould catch infection from the example of another who is in the gall of bitternes, is a thing that wonderfully ſets forth the corruption of our nature, and the contagion of ſin. *The ſons of God ſaw the daughters of men*, and were polluted, *the people of Iſrael ſaw the Midianitiſh women* and were enſnared. An Holy mans converſing with looſe, carnall, and

Ier. 44. 17.

Gal. 2. 14.
Eze. 16. 51, 54.
2 Sam. 12. 14.

1 King. 13. 18.

Ier. 9. 14.

and formall men, diſwonts him from the wayes of God, brings a deadneſſe of ſpirit, and inſenſible decay of grace upon him ſecretly, and therefore the more dangerouſly conveys a mediocrity and compliancy of Spirit, with formes onely of godlineſſe and phariſaicall outſides, begets much diſpenſation and allowance in many errours, that he may keepe pace, and not ſeeme too auſtere, cenſorious, and ill conceited of the men whom hee walkes with. Therefore *David* would not ſuffer a wicked man to be *in his preſence*, nor any wicked thing to *be before his eyes, leſt it ſhould cleave unto him.* Take heede, ſaith the Apoſtle, *leſt any roote of bitterneſſe ſpringing up trouble you, and thereby many be defiled.* Fourthly, it ſpreads not onely upon men, *but defiles and curſes the good Creatures of God about us*; It puts a *leproſie into the ſtone in the Wall*, and the beame in the houſe, *barrenneſſe into the earth, mourning into the Elements, conſumption into the Beaſts and Birds, bondage, vanitie, griefe*, and at laſt combuſtion and diſſolution upon the whole frame of nature.

Pſalm. 101. 3.

Heb. 12. 15.

Zach. 5. 4.

Ier. 12 4. Rom. 8. 20, 21. 2 Pet. 3. 10, 12.

Fourthly, it is a *mortall and a poyſonous pollution*, the *pollution* of deadly ſores, and *putrifactions*. *I ſaid unto thee in thy blood live, yea I ſaid unto thee in thy blood live.* It notes that that eſtate wherein they were in their ſinnes, was ſo deadly, that the cure of them was very difficult, it required the repetition of Gods power and mercy. If a child new borne ſhould lie expoſed in its bloud to the injury of a cold ayre, not have the Navell cut, nor the body wrapp'd, or waſh'd, or tended at all, how quickly would it bee that from the womb of the mother it would drop into the Womb of the Earth? The ſtate of ſinne is an eſtate of nakedneſſe, bloud, impotency, obnoxiouſneſſe to all the temptations and ſnares of Sathan, to all the darts of death and hell. The ancients compare it to falling into a *pit full of dirt and ſtones*, a man is not onely *polluted*, but hee is *bruized and wounded* by it. To conclude,

Ezek. 16. 6.

clude, there is no deformity nor filthines extant which did not rise from sin. It is sinne which puts *bondage into the Creature*, which brings discords and deformities upon the face of nature. It is sin which put *devilishnes into Angels* of Heaven, and hurried them downe from their first habitation. It is sin which put *a sting into death*, without wch though it *kill* yet it cannot *curse*. It is sin which puts *fire into hell*, and supplies unto all eternity the fuell & materials for those unextinguishable flames. It is sin which puts *hell into the conscience*, and armes a man with terrours and amazements against himselfe. It is sin which puts rottennes and *dishonour into the grave*; he that died without sin rose up without corruption. It is sin which wrings out those *clamors & groanes* of bruit creatures, which wrestle under the curse of *Adams* fall. It is sin which *enrageth & maddeth* one beast against another, and one man against another, and one nation against another. It is sin wch brought *shame and dishonor upon that nakednes* unto which all the creatures in Paradise did owe awe and reverence. It is sin which turn'd *Sodom* into a stinking lake, and Ierusalem the glory of the Earth, into a desolation and haunt for Owles and Bitterns. It is sinne which so often staineth Heaven and Earth with the markes of Gods vengeance, and which will one day roule up in darkenesse, and devoure with fire, and reduce to its primitive confusion the whole frame of nature. It is sin which puts *horror into the Law*, makes that which was at first a Law of life and liberty, to be a Law of bondage and death, full of weaknesse, unprofitablenesse, hideousnesse, and curses. It is sinne which puts *malignity and venome into the very Gospell*, making it a *Savour of Death unto Death*, that is, of another deeper death and forer condemnation, which by trampling upon the bloud of Christ wee draw upon our selves, unto that death under which wee lay before by the malediction of the Law. And lastly (which is the highest that can bee spoken of the venome of sinne.)

It

t is ſin which, in a ſort, and to ſpeake after the manner of men, hath put *hatred into God Himſelfe*, hath moved the moſt mercifull, gracious and compaſſionate Creator, to hate the things which he made, and not to take pitie upon the works of his hands. If God had look'd round about his *owne workes*, he could have found nothing but *goodneſſe in them*, and therefore nothing but *Love in himſelfe*. But when *ſinne* came into the World, it made the *Lord repent*, and *grieve*, and *hate*, and *deſtroy* his owne workmanſhip.

And the conſideration hereof ſhould drive us all like Lepers and polluted wretches to that *Fountaine in Iſrael* which is opened for ſinne and for uncleanneſſe, to buy of him *White rayment that wee may bee clothed, and the ſhame of our nakedneſſe may not appeare*. For which purpoſe we muſt firſt find out the *pollution of ſinne* in our ſelves, and that is by uſing *the glaſſe of the Law*, which was publiſhed of purpoſe to make ſinne appeare exceeding ſinfull. For as *rectum is ſui index & obliqui ſo purum is ſui index & impuri*, That which is right and pure is the meaſure and diſcovery of that which is crooked and impure. Now the *Law is Right, Pure, Holy, Juſt Good, Lovely, Honourable, Cleane*; and therefore very apt to diſcover the contrary affections and properties in ſinne. And having gotten by the Law acquaintance with our ſelves, there is then fit place for the Apoſtles precept, *To cleanſe our ſelves from all filthineſſe of fleſh and ſpirit*. First the Lord diſcovered the prepoſterouſneſſe of Iſraels ſervices unto him, when they came before him in their uncleanneſſe, and lifted up hands full of bloud, and then comes the like precepts to the Apoſtles here, *waſh ye, make yee cleane, put away the evill of your doings from before mine eyes, &c.*

Eſay 1.15, 18.

But can an uncleane thing cleanſe it ſelfe? Can that which is intrinſecally, naturally, inherently uncleane purifie it ſelfe? It may pollute any thing which touch-

eth it, but how can it ceaſe from that which belongs to its nature, or wipe out that which hath eaten in, and is marked in its very ſubſtance? It is true *of our ſelves we cannot cleanſe our ſelves*, It is *Chriſt's Office* to Sanctifie his Church, and it is *His comlineſſe* with which wee are adorned, *without him we can doe nothing*; but yet *having him we muſt waſh our ſelves*. For God worketh not upon men as a carver upon a ſtone when hee would induce the ſhape and proportions of a man, but yet leaves it a ſtone ſtill and no more; but as himſelfe did worke upon Earth in Paradiſe when hee breath'd into it the Soule of man, and ſo made it a Living Creature. It is true a naturall man is as dead to grace as a ſtone is to naturall life, and therefore if only man ſhould worke upon him hee would continue as dead ſtill; but he who of dead Earth made a living man, is able of *ſtones to raiſe up Children unto Abraham*, and the worke of *converſion is a worke of vivification*. Now then *being quickned, we muſt walk and work our ſelves. I will take away, ſaith the Lord, the ſtonie heart out of their fleſh, and I will give them an heart of fleſh, that they may walke in my ſtatutes, &c.* So then God commands us to cleanſe our ſelves when yet it is his *owne worke*. Firſt, to teach us that what hee doth is not out of *dutie or debt*, but of *Grace and Favour*, for when he *doth* that which he *commands*, it is manifeſt that *ours* was the *duty*, and therefore *his* the greater *mercy*, to give us money wherewith to pay him the debt we owed. *Thou workeſt all our works for us*, ſaith the Prophet. The worke as it is a duty is ours, but as it is a performance it is thine. Secondly, hee doth it to ſhew that though hee be the Author and finiſher of our Faith, though hee who beginneth our good workes doth alſo performe them untill the day of Chriſt, yet he will not have us abide alwayes under his hand as dead ſtones, but, being quickned, and healed by his Spirit, and having our impotencies removed, wee likewiſe muſt *cooperate* and move to the

Ezek. 16. 14.

Aug. De ſe cat. merit. & Remiſ. lib. 2. cap. 5.

Eze. 11. 19, 20

Eſay 26. 12.

Heb. 12. 2. Phil. 1. 6.

the ſame end with him; for he doth not ſo worke for us, but hee withall gives us a will and a deede to concurre with him to the ſame actions, *As wee have received Chriſt, ſo wee muſt walke in him.* Thirdly, to ſhew us where wee muſt fetch our cure, to teach us that hee will bee ſought unto by us, and that wee muſt rely upon his Power and Promiſes. Therefore *Hee commandeth us the things which we cannot doe, that we might know of whom to begge them,* for it is Faith alone which obtaineth by Prayer that which the Law requireth onely but cannot effect, by reaſon of the weakneſſe of it. In one place the Lord *commandeth, caſt away from you all your tranſgreſſions, and make you a new heart and a new ſpirit.* In another place he *promiſeth, I will ſprinkle cleane water upon you and you ſhall be cleane from all your filthineſſe and from all your Idols will I cleanſe you; A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtonie heart out of your fleſh, and will give you an heart of fleſh.* How can theſe things conſiſt together, He commands us to doe that which hee promiſeth to doe himſelfe? but onely to ſhew *that God gives what he requires.* The things which he bids us doe, (as if they were to bee the workes of our owne will, and being indeed the duties which we owe) yet hee *promiſeth* to doe in us, to ſhew that they are the workes of his grace, and *that his promiſes are the foundation of all our performances.* For wee by working doe not cauſe him to fulfill his promiſes, but hee by promiſing doth enable us to performe our workes. So then *we cleanſe our ſelves by the ſtrength of his promiſes,* they are the principles of our Purification. This the Apoſtle expreſſeth in the Text. *Having therefore theſe promiſes* (dearely beloved) *Let us cleanſe our ſelves.*

1 Phil. 2. 13.

Ideo jubet quæ non poſſumus, ut noverimus quid ab illo petere debeamus. Ipſa enim eſt fides quæ orando impetrat quod lex imperat. Aug. de Gra. & lib. arb. c. 15.

Ezec. 18. 30.

Nos non facimus ut ille faciat quæ promiſit; ſed ille facit ut nos faciamus quæ præcipit. Aug.

This then is the next thing wee muſt inquire into, wherein the ſtrength of this argument lies, and how a man ought to make uſe of the *promiſes* to inferre and preſſe

presse upon his conscience this duty of *cleansing himselfe*. Here then first we must note, *that promises doe containe the matter of rewards*, and are for the most part so proposed unto us. Abating only *the first promise of calling* unto the obedience of Faith, which I conceive is rather made unto Christ in our behalfe (*Aske of mee and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession*) than unto us *formally*, because the seede of *Abraham* are the subject of the promises. I say excepting onely that, I conceive all other promises to beare in them the nature of a *reward*, and so to carry relation to presupposed *Services*. For benefits have usually burdens and engagements with them, so that promises being the representation of *rewards*, and *rewards* the consequents of *service*, and all services being generally comprehended in this of *cleansing our selves from all filthinesse, and of finishing holinesse in Gods feare*, manifest it is that the promises are in this regard fit arguments to induce our duty. The Gospell which is the Word of *Promise* hath an obedience annexed unto it, which the Apostle cals the *Obedience of the Gospell*: And Faith being the hand to receive the *promises* hath an obedience annexed unto it likewise, which the same Apostle cals *the obedience of Faith*, for it is not onely a hand to receive, but a hand to worke. To live to our selves, and yet lay claime to the *promises*, is to make God a lyer, not to beleeve the record which hee gives of himselfe, that he will not cast away pretious things upon swine. His *promises* are *free in fieri*, made only out of *Grace*, but *conditionall in facto esse*, performed and accomplished with dependance upon duties in us. *God is Faithfull*, saith the Apostle, *who shall stablish you and keep you from evill, there is* the *promise*, *and we are confident that you will doe the things which we command you*, there is the *duty* which that *promise* calls for. When we pray, *Give us our daily bread*, by saying, *Give us*, we acknow-

2 Thes. 1.8.

Rom 1.5,16, 23.

2 Thes. 3.3,4.

ledge that it is *from God*, but when we call it *ours*, wee shew how God gives it, namely in the use of means. For *Bread* is *Ours*, not only in the right of the *promise*, *I will not faile thee, nor forsake thee*, but by *service* and quiet working in an orderly calling.

2 Thes. 3. 11, 12

Secondly, *Promises* are *apt to purifie* not only as *arguments* to induce it, but likewise as *efficient causes* and *principles*, being by Faith apprehended, of our *Holinesse*. And so the force of the reason is the same, as if a rich man having given a great estate unto his sonne, should adde this exhortation, having received such gifts as these, and having now wherewithall to live in quantie and worth, keepe your selfe in fashion like the Sonne of such a Father.

Efficients they are. First, *as tokens and expressions of Gods love, for all Gods promises are grounded in his Love*. His Iustice, Truth, and Fidelity are the reasons of *fulfilling promises*, because in them hee maketh himselfe our *debtor* (Therefore saith the Apostle, *There is laid up for me a Crowne of righteousnesse which God the righteous Iudge shall give unto mee*; and againe, *God is faithfull, who will not suffer you to bee tempted, and faithfull is hee that hath promised, who also will doe it*; and Saint *John*, *If we confesse our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse*. One would thinke a man should rather feare the revenge than expect the forgivenesse of sinnes by Gods *Iustice*, but God is as just in performing the mercy which Hee *promiseth*, as in executing the vengeance which he threatneth. So then *Iustice and Fidelity, are the reasons of fulfilling promises, but Gods Love and Mercy is the only reason of making promises. The Lord did not set his Love upon you nor choose you* (saith *Moses* to Israel) *because yee were more in number than any people, but because the Lord loved you*, that is the ground of *making the promise*, and *because he would keepe the oath which he had sworne to your fathers*.

Promittendo se fecit debitorem Aug.

2 Tim. 4. 8.
1 Cor. 10. 13
Heb. 10. 23.
1 John 1. 9.

Deut. 7. 7, 8.

fathers, that was the ground of *performing his promise*. *For thy Words sake, according to thine owne heart*, saith *David*, *hast thou done all these great things*: *According to thine owne heart*, that is, *ex mero motu*, out of pure and unexcited love, thou didst give thy *Word* and *promise*, and for thy *Word* sake thou hast performed it, not for any thing that was in me (*for who am I O Lord, or what is my house?*) hast thou brought me hitherto. *Thou wilt performe*, saith the Prophet, *the Truth to Iacob, and the mercy to Abraham, which thou hast sworne unto our fathers from the dayes of old*; *Why truth to Iacob, and Mercie to Abraham?* We must note, the *promise* after a sort began in *Abraham* (therefore he is call'd the *Father of the Faithfull*) and when God *makes a promise*, it is onely out of *Mercy*; but the *Promise* was continued unto *Iacob*, who being *Abrahams* seede was an heire of the *Promise*, and so the inheritance which was out of mercy given unto *Abraham*, did out of Truth and fidelitie descend unto *Iacob*, the seede of *Abraham*; and therefore wee shall finde *Covenant*, *Mercy*, *and Oath* joyned together in the Scripture, to note unto us both the ground of making the *Covenant*, *Mercy*, and the ground of *performing* the *Covenant* made, the *Truth* and *Fidelity* of God. *Thy God shall keepe unto thee the Covenant and the mercy which he sware unto thy fathers*, saith *Moses*. *To performe the Mercy promised to our fathers, and to remember his holy Covenant. The oath which he sware to our father Abraham, &c.* saith *Zacharie* in his song. Thus wee see that the *Promises* are the tokens and fruits of Gods *meere Love*. And in that regard they are apt to cleanse, or to move us to any duty which God requires of us. For Love and mercy, being by faith apprehended, are strong arguments to love and feare God againe. *We love him because hee loved us, and they shall feare the Lord and his goodnesse*; the goodnesse of the Lord begetteth feare, and that is all one as to cleanse and purifie,

2 Sam. 7. 18, 21

Mic. 7. 20.

Deut. 7. 12. Luk. 1. 72, 73.

1 Ioh. 4. 19. Hos. 3. 5.

for *the feare of the Lord is cleane and pure.* There is an *uncleane feare*, like that of the Adulteresse, who feareth her husband, lest he should returne and deprehend her in her sinfulneesse to him; but the true feare of the Lord is *cleane*, like that of a chaste spouse who feareth the departure of her Love. There are none so destitute of humanity, as not to answer Love for Love.

Psalm. 19. 9. *Illa dicit: Timeo virum ne veniat; illa Timeo virū ne discedat. Illa, timeo ne damnet; illa, Timeo ne deserat, Aug. in Ep. Johan.*

Secondly, *Promises* are the *Efficient cause* of our *Justification*, as they are *The grounds of our Hope and expectation.* Wee have no reason to *Hope* for any thing which is not *promised*, or upon any other conditions than as promised. *Hope* is for this reason in Scripture compared to an *Anchor both sure and stedfast*, because it must have something of firmnesse and stabilitie to relie upon before it can secure the Soule in any tempest. To hope without a promise, or upon any promise other wise than it stands, is but to let an Anchor hang in the water, or cast it in the Aire, and thereby to expect safety unto the Vessell. This argument the Apostle useth when we should not *cast away our confidence*, or slacken our hope, because there is a *Promise*, which by patience and doing the Will of God we may in due time receive; and which is a sure foundation for our Confidence to rest upon. So *Abraham* is said to have *believed against hope in hope that he should be the father of many Nations*, and the ground of that hope is added, *According to that which was spoken*, to that word of *promise*, *So shall thy seede be*: And elsewhere he is said to have *looked for a Citie which had foundations*; that is, a Citie which was built upon the Immutable stabilitie *of Gods oath and promise*. Thus we see *promises* are the grounds of our *Hope*, and *Hope is of a cleansing nature*. *The grace of God*, saith the Apostle, *teaching us to deny ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this present world*; the reason wherefore is presently enforced, *Looking for that blessed Hope, and the glorious appearing of the great God.*

Heb. 6. 19.

Heb. 10. 35, 36

Rom. 4. 18.

Heb. 11. 10.

Tit. 2. 11, 12, 13.

God. And again, *He that hath this hope in him, saith* S. *John*, namely to bee like him at his comming. *Purifieth himselfe even as He is Pure.* He that hopeth to be fully like Christ hereafter, and to come to the measure of the stature of his fulnesse, will labour to his uttermost to bee as he was in this world. For a man *hopes* for nothing *de futuro*, which he would not presently compasse, if it were in his power. No man is to bee presum'd to Hope for the whole who hates any part, or to expect the fulnesse, who rejects the first fruites of the Spirit. *He that loveth not his brother whom he hath seene, how can he love God whom he hath not seene?* That is, He that cannot endure nor looke on that little glimpse and ray of Holinesse which is in his brother, in one of the same passions, infirmities and corruptions with himselfe, will much lesse be able to abide the light of the Son of righteousnesse, and that most orient, lpo lesse, and vast Holinesse which is in him. The same reason holds here, he that cannot endeavour to purifie himselfe here, doth never truly hope to be like Christ hereafter. He that directs his course towards Yorke can never bee presumed to hope that hee shall by that journey get to London, when hee knowes, or might easily be informed that it is quite the other way. And the truth is, no wicked man hath any true, or as Saint *Peter* cals it *lively Hope* to come to Heaven. Blind presumptions, ignorant wishings and wouldings hee may have, but no *true hope at all.* For that ever supposeth some knowledge and preapprehension of the *Goodnesse* of that which is *Hoped for*; and there is nothing in Heaven which wicked men do not hate as very evill to them; the presence of the most Holy GOD, the purity and brightnesse of his Glory, the Company of Christ Iesus and his Saints, *&c.* If they might be suffered first to have a view of it, and see what is there doing, what Divine and Holy imployments take up all the thoughts, desires, and powers of the blessed company there, they

1 Ioh. 3 3.

1 Iohn 4.20.

1 Pet. 1.3.

would abhorre no place more. *Hope begets Love (whom having not seene, ye love,* saith the Apostle). Hope to bee like Christ hereafter will worke a love and desire to expresse so much as wee can of his Image here. He that longs for a thing will take any present occasion to get as much of it as he may together. Notably doth Saint *Paul* set forth this purifying propertie of hope in the *promises*, *I follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* I am already apprehended of Christ, he hath in his body carried me in hope unto Heaven with him, and made mee sit together in Heavenly places, and this hope to come to him at last, to attaine to that price of the high calling of God in Christ Iesus, makes me presse, and pull, and strive by all meanes to attaine to perfection, to expresse a *Heavenly conversation* in earth, because from thence *I look for a Saviour the Lord Iesus Christ*: Hope (as we said) is an Anker, Our Anker is fix'd in heaven, our vessell is upon earth, now as by the Cable a man may draw his vessell to the Anker, so the Soule being fixed by hope unto Christ, doth hale and draw it selfe neerer and neerer unto him.

1 Peter 1.8.

Phil.3.13,20.

Thirdly, *Promises* are the *efficient causes* of our *purification, as they are the objects of our Faith*: For wee dare not beleeve without Promises. Therefore *Abraham* staggerd not through unbeliefe, but gave glory to God, because he was fully perswaded, that *what hee had promised he was able to performe.* It is not Gods power simply, but with relation to his Promise which secures our faith. So *Sarah* is said through faith to be deliver'd of a child being past age, because she judg'd him *faithfull that had promised.* Now by being *Objects of faith*, the *Promises* must needs cleanse from filthinesse; for *faith* also hath a *cleansing property*, *It purifieth the heart*, and *worketh by love*, and looketh upon the things promised as desireable things, rejoyceth in them, and worketh homogeneall and sutable affections unto them. Againe, we

Rom.4 19,21.

Heb 11.11.

Acts 15.19.

we muſt note, *That ſinne comes ſeldome without Promiſes* to pollute us; begets vaſt expectations and hopes of Good from it. *Balaam* was whet and enliven'd by promiſes to curſe Gods people; The Strumpet in the Proverbs, that ſaid to the young man, Come let us take *our fill of loves*, conceiv'd moſt adequate ſatisfaction to her adulterous luſts by that way. This was the deluſion of the rich foole in his Epicuriſme, *Soule take thine eaſe, eate, drinke, and be merry, for thou haſt much laid up for many yeeres:* Of the Iewes in their Idolatries to the Queene of Heaven, becauſe that would afford them plenty of victuals, and make them ſee no evill: Of *Gehazies* fooliſh heart, who promiſed to himſelfe Olive-yards and Vineyards, and Sheepe and Oxen, and men-ſervants and Maide ſervants by his officious lie. And this was one of the devils maſter pieces when he tempted Chriſt, *All theſe will I give thee, if thou wilt fall downe and worſhip me.* Thus we ſee ſinne ſeldome comes without promiſes to ſeduce and pollute the ſoule. And yet the Truth is theſe promiſes cannot hold up the hope of any man. When a man hath wearied himſelfe in the purſuit of them, yet ſtill there is leſſe hope at laſt than at firſt. But now *faith* fixing upon *ſure mercies*, upon promiſes which cannot be abrogated or diſannull'd (being made irreverſible by the oath of GOD, who after hee hath ſworne cannot repent) and ſeeing not onely *ſtabilitie*, but *pretiouſneſſe* in the promiſes, and through them looking upon the great goodneſſe of the things contained in them as *already ſubſiſting and preſent to the ſoule*, and by this meanes overcomming the world (whoſe onely prejudice and advantage againſt Chriſt is this, that the things which hee promiſeth are long hence to come, whereas that which it promiſeth it likewiſe preſenteth to the view of ſenſe; which difference faith deſtroyeth by giving a ſubſiſtence and *ſpirituall preſence of things hoped for to the ſoule*) by this meanes, I ſay, faith doth mightily

Prov. 7. 18.

Luke 12. 19.

Ier. 44. 17. Hoſ. 2. 5.

2 King. 5. 26.

Eſay 57. 10. Rom 6. 21. Acts 13. 34. Gal. 3. 15, 16. Heb. 6. 17, 18. Pſalm. 110. 4.

1 Iohn 5. 4.

tily prevaile to draw a man unto such holinesse, as becommeth the sonnes and heires of so certaine and pretious promises. Till a man by faith apprehends some interest in the promises, he will never out of true Love endeavour a conformitie unto GOD in Christ. *By them,* 2 Peter 1.4. saith Saint *Peter, we are made partakers of the divine nature, and doe escape the corruption that is in the world through lust.* What is it to bee made *partaker of the divine nature?* It notes two things: first, a *fellowship with God in his holinesse*; that purity which is *eminenter* and infinitely in Gods most holy nature, is *formaliter*, or *secundum modum creature*, so farre as the Image of his infinite holinesse is expressible in a narrow creature, fashioned in and communicated unto us by our union with Christ. Secondly, a *fellowship with God in his blessednesse*, namely in that beatificall vision, and brightnesse of glory which from the face and fulnesse of Iesus Christ (who 1 Cor. 15.48,49 as a second *Adam* is made unto us the Authour and Fountaine of all heavenly things) shall at last in fulnesse, and doth even now in flashes and glimmerings shine forth upon his members. And all this wee have from those great and pretious promises which are made unto us of Holinesse and of blessednesse. For as we say of the *Word* in generall, so more especially of the *Promises*, they are *operative words*, and doe produce some reall effects, being received by Faith. As a man when he receiveth a deed signed, sealed, witnessed, and delivered, doth not only take parchment or wax, or empty words, but hath thereby some fundamentall right created unto the things in the deed mentioned to bee convey'd, so that the deed is *declaratory and operative of some reall effects*: so in the word and promises of God sealed by the bloud of Christ, ratified by the oath of the Covenant, testified by the Spirit of truth, deliver'd by the hand of Mercy, and received by the hand of Faith, there doth not onely passe empty breath and naked words,

words, but alſo ſome *Reall effects* by the intendment of God are thereby produc'd; namely, the cleanſing of our ſinfull nature from the pollutions of the world, and the transforming thereof into the Image and purity of the divine nature.

Fourthly, *Promiſes* are the *efficient cauſes of our purification, as they are the Raies and Beames of Chriſt the Sonne of Righteouſneſſe*, in whom they are all founded and eſtabliſhed. They are *All in him Yea, and in him Amen. Every promiſe by Faith apprehended carries a man to Chriſt*, and to the conſideration of our unity with him, in the right whereof we have claime to the *Promiſes*; even as every line in a circumference, though there never ſo diſtant from other, doth, being purſued, carry a man at laſt to one and the ſame Center, common unto them all. For the Promiſes are not made for any thing in us, nor have their ſtability in us, but they are made *in and for Chriſt unto us*, unto *Chriſt* in our behalfe, and unto us onely ſo farre forth as we are members of Chriſt. For they were not made to *ſeeds as many, but to ſeed, namely to Chriſt, in aggregato*, as comprehending the head and the members in the unitie of one body. So then every *Promiſe* carrying us to that *Unitie* which we have with *Chriſt* by his ſpirit (who is therefore call'd a *ſpirit of Adoption*, becauſe hee veſteth us with the ſonneſhip of Chriſt, and a *ſpirit of holineſſe and renovation* becauſe he ſanctifieth us by his reſurrection of Chriſt) doth thereby *purifie us* from dead workes, and *conforme the members to the Head*, building them up in an holy Temple and *into an habitation of God through that ſpirit by whom we are in Chriſt*. In one word, *Our intereſt in the Promiſes is grounded upon our being in Chriſt*, and being one with him, and our being in him is the ground of our purification. *Every branch in me that bringeth forth fruit, my father purgeth, that it may bring forth more fruit.* And in this reſpect the promiſes may be ſaid to purifie, as ſtill carry-

2 Cor. 1. 20.

Gal. 3. 16. *Caput & corpus unus eſt Chriſtus. Aug.*

Epheſ. 2. 21.

Iohn 15. 2.

carrying us to our intereſt in Chriſt, in whom they are founded.

Fifthly, and laſtly, *the Promiſes are cauſes of our purification, as Exemplars, patterns, and ſeeds of purity unto us.* For *the Promiſes* are in themſelves *Exceeding great and pretious, Every Word of God is pure and tryed like gold* ſeven times in the fire, it is right, and cleane, and true, and altogether righteous, and therefore very lovely and attractive, *apt to ſanctifie and cleanſe* the ſoule. *Sanctifie them by thy truth* (ſaith Chriſt) *thy Word is truth*, and againe, *Now ye are cleane through the Word which I have ſpoken unto you.* For the Word is *Seed*, and ſeed aſſimilates earth and dirt into its owne pure and cleane nature. So by the Word there is a tranſ-elementation, as it were, and conforming of our foule and earthlie nature to the ſpiritualneſſe of it ſelfe. Therefore the Apoſtle uſeth this for an argument, why the regenerate cannot ſin (namely in that univerſall and complete manner as others doe) becauſe they have the ſeed of God abiding in them, that is, his Word, Spirit, and promiſes abating the ſtrength of luſt, and ſwaying them to a contrary point. For thus the Word of promiſe makes a mans heart to argue. Hath God of meere Grace made aſſurance of ſo pretious things to me who by nature am a filthy and uncleane Creature, obnoxious to all the curſes and vengeance in his booke? Hath hee wrought ſo great deliverance, and laid up ſuch unſearchable riches for my ſoule? and ſhould I againe breake his Commandements, and joyne in the abominations of other men? Would he not be angry till he had conſumed me; ſo that there ſhould be no eſcaping? Should I not rather labour to feele the comforts and power of theſe Promiſes, encouraging mee to walke worthy of ſo great mercy, and ſo high a calling? to walke meete for the participation of the Inheritance of the Saints in light? Shall I thaſam reſerv'd to ſuch honour, live in the meane time after the luſts of the Gentiles,

2 Peter 1.4.
Pro. 30.5.
Pſalm. 12 6. 19,8,9. 119,140.

Iohn 17.17.
Iohn 15.3.

συγκρασις καὶ ἀναστοιχείωσις. *Iſid. Pelut.*
1 Iohn 39.

Ezra. 9.13,14.

tiles, who have no hope? * Hath God diſtinguiſhed me by his Spirit and Promiſes from the world, and ſhall I confound my ſelfe again? Shall I require evill for good to the hurt of mine owne ſoule? Theſe and the like are the reaſonings of the heart from the beauty and purity of the Promiſes.

* *Quid nos pro Domino tam bono facere conveni', cum ille pro malis ſervis tanta fecerit.* Salvian. li. 4.

Thirdly, and laſtly, *Promiſes are Arguments to inferre our Purification, becauſe in many of them that is the very Matter of which they conſiſt*, and ſo the power and fidelity of God is engag'd for our Purification. *I will cleanſe them from all their iniquity whereby they have ſinned againſt me*, ſaith the Lord. And againe, *I will ſprinkle cleane water upon you and you ſhal be cleane: from all your filthineſſe and from all your idols will I cleanſe you, &c.* And again, *They ſhall not defile themſelves any more with their idols, nor with their deteſtable things, nor with any of their tranſgreſſions, but I will ſave them, and I will cleanſe them.* And againe, *I will heale their backeſlidings, I wil love them freely. The Lord wil waſh away the filth of the daughter of Sion, & purge the bloud of Ieruſalem from the midſt thereof by the Spirit of Iudgment, and by the ſpirit of burning.* Which Promiſes, bringing along the *fidelity* and *power of God* to our faith, do ſettle our hearts amidſt all the corruptions and impotencies of our nature. When the conſcience is once throughly acquainted with the ſight of its owne foulneſſe, with the ſenſe of that life and power which is in concupiſcence, it findes it then a great difficulty to reſt in any hope of having luſts either ſubdued or forgiven. The Pſalmiſt, *when his ſore ranne, and ceaſed not, refuſed to be comforted*, thought himſelfe caſt out of Gods favour, as if his mercies were exhauſted, and his promiſes come to an end, and his compaſſions were ſhut up, and would ſhew themſelves no more. Therefore in this caſe the LORD carries our Faith to the conſideration of his *Power*, *Grace*, and *Fidelity*, which ſurpaſſeth not onely the knowledge but the very

Ier. 33.8.

Ezek. 36.25.

Ezek 37.23.

Hoſea 14.4.

Eſay 4.4.

con-

conjectures and contrivances of the hearts of men. The Apoſtle ſaith, *That Chriſt was declared to be the Sonne of God with power, according to the Spirit of holineſſe, by the reſurrection from the dead;* That Spirit which raiſed Him from the dead is therefore called a Spirit of Holineſſe, becauſe the *ſanctifying of a ſinner is a reſurrection*, and requires the ſame power to effect it, which raiſed Chriſt from the dead. When Saint *Paul* had ſuch a bitter conflict with the thorne in his fleſh, the vigor and ſtirrings of concupiſcence within him, he had no refuge nor comfort but only in the *ſufficiency of Gods grace*, which was able in due time to worke away and purge out his luſts. And the Prophet makes this an argument of Gods great *power* above all other Gods, that he *ſubdueth iniquities, and blotteth out tranſgreſſions*. Though wee know not how this can be done, that ſuch dead bones, ſoules that are even rotten in their ſinnes, ſhould be cleanſed from their filthineſſe, and live againe: yet hee knowes; and therefore when wee are at a ſtand, and *know not what to doe* to Cure our luſts, then wee may by faith fixe our Eyes upon him, whoſe grace, power, wiſedome, fidelity is all in theſe his promiſes put to gage for our purification.

Rom. 1.4. Rom. 6.4. Eph 1.19,20. Col. 2.12. 2 Cor. 12.9. Mic. 7.18,19. Eſai 43.25. Ezek 37.3. 2 Chro. 20.12

Thus we ſee how promiſes in generall doe worke to the Cleanſing of us from filthines of fleſh and ſpirit. The ſame might at large be ſhewed in many particulars. I will but name thoſe in the words before the Text (to which it referres.) The Lord *promiſeth to dwell in us as in ſpirituall Temples*, and this proves that we ought to keepe our ſelves *Cleane*, that wee may bee fit habitations for ſo Dovelike and pure a Spirit. *Flee fornication* (ſaith the Apoſtle) why? *know you not that your body is the Temple of the Holy Ghoſt which is in you---therefore glorifie God in your bodies and ſpirits for they are Gods. And again. If any man defile the Temple of God, him ſhall God deſtroy: for the temple of God is holy, which temple ye are.* He promiſeth

1 Cor. 6.18,19 20. 1 Cor. 3.16,17

miſeth to be *Our Father, and make us his people*, and this alſo is a ſtrong argument why wee ſhould purifie our ſelves, and as *obedient Children not faſhion our ſelves according to the former luſts in ignorance, but as hee who hath called us is holy, ſo ſhould we be holy in all manner of converſation. And if we call him father, who without reſpect of perſons judgeth according to every mans workes, wee ſhould paſſe the time of our ſojourning here in feare.* 1 Pet. 1, 14, 17.

Ye are a choſen generation (ſaith S. *Peter*) *a royall prieſthood, a holy nation, a peculiar people, that you ſhould ſhew forth the vertues of him, who hath called you out of darkneſſe into his marvellous light.* 1 Pet. 2, 9, 11.

When yee were of the world, yee were then ſtrangers to the Covenant, and aliens from the houſe and Iſrael of God, but now being become Gods houſhold, yee are ſtrangers and pilgrimes in the preſent world, and ſhould therefore abſtaine from the luſts of the fleſh, which are ſenſuall and worldly things. Eph. 2, 12, 19.

Thoſe that are a *peculiar* people, are a *purged* people too. *He will purifie to himſelfe a peculiar people, that they may be zealous of good workes.* 1 Iohn 2, 16. Tit. 2, 14.

The conſideration of which things ſhould make us labour to ſettle our hearts to beleeve, love, and prize the promiſes, to ſtore up and hide the word in our hearts, to have it *Dwell richly in us*, that in evill times and dayes of temptation we may have ſome holdfaſt to rely upon. In times of plenty, ſecurity, and peace, men go calmely on without feare or ſuſpicion; but when ſtormes ariſe, when God either hides his face, or lets out his diſpleaſure, or throwes men upon any extremities, then there is no hope but in our anker, no ſtay nor reliefe but in *Gods promiſes*, which are *ſetled and ſure*, eſtabliſhed in heaven, and therfore never reverſed or cancelled in the earth: Psa. 119. 89-92. And if this *faithfull & ſure Word* had not bin *Davids* delight & comfort, if he had not in all the changes & chances of his own life remembred, that *at Gods promiſes are made in heaven*, where there is no inconſtancy, nor repentance, *he had periſhed*

2 Sam. 23. 5. *risbed in his affliction.* Though *David* by a propheticall spirit foresaw that God would not make his house to grow, but to become a dry and withered stocke of *Iesse*, Esay 11. 1. yet herein was the ground of all his salvation and of all his desire, that the Lord had made with him an *Everlasting Covenant, ordered in all things and sure*, Psal. 89 35, 36 that he had *sworne by his holines that he would not faile David*; so that it was as possible for *God* to be unholy, as for the Word of promise made unto *David* to fall to the ground, & be untrue.

Now that we may the better apply the *Promises* to our selves, and establish our hearts in the truth and fidelity of God by them, we may make use of these few *Rules*, amongst divers others which might be given.

First, *Promises generally made, and so* in medio *for all, or particularly to some, are by the ground of them equally appliable to any in any condition unto which the promises are suitable. All* the promises are but as *one in Christ*, as lines though severall in the circumference doe meete as one in the center. Take any promise and follow it to its originall, and it will undoubtedly carry to Christ, in whom alone it is *Yea* and *Amen*, that is, hath its truth, certainty, and stability all from him. Now the *Promises* meeting in Christ, cannot be severed or have a partition made of them to severall men (for every beleever hath *All Christ, Christ is not divided*) any otherwise than the exigence of mens present estates doth diversifie them, and so fit them for such promises as now to others, or at other times to themselves would be unseasonable and unappli- 1 Kin 8. 37, 40 able. The Lord in assenting to *Salomons* prayer, made a *generall promise to any man, or to all the people*, that what prayer or supplication soever should bee made towards his Temple, he would heare in Heaven and forgive, &c. 2 Chr. 20. 8, 10 *Iehoshaphat* being after in distresse, applyed this *generall* to his *own present condition*, when the children of *Ammon*, *Moab*, and Mount Seir came to turne Israel out of their possessions. The Lord made a *particular promise unto Ioshua*,

Ioſhua, that hee would bee with him to bleſſe his enterpriſes againſt the Cananites, and to carry him through all the difficulties and hazards of that holy warre; and Saint *Paul* applies the promiſe *to all the faithfull* in any ſtraites or diſtreſſes of life, as the Lord himſelfe had before applyed it from *Moſes to Ioſhua*, *Let your converſation be without covetouſneſſe*——for as God was with *Ioſhua*, ſo will he be with thee, *He will not faile thee nor forſake thee*. Chriſt made a *particular promiſe unto* Peter, *I have prayed for thee that thy faith faile not*. And the ſame in effect he *applies to All his*, *I pray that thou wouldſt keepe them from the evill*, and the conſequent words to Saint *Peter* make it good; *When thou art converted ſtrengthen thy brethren*, that is, comfort and revive them by thine owne experience, that when they are brought into the like caſe with thee, they may have the benefit of the ſame interceſſion and the ſympathy and compaſſion of the ſame Saviour who deliver'd thee. As our Saviour ſaith in matter of *duty*, *What I ſay unto you, I ſay unto all*, ſo we may ſay of him in matter of *mercy*, *What he promiſeth unto any, he promiſeth unto all in an equall eſtate*. It is good therefore to obſerve the truth of God in his *Promiſes to others*, and when wee finde our ſelves reduced unto their condition, to apply it unto *our ſelves*, *that we through patience and comfort of the Scriptures may have hope*. This is the counſell of St. *Iames*, *Take my brethren the Prophets for an example of ſuffering affliction and of patience*——*yee have heard of the patience of Iob, and ye have ſeen the end of the Lord that the Lord is very pitifull and of tender mercy*. And Saint *Paul* aſſures us that for this cauſe God comforted him in his tribulation, that *he might be able to comfort them who might be in any trouble, with the comfort wherewith hee himſelfe had beene comforted by God*. A poore Chriſtian might object, Alas, If I were an Apoſtle, if I had ſuch graces, ſuch ſervices, ſuch wayes of glorifying God as *Paul*

Ioſ. 1. 5 6.

Heb. 13. 5.

Luk 22. 32.
'ohn 17. 15.

Rom. 15. 4.

Iam. 5. 10, 11.

2 Cor. 1. 4.

Paul had, I might hope for the same power and providence of God in my afflictions as he findes. But I am a poore ignorant, unfruitfull, and unserviceable creature, who doe more blemish than adorne my profession of the Gospell of Christ, and shall I looke for such care from God as S. *Paul*? Beloved, the members in the body would not so argue; If I were an eye, or a tongue, one of the noblest parts of the body, haply some compassion and remedy might be shewed me in my distempers; but I am but a joynt of the foote, or a meane, dishonourable, and lesse serviceable member, therefore though I am tormented with a goute or stone, the tongue will not speake, the head will not worke, the hand will not distribute any thing for me. The Children in a family would not so argue; my Father is carefull to provide physicke, and cure the diseases of my brother, because he is growne up to doe him credit, and his countrie service, but I am but a Child, that lie upon him, and doe no worke, I am unable for any employments, and therefore I shall perish in my disease without care or regard. Surely if the members of a body, or the children of men, who are evill, would not thus argue, how much lesse reason have any of Christs, who have a head entrusted with the care of his meanest members, and a father tender of the fals and failings of his weakest children? Thus rather should the soule resolve. Though *Paul* had more grace than I, yet he had no more merit than I. All the compassion which was shewed unto him was out of favour and mercy, not out of debt or duty; and my wants and miseries make me as fit for mercy as hee was, and the compassion of a father is most commended toward the unworthiest and most unprofitable child.

Secondly, *Promises in themselves are certaine, but the wayes of performances are often undiscernable & hidden; therefore wee must live by Faith, and not by reason,* and measure the Truth of Gods Words by the strength of his

his power, and not by our owne conceits or apprehenſions. When we looke upon God in his *Promiſes*, wee muſt conceive of him as a God infinite in wiſdome to contrive, and in Power to bring about the execution of his owne will. There is a *Promiſe* made of calling the Iewes unto Chriſt, and cauſing them to turne from their tranſgreſſions. *The Redeemer ſhall come unto Sion, and unto them that returne from tranſgreſſion in Iacob*, Eſay 59. 20. But he who ſhould conſider the extreme obſtinacie and ſtubbornenesſe of that people againſt the Goſpell, would thinke it impoſſible, that they ſhould ever be pul'd out of the ſnare of the Devill; therefore the Apoſtle makes *Gods Power* the ground of certaintie in this promiſe, *They alſo ſhall be grafted in againe, for God is able to graffe them in—As it is written, There ſhall come out of Sion the Deliverer, and ſhall turne away ungodlineſſe from Iacob*, Rom. 11. 23. 26. The Sadducees and Gentiles derided the Doctrine and Promiſe of the *Reſurrection* from the dead; and our Saviour carrieth the one from their owne prejudice unto *Gods power; ye erre, not knowing the Scriptures, nor the power of God*, Matth. 22. 29. And Saint *Paul* the other, from their reaſon unto Faith in God, *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the Dead?* Act. 26. 8. Therefore wee ſhall finde mens unbeleeſe in Scripture hath riſen, partly from apprehenſion of power in thoſe whom they feare, and partly from apprehenſion of impotencie in thoſe whom they ſhould truſt. When the Iſraelites heard of *Giants and ſonnes of Anak* in the promiſed land, preſently they murmured againſt the Lord and his ſervants, and provoked him by their unbeleeſe of his mighty power which they had had ſo frequent experience of, *How long will this people provoke me? How long will it be ere they beleeve me, for all the ſignes which I have ſhewed amongſt them?* Numb. 14. 1, 11. They provoked him againe by infidelity in the wildernesſe,

when they asked meat for their luſt, and that was by calling the *power of God* in queſtion; *They ſpake againſt God, they ſaid, can God furniſh a table in the Wilderneſſe? Behold, he ſmote the Rocke that the Waters guſhed out, and the ſtreames overflowed; but can he give bread alſo, can he provide fleſh for his people?* Pſal. 78.19,20. They meaſured God by their owne reaſon, and charged God with that impotencie which they found in themſelves. This was the ſinne of that noble man who attended upon the King of Iſrael in the great famine at Samaria; when the Prophet fore-told a marvellous plentie which ſhould ſuddenly come to the place, he meaſured *Gods Power* by his owne cõceits of poſſibility in the thing, *If the Lord would make windowes in heaven, this thing could not bee*, 2 King.7.2. There was a *Promiſe* made unto Iſrael to reſtore them out of that great captivitie of Babylon, and this ſeemed to them as incredible as for men to be raiſed out of their Graves after ſo many yeares conſumption, *therefore they ſaid, our bones are dried up, and our hope is loſt, and we are cut off for our parts.* Wee have no more reaſon to beleeve any promiſe, or to reſt upon any expectations of deliverance, than dead bones have to revive againe. Therefore the Lord acquainteth them with his *Power*, together with his *Promiſes. O my people, yee ſhall know that I am the Lord!* that is, that my wayes and thoughts are infinite above your ſhallow apprehenſions, *When I ſhall have brought you out of your Graves*, Ezek. 37.11,13. Though there ſhould be a famine, and mountaines betweene Gods people and His promiſes, famine to weaken their feet that they could not crawle away, and mountaines to ſtop their paſſage which they could not climbe nor overpaſſe, yet when there was no might nor power left in them, the ſpirit of the Lord ſhould be their ſtrength, their feet ſhould bee like Hindes feet to skippe over the mountaines, and the mountaines ſhould be as a plaine before them, Hab. 3.17, 18,19.

18, 19. Zech. 4. 6, 7. *All doubts and diſtruſts ariſe from this, that men make their owne thoughts the meaſure of Gods ſtrength, and have low and unworthy conceits of his Power.* This therefore in all difficulties we muſt frame our hearts unto, to looke off from *ſecond cauſes*, from the probabilities or poſſibilities which are obvious to our *reaſon*, and admire the unſearchableneſſe of Gods Power and wiſedome, which is above all the thoughts of man. If a rich man ſhould promiſe a begger a great ſumme of money, and hee ſhould diſcomfort himſelfe with ſuch plodding ſcruples as theſe: Alas, theſe are but the words of a man who meanes well, and takes compaſſion on my poverty; but how can he poſſibly make good this promiſe? If I ſhould engage my ſelfe thus to another poore man, I ſhould be ſure to faile his expectations and flatter him with wind, what quiet or comfort could he have? but he would have more wiſedome than to meaſure rich men by his owne poverty and baſeneſſe. So ſhould wee doe in any difficulties and diſtreſſes, either from ſins, afflictions, or temptations. As *Abraham* did, *He ſtaggered not at the promiſe of God through unbeleefe, but was ſtrong in faith, giving glory to God, being fully perſwaded that what he had promiſed he was able to performe*, Rom. 4. 19, 20. And after, *he offered up his ſon in faith, becauſe he knew that God was able to raiſe him even from the dead, from whence he had before in a figure received him*, namely from a dead and barren wombe, Heb. 11. 29. This was *Iobs* only cõfort upon the dunghill, *That that God who would after wormes had conſumed his fleſh, raiſe him up at the laſt day, and make him with thoſe very eyes to ſee his Redeemer*, had power enough in his due time to deliver from that wofull calamitie into which he had caſt him, and to revive his ſtrength and eſtate againe, *Iob* 19. 25, 26, 27. A man haply is haunted and purſued with ſuch and ſuch uncleane affections, is wearied in wreſtling with it, and cannot prevaile (as indeed there

is nothing that cleaves more pertinaciously, or is more inexpugnable, than a strong and importunate lust. What must he now doe? sinke under the weight? is there no remedy, nor way of escape? God forbid. When his owne strength and wisdome failes him, let him looke off from himselfe unto the power and promises of that God, who is *All-sufficient to save to the uttermost those that come unto him by Christ.* He is a *Refiner*, *a Sun of Righteousnesse*; that can cure the barrennesse of our hearts by the healing vertue of his wings, and purge away our drosse and corruptions from us. That *Promise* which God made to *Paul* in the stirrings & conflicts of his concupiscence is made unto all of his temper, *My grace is sufficient for thee*; & there are two things in that promise, *Grace* to make it, and *Sufficiencie* to fulfill it: *Lay aside*, saith the Apostle, *every weight, and the sinne which doth so easily beset you.* Alas, may the Soule answer, if it be a weight, how shall I move it? If it be a besieging and encompassing sinne, that doth so easily occupate and invade all my faculties, how shall I repel or drive it off? well, saith the Apostle, if you cannot quit your selves of your clog and burthen, yet *run with patience the race which is set before you*, be content to draw your chaine, and to lugge your lusts after you. But how can the foule be patient under such heavie and such close corruptions? under the motions, importunities, and immodest solicitations of so many and so adulterous lusts? *Looke*, saith he, *unto Iesus the Author and finisher of your faith*; *consider him*——*lest yee be wearied and faint in your mindes.* He doth not any of his workes by halfes; he is a *perfect Saviour*. He *finisheth all the workes which are given him to doe*; If hee have begun a good worke in you, he is able to *perfect it*; if he be now the *Author*, he will in due time be the *Accomplisher of your Faith.*

We must note, *All the promises are made in Christ*; being *purchased by his merits*, and they are all *performed*

in

in Chriſt; being *adminiſtred by his power and office*. And in Chriſt, we muſt note, there is, firſt *a will that* wee ſhould be holy, expreſſed in his prayer to his Father, *ſanctifie them by thy truth*, Ioh. 17.17. Secondly, *a power* to execute that will, he is *able to ſave thoſe that come unto God by him*; *and he quickneth whom he will*. Thirdly both his will and power are back'd and ſtrengthned with *authority, and an office* ſo to doe, for he was *ſanctified* and *ſealed* by his father unto this purpoſe. Fourthly, he is furniſh't with *Abundance of wiſdome to contrive, and of fidelity to imploy both* his will, power, and office, for fulfilling all Gods promiſes of grace & mercy. In him there were *treaſures of wiſdome*, & he is a *mercifull & faithfull high Prieſt*. Fifthly, to all this he is further ingag'd by his *conſanguinity with us*; he is our *brother*; by his *ſympathie and compaſſion towards us*; hee hath felt the weight of ſin in the puniſhment thereof and the *Contradiction of ſinners*; and laſtly, by his *propriety unto us*; he ſhould defraud himſelfe, if he ſhould not fulfill all his promiſes to the Church; for the Church is *His owne houſe*. *All the promiſes are made to him*, in aggregato, *with his Church*, To *the ſeede of Abraham*, that is, *To Chriſt*, namely to the *head and members* together. As when any evill befals the Church, he is afflicted, ſo in all the Advancements of the Church he is honoured, and, in a ſort, further *filled*; for the Church is His *fulneſſe*. Though as God, as Man, as Mediator, he be full by himſelfe; yet as head he accounteth himſelfe maimed & incomplete without his members. So that when Chriſt pleads and prayes for the Church, he is an Advocate and Interceſſour in his owne *buſineſſe*; for the *Affaires of the Church are His*.

Heb. 7.25. Iohn 5.21. Iohn 10.36. Iohn 6.27.

Col. 2.3. Heb. 2.17. Heb. 2.11. Heb. 4.15. Heb. 12.3. Heb. 3.6.

Eſay 63.9.

Epheſ. 1.23.

Thirdly, *promiſes are many times ſubordinate to one another, and, are perform'd in an order, ſucceſſion, and dependencie*. Therefore we muſt not anticipate, nor perturbe the order which God hath put in his *Promiſes*, but wait upon him in his owne way. *Grace and Glory will*

Pſal.84.11. *he give*, but firſt grace before glory, no man muſt ſnatch at this *promiſe* till he have intereſt in that. *Godlineſſe hath the promiſes of this life, and of that to come*; but wee muſt note the order which our Saviour puts, *firſt ſeeke the Kingdome and Righteouſneſſe of God, and then all theſe things ſhall be added unto you.* The Lord *promiſeth to call* men unto Chriſt, *Nations that knew thee not ſhall runne unto thee.* The Apoſtle tels us *whereunto he calls:*

Eſay 55 5.
1 Theſ. 4.7. *God hath not called us unto uncleanneſſe, but unto Holineſſe.* Therefore in the next place he *promiſeth to ſanctifie* and cleanſe his Church; *I will put my Law in their*

Ier.31.33. *hearts, and in their inward parts.* The qualification of this Holineſſe is, that it be *whole and conſtant. The very God of peace ſanctifie you, and preſerve you blameleſſe*

1 Theſ.5.23. *unto the comming of our Lord Ieſus Chriſt*, is the Apoſtles prayer for the Theſſalonians. Therefore in the next place, God *promiſeth perſeverance. I will not turne away from*

Ier.32.40. *them, to do them good, but I will put my feare in their hearts, that they ſhall not depart from me.* But this perſeverance is not ſo certaine, but that it admits of falls, ſlips, and miſcariages; therefore in that caſe, *He promiſeth healing and reſtoring, I will heale their back-ſlidings,*

Hoſ.11.3. *I will love them freely. I will binde up that which is bro-*
Hoſ.14.4. *ken, and will ſtrengthen that which was ſicke.*
Ezek.34.16. And after all this comes the *promiſe of Glory* and *Salvation.* Now then we muſt wait upon the *promiſes* in their *owne order.* When God hath called us to the knowledge of Chriſt, we muſt not skip over all the intermediate linkes, and looke preſently for the accompliſhment of Gods *promiſe of Salvation*, or perſeverance by Gods ſole power, and in the meane time omit all care of Holineſſe in our converſation. When we are ſanctified, we muſt not reſolve then to ſit ſtill, as if all our workes were at an end, and expect ſalvation to drop into our laps. But we muſt make it our care, and eſteeme it our owne *dutie to continue faithful unto the end, that ſo we may receive a crowne*

of

of Life. For God doth not fulfill his promises *in us only, but by us too*; and those things which in regard of his Word are his *promises*, are also, in regard of his command, *our duties.* And therefore we must take the *promises* in that *connexion, and dependancie* which they have amongst themselves.

Fourthly, *promises, though alwayes necessary, are yet most usefull in extremities*, and therefore it is best for us to store up *of all sorts*; though wee see no present use of *some particulars*, yet we know not what time may bring forth, what wayes God may please to try us by. Secondly, It is best to acquaint our hearts with those which are *most generall, pretious, fundamentall*, wherein God power and goodnesse is principally seene, & from them it will be easie to inferre the rest. As *Iob* argues from the *finall resurrection* to a deliverance from the dunghill. And *David* from the deliverance of his *Soule from Hell*, to the deliverance of his *feet from falling.* And *Habakkuk*, from the deliverance out of Ægypt & the wildernesse, to the deliverance out of Babylon. And *Abraham* from a *miraculous generation* in a dead wombe to a *miraculous restitution* of *Isaak* from the dead againe. And *Paul* from a deliverance out of the mouth of the *Lion* to a deliverance from *every evill worke.* Some notable act of Gods mercy and providence may be applyable to severall more particulars; because *experience worketh hope.* Thirdly, It is good to bring a mans selfe to a view of *extremities in himselfe*, to keepe fresh in his eye the nakednesse, poverty, an d utter disability that is in him to further his owne happinesse; and that will fit him to goe with Patience and Faith through any other exigences which he may be brought to. There is as little ground why a sinner should beleeve & trust in God for the *forgivenesse of his sinnes*; as Hope for any comfort and support in his *distresses.* If a man can therefore now keepe before him a distinct view of the filthinesse of his sins,

Iob 19.25, 27.
Psal.56.13.
Hab.3.3,16,17
Heb.11.19.
2 Tim 4 17,18
Rom.5.4.

& that anguiſh and extremities which it brings, & live by Faith in the remiſſion of them, he will be much the more fitted to truſt & leane on God in the midſt of any other diſtreſſes. There is not ſo much evill, ſo much unremoveableneſſe, & unmitigableneſſe in any extremity or miſery, as there is in ſinne; and therefore if we can truſt God for pardon, purging, & extinguiſhing of ſinne, we may much more truſt him for the ſupporting of us under, or delivering us from any other evill.

Fifthly, *experience of Gods wiſdome, truth and power in ſome promiſes, will ſettle and eſtabliſh the heart in dependance, and expectation of the like in others, Senſe doth corroborate and confirme Faith.* And this we ſhall obſerve to be a very frequent argument in Holy Scriptures to conclude Gods favour for the *preſent or future, by his proceedings paſt.* When the Iſraelites were afraid of the Anakims and Giants of the Land, this was *Moſes* his argument, *Dread not, neither be afraid of them; the Lord your God which goeth before you, he ſhall fight for you, according to all that he did for you in Ægypt before your eyes, and in the wilderneſſe, &c.* And againe, *I commanded Ioſua,* faith hee *at that time ſaying, Thine eyes have ſeene all that the Lord your God hath done unto theſe two Kings: So ſhall the Lord doe unto all the Kingdomes whither thou paſſeſt.* So *David* argued againſt *Goliah, The Lord did deliver me from a Lion and a Beare, therefore he will deliver me from this Philiſtine.* And Saint *Paul, The Lord hath delivered from a Sentence of Death, and doth deliver, therefore I truſt that he will deliver.* So the faithfull argue in the Prophet; *Art not thou he that didſt cut Rahab, and wound the Dragon; that didſt dry the Sea, the waters of the deepe, and madeſt a paſſage thorow the depths of the Sea for the ranſomed to paſſe over. Therefore the Redeemed of the Lord ſhall returne and come with ſinging unto Sion. &c.* Theſe and ſundry the like examples were writtē for our learning, that we

Deu. 1. 29. 31.

Deut. 3. 21.

1 Sam. 17. 35, 37

2 Cor. 1. 9, 10

Eſay 51. 9. 11.

alſo

alſo through cõfort of the Scriptures might have hope; that we might learne to ſtore up the paſſages of Gods providence in our lives, that they may be for preſidents and rules in after-times. Men are apt to ſinke under the preſent ſenſe of any evill that preſſeth them, becauſe they doe not looke backward to *Gods* former waies of mercy towards them; whereas if men could thus argue, I have knowne a famine, and felt a pinching ſeaſon ſo lõg agone, and I did then out-live it, and Gods providence cared for me, and carried me through that plunge and diſtreſſe; I have felt a ſore diſeaſe, and been in the mouth of the Grave, and yet I live to praiſe Gods power: The buffets of Satan have heretofore bruized my ſoule, and I have been even drencht in mine owne ſorrowes, and ſwallowed up of deſpairing and uncomfortable thoughts, and yet out of them all the Lord hath delivered me, and let his countenance ſhine upon me againe: And he is the ſame God ſtill, and full of compaſſion to commiſerare my calamities, as full of power to effect, as full of wiſdome to contrive, as full of fidelity to performe his owne Promiſes, as he was before: and therefore I will wait upon him in the waies of his own mercy, and reſt in the conſtancy, immutability, indeficiency of that God with whom there is no variableneſſe, neither ſhadow of changing: I ſay, if men could thus learne to comfort their hearts by their experiences and review of Gods former proceedings, they might with the more quietneſſe and ſilent affections expect the ſalvation of the Lord againe.

Sixthly, *The ſame thing in temporall and inferiour bleſſings may belong to one man, onely* ex largitate, *out of that generall providence which cauſeth the Sunne to ſhine on the good and the bad alike; and to another* ex promiſſo, *out of Gods promiſe; becauſe godlineſſe hath the promiſes of this life, as well as of that to come.* Now there is a vaſt difference betweene theſe two, to have a thing only out of

of *patience and forbearance*, and to have it out of *engagement and promise*. For by the promise there is a discharge of all the forfeitures, incombrances, vexations, perplexities which attended the same thing; as in temporall, so in spirituall & theologicall respects, there is a great difference in Tenures touching the same things. The wicked in the earthly things they enjoy are wholly Tenants at will, they have no engagement at all from God, they may be thrust out every houre; for all their right was forfeited in *Adam*, and restored unto them only by a *generall providence* during Gods good pleasure: as a condemned malefactor, till the time of his execution, hath something allowed him out of favour, but may at pleasure be cut off from it. But the faithful have all things by *inheritance*, by the *Right of Christs purchase*, and by *Covenant in him*. Not only things present, but *things to come are theirs*; they have the truth of God pawn'd for their preservation and supplies so long as they continue in his way; A way of Piety, industry, and honestie. And they have them *for themselves and their seed*. The promises were to *Abraham and his seed. I never saw the righteous forsaken, nor his seed begging their bread. The wicked have earthly things onely as dispensations* and imployments, nay, as vexations & toiles of life; as idols, snares, and thornes, things that intangle their hearts, and take them off from God. As a cloud exhal'd by the Sun, hides the light of the Sunne which drew it up; * as a worme eats out the wood, and rust consumes the iron which breeds it; as water in a vessell raised by the fire, puts out the fire which raised it: so the great estates and temporall blessings of God unto evill men, serve but to intercept the thoughts, and to blot out the notions and remembrance of him that gave them. *I spake unto thee in thy prosperitie, but thou saidst, I will not heare. And this hath beene thy manner from thy youth, saith the Lord,* Ier. 22. 21. But the *faithfull have earthly things as rewards*

* καθάπερ ὁ σκώληξ ἀπὸ τοῦ ξύλου τίκτεται, καὶ κατεσθίει τὸ ξύλον. *Chrysost. ad pop. Antioch. Hom.* πῦρ δὲ ὕλης ῥύσημα, καὶ ἅπαντα ἡ ὑλακὴ ὡς τὰς κακὰς ἢ καλὰ καὶ τὴν προφητικὴν σωματοποιεῖ. *Greg. Naz. Orat. 13.*

Deut. 8. 12, 14
Hose 13. 5, 6.

wards of their righteouſneſſe, as an acceſſion, advantage, and overplus unto the Kingdome of God; as teſtimonies of Gods Love, and care of them; as exerciſes of their thankfulneſſe, charitie, mercy, &c.

But it may be objected, why then have not the faithfull more abundance of theſe things than wordly men? I anſwer, firſt, *A little that the righteous hath is better than great poſſeſſions of the ungodly.* For firſt, they have the maine *ſubſtance* of theſe things as well as the other, they live, and eate, and are cloathed as well as they; and ſecondly, they have the *comforts* more, leſſe anguiſh of heart, vexation and contention of minde than the others have. And to them it is all one whether they goe into heaven thorow the gate, or thorow the wicket. As a Bird with a little eye and the advantage of a wing to ſoare up withal, may ſee farre wider than an Oxe with a greater, ſo the righteous with a little eſtate, joyned with faith, tranquillity, and devotion, may have more pleaſure, feele more comfort, ſee more of Gods bounty and mercie, than a man of vaſt poſſeſſions, whoſe heart cannot lift it ſelfe above the earth. Secondly, As Nature when ſhee intendeth a farther and more noble perfection, is leſſe curious & elaborate in inferiour faculties: (As man is exceeded by the Eagle for ſight, and the Hound for ſent, and the Hare for ſwiftneſſe, becauſe Nature intending in him a more ſpirituall and divine Soule, choſe to be leſſe delicate and exact in the ſenſes) ſo God intending to beſtow upon the faithful a farre more exceeding and abundant weight of heavenly glory, doth not alway ſo fully enlarge his hand towards them in theſe earthly things, as to thoſe who have no other portion but in this life. We ſee then how much it concernes us to looke unto the ground of our Tenure, to obſerve in what ſervice we hold our eſtate, whether as appurtenances to Gods kingdom; or as meerely the paſtures of a beaſt, which do only fatten againſt the day of ſlaughter.

Seventhly

Seventhly and laſtly, *Gods promiſes to us muſt be the grounds of our prayers to him.* When ever God makes a promiſe, we muſt make a prayer. And there are two things in this Rule to be obſerved: Firſt, *that wee can make no prayer in boldneſſe, faith, or comfort, but for things promiſed.* For if we will have God heare us, wee muſt pray *according to his will*: we muſt *aske in faith*, we muſt ſee the things we aske made *Ours* in ſome promiſe and engagement before we muſt preſume to aske them. This (as we have before obſerved) encouraged *David*, *Iehoſhaphat*, and *Daniel* to pray unto God, becauſe he had made promiſes of the things they deſired, and therefore they were certaine that they prayed according to his will. This was *Nehemiahs* ground in his prayer for the reparation of Ieruſalem; *Remember, I beſeech thee, the word which thou commandedſt thy ſervant Moſes, ſaying, if yee tranſgreſſe, I will ſcatter you abroad: But if you turne unto me, and keepe my Commandements, and doe them, though there were of you caſt out unto the uttermoſt part of the heaven, yet will I gather them from thence, &c. Now theſe are thy ſervants and thy people whom thou haſt redeemed by thy great power, and by thy ſtrong hand. O Lord, I beſeech thee, let now thine eare be attentive to the prayer of thy ſervant, and to the prayer of thy ſervants, who deſire to feare thy name, &c.*

1 *Ioh* 5.14. *Iam.* 1.6.

2 Sam. 7. 27, 28. 2 Chr. 20 8, 12 Dan 9.2, 3. Nehe. 1. 8, 11: Pſ. 132. 10, 11. Pſal. 89. 19, 49.

Secondly, *that God will not performe promiſes, till by prayer they be ſought for from him*; till in our humble deſires we declare that we account his *promiſes exceeding great and precious things.* The Lord had promiſed deliverance unto Iſrael, yet ſaith the Lord, *For this I will be enquired of by the houſe of Iſrael to doe it for them.* Thus ſaith the Lord, *After ſeventy yeares be accompliſhed at Babylon, I will viſite you, and performe my good word towards you, in cauſing you to returne to this place. For I know the thoughts that I thinke towards you: thoughts of peace, and not of evill, to give you an expected end.* But how

Ezek. 36. 37.

Ier. 29. 10, 13.

how ſhall this excellent promiſe of God be effected; It followes, *Then ſhall yee call upon me, and yee ſhall goe and pray unto me, and I will hearken unto you, &c.* So againe, The Lord maketh a promiſe of forgiveneſſe of ſinnes, *I, even I am he that blotteth out thy tranſgreſſions for mine owne ſake, and will not remember thy ſinnes.* Eſay 43.25,26. But for the execution of this promiſe, God will be ſought unto. *Put me in remembrance,* ſaith he, *and let us plead together:* for when we pray unto God to fulfil his promiſes, we teſtifie firſt, that they are promiſes of *Mercie*, and not of *dutie* or debt; becauſe God is not bound to tender them unto us, but we to begge them of him. Secondly, we declare our need, and by conſequence eſtimation of them, and dependance upon them. And laſtly, we ſubſcribe to the truth, and acknowledge the wiſdome, power, fidelity, & wayes that God hath to make good all his owne words unto us. We have no reaſon therefore to eſteeme any thing a bleſſing, or fruit of Gods Promiſe, which we doe not receive from him upon our knees, and by the hand of prayer. *As promiſes are the rule of what wee may pray for in faith; ſo prayer is the ground of what we may expect with comfort.*

Thus we ſee what uſe we are to make of the *promiſes* to *cleanſe us from all filthineſſe of fleſh and ſpirit*: and the ſame uſe we may make of them likewiſe to *perfect our holineſſe in the feare of God.* For as the exceeding great and precious promiſes of God doe cleanſe our natures, and make us eſcape the corruptions or filthineſſe which is in the world through luſt; ſo do they ſerve *to adde one grace to another, and to make them abound in us,* till we come to charity, which is the bond of perfection, as St. *Peter* ſhewes: And againe, *Grow,* ſaith he, *in grace, and in the knowledge of our Lord Ieſus Chriſt.* The more a man doth abound in the knowledge of Chriſt, who is the ſumme, fountaine, ſeale, treaſury of all the promiſes, the more will he grow in grace & unto perfection. For

2 Pet. 1.4, 8.

2 Pet. 3.18.

2 Cor. 1.20

as

as ſome promiſes are in our hand, and perform'd already, as *Rewards* for our ſervice paſt: ſo others are ſtill before our eyes, to call and allure us, as the *price* unto which we preſſe. *Be yee ſtedfaſt, and unmoveable, and abound alwayes in the worke of the Lord,* ſaith the Apoſtle, *for as much as you know that your labour is not in vaine in the Lord.* Holding faſt, and going on hath a Crowne attending it. The more we proceed in holineſſe, our ſalvation is ſtill the *Neerer unto us. If we looſe not the things which we have wrought, we ſhall receive a full reward.*

Phil 3.14.
1.Cor.15.58.

Revel.3.10,11.
Heb.10.23.
Rom.13.11.

2 Iohn verſ. 8.

THE

The Vſe of the Lavv.

Rom. 7. 13.

Was that then which is good made death unto mee? God forbid. But ſinne [namely was made death unto mee] that it might appeare ſinne, working death in me by that which is good: That ſinne by the Commandement might become exceeding ſinnefull.

HEre we finde the originall diſcovery of all that *Sinfulneſſe of ſinne*, which wee have hitherto inſiſted upon, namely the manifeſting and working propertie which is in the *Law of God*. It will bee therefore very requiſite by way of Appendix to the preceding Treatiſe, and of manuduction to the conſequent, to unfold out of theſe words *The uſe of the Law*; by which we ſhall more diſtinctly underſtand the ſcope and purpoſe of the Holy Ghoſt, in loading the ſpirit of man with the *vanitie of the Crature*, and in ſhutting up the conſcience under the *Sinfulneſſe of ſinne*; both which have reſpect unto the Law, that

that as an effect of the *cursing*, and this of the *Convincing power* thereof: and yet in both nothing intended by God but *Peace* and *Mercie*.

The Apostle in the beginning of the Chapter shewes that we are by nature subject to the Law, and death, wch is an unavoidable consequent of the breach therof, even as the wife is to her husband as long as he liveth. And that by Christ we are delivered from that subjection, who hath slaine our former husband, and *taken him out of the way*, as the Apostle else-where speakes. Now because this doctrine of justification by faith in Christ, and deliverance from the Law by him, was mainly opposed by the Iewes, and was indeed that chiefe stumbling block which kept them from Christianitie (which I take it was the reason why the false brethrē, under pretence the better to worke on that people, to pacifie affections, and reconcile parties, & terruminate the Churches together, would have mingled the Law with *Christ* in the purpose of Iustification, as the Papists now upon other reasons doe:) Therefore the Apostle (who was very zealous for the Salvation of his brethren and kinsfolke according to the flesh) labours to cleare this doctrine from two maine objectiōs in this chapter, which it seemes the Iewes did use against it.

Col. 2. 14.

1 Cor. 1. 23. Rom. 9. 32.

Act. 15. 1, 5. Gal. 2, 3, 4.

The ground of both is tacitely implied, and it is the same generall hypothesis, or supposition, that all deliverance is from evill, and carries necessary relation to some mischiefe which it presupposeth. Therefore if that doctrine be true which teacheth deliverance from the law, then it must be granted that the Law is evill; for to be unsubjected to that which is good, is no deliverāce, but a wilde & brutish looseneſſe. Now evill is but two-fold, either sinne or death. So then if the Law be evill, it must be either sinne or death.

The former objection is made, vers. 7. *What shall wee say then? is the Law sinne*, that we should now heare of a deli-

deliverance from it? Doth not the Scripture account the Law a priviledge, an honour, an ornament to a people? and from the Iuſtneſſe and Holineſſe of the Law conclude the dignity and greatneſſe of a nation? *What nation is ſo great,* ſaith *Moſes, which hath ſtatutes and judgements ſo righteous as I ſet before you this day? He ſheweth his word unto Jacob, his ſtatutes and judgements unto Iſrael: He hath not dealt ſo with every Nation,* ſaith *David. I ſent unto them* Honorabilia Legis, ſaith the Lord, *the honourable and great things of my Law, but they were counted as a ſtrange thing.* And is that which *Moſes* and the Prophets eſteemed a priviledge and honour, become now a yoke and burthen? Shall we admit a Doctrine which over-throwes the Law & the Prophets? To this the Apoſtle anſwers, *God forbid. The Law is not ſin, for I had not knowne ſinne but by the Law.* It is true, *ſinne tooke occaſion by the Law* to become more ſinfull verſ. 8. but this was not *occaſio data*, but *arrepta*, no occaſion naturally offered by the Law, but perverſly taken by ſinne, whoſe venemous property it is to ſucke poyſon out of that which is holy. So then the Law is not ſin, though by *accident* it enrage ſin. For of *it ſelfe* it ſerveth only to diſcover and reveale it. ver. 9. But as the Goſpell, as well when by mens perverſneſſe it is a *ſavor of death*, as when by its owne gracious efficacy it is a *ſavor of life*, is both wayes a *ſweet ſavour*: So the Law either way, when by it ſelfe it diſcovereth, and when by accident it enrageth ſinne, is ſtill *Holy, juſt and Good*, verſ. 11.

Deut. 4. 8.

Pſa. 147. 19, 20

Hoſea 8. 12.

Vpon this follows the ſecond Objection in the words of the Text: *Is that which is good made death unto me?* If a deliverance, preſuppoſe an evill in that from which we are deliver'd, and no evill but belongs either to ſinne or death, then admitting a deliverance from the Law, if it be good in reſpect of holineſſe, it muſt needs be evill in the other reſpect; & then that which is good is made death unto me. And this caſts a more heavy

aſperſion and diſhonour upon God than the former, that he ſhould give a Law meerly to kill men, and make that which in its nature is good, to be mortall in its uſe and operation. Wine, ſtrong waters, hard meats are in themſelves very good to thoſe purpoſes unto which they are proper: yet under pretence of their goodneſſe to cram the ſtomake of a ſucking infant with them, would not be kindneſſe but cruelty, becauſe they would not in that caſe comfort or nouriſh, but kill. Gold is good of it ſelfe, but to fetter a man with a chaine of gold would be no bounty but a mockery. So to conceive God to publiſh a Law, good indeed in it ſelfe, but deadly to the ſubjects, & to order that which is holy in its nature, to be harmfull and damnable to the Creature in its uſe, is ſo odious an aſperſion upon ſo juſt & gracious a God, as may ſafely bring into ſuſpition and diſgrace any doctrine which admits of ſo juſt an exception. Now to this likewiſe the Apoſtle anſwers, *God forbid.* The Law is not given to condemne or clogge men, not to bring ſin or death into the world: It was not promulgated with any intention to kill or deſtroy the Creature. *It is not ſin in it ſelfe; It is not death unto us*, in that ſenſe as we preach it (namely, as ſubordinated to Chriſt and his Goſpel.) Though as the rule of righteouſnes we preach deliverance from it, becauſe unto that purpoſe it is made impotent and invalid by the ſinne of man, which now it cannot prevent or remove, but onely diſcover and condemne.

Both theſe concluſions, that the Law is neither ſinne nor death, I find the Apoſtle before in this Epiſtle excellently proving. *Vntill the Law, ſinne was in the world; but ſinne is not imputed where there is no Law; nevertheleſſe, death reigned from Adam to Moſes, even over them that had not ſinned after the ſimilitude of Adams tranſgreſſion.* That is, as I conceive, over thoſe who did not ſinne againſt ſo notable and evident Characters of the Law of nature, written in their hearts, as *Adam* in paradiſe

Rom. 5. 13, 14.

diſe did (for ſinne had betweene *Adam* and *Moſes* ſo obliterated and defaced the impreſſiõs of the morall Law, that man ſtood in need of a new edition & publication of it by the hand of *Moſes.*) That place ſerves thus to make good the purpoſe of the Apoſtle in this, *Sinne was in the world* before the publication of the Law, therefore the Law is not ſinne. But ſinne was not imputed where there is no Law; men were ſecure and did flatter themſelves in their way, were not apt to charge or condemne themſelves for ſin, without a Law to force them unto it. And therefore the Law did not come anew to beget ſinne, but to reveale and diſcover ſinne. *Death* likewiſe not onely was in the world, but *reigned even over all men* therein, before the publication of the Law. Therefore the Law is not death neither. There was Death enough in the world before the Law, there was wickedneſſe enough to make cõdemnation raigne over all men; therefore neither one nor other are naturall or eſſentiall conſequences of the Law. It came not to beget more ſinne; it came not to multiply and double condemnation, there was enough of both in the world before. Sinne enough to diſpleaſe and provoke God, death enough to devoure and torment men. Therefore if the Law had beene uſefull to no other purpoſes, then to enrage ſinne, and condemne men; if Gods wiſdome and power had not made it appliable to more wholſome & ſaving ends, he would never have new publiſhed it by the hand of *Moſes.*

Here then the obſervation which from theſe words we are to make, (and it is a point of ſingular and ſpeciall conſequence to underſtand the *uſe of the Law*) is this: *That the Law was revived and promulgated anew on Mount Sina by the miniſtery of Moſes, with no other than Evangelicall and merciful purpoſes.* It is ſaid in one place, *That the Lord hath no pleaſure in the death of him that dyeth*: But it is ſaid in another place, *That the Lord de-*

Ezek. 18. 32. Micah 7. 18.

light in mercy. Which notes, that God will doe more for the ſalvation, than he wil for the damnation of men: He will doe more for the magnifying of his mercy, than for the multiplying of his wrath: for if that require it, he will revive and new publiſh the Law, which to have aggravated the ſinnes, and ſo doubled the condemnation of men, he would never have done.

Before I further evidence the truth of this doctrine, it will be needful to remove one Objection which doth at firſt propoſall thereof offer it ſelfe. If God will doe more for his mercy than for his wrath and vengeance, why then are not more men ſaved than condemned? If Hell ſhall bee more fil'd than Heaven, is it not more than probable that wrath prevaileth againſt Grace, and that there is more done for fury than there is for favour? To wave the ſolution given by * ſome, That God doth intentionally & effectually will and ordaine every man to be ſaved, but few of that every will have themſelves to be ſaved. (An explication purpoſely contradicted by Saint *Auſtin* and his followers, whoſe moſt profound and ineſtimable Judgement the * Orthodox Churches have with much admiration & aſſent followed in theſe points) I rather chooſe thus to reſolve that caſe. It will appeare at the laſt great day, that the ſaving of a few is a more admirable and glorious worke, than the condemning of all the reſt. The Apoſtle ſaith, * *That God ſhall be glorified in his Saints, and admired in thoſe that beleeve.* For firſt, God ſheweth more *mercy* in ſaving ſome when He might have judged all, than *juſtice* in judging many when he might have ſaved none. For there is not all the Iuſtice which there might have beene, when any are ſaved; and there is more mercy than was neceſſary to have beene, when all are not condemned. Secondly, the *Mercy and Grace of God* in ſaving any is *abſolute*, and all from within himſelfe out of the unſearchable riches.

* *Maſſilienſes in Epiſt. Proſperi ad Aug. & in Epiſt. Petri Diacõi ad Fulgent. cap. 7. Aug. de pecc. it. Merit. & Remiſ. l. 1. c. 28. De Nupt. & concupiſcent. lib 2 cap. 27. Contra Julian. Pelag. l. 4 c. 8. & lib. 6. c. 24. De prædeſtinat. Sanctorum ad Proſper. & Hilar. lib. 1. cap. 8. De Corrept. & Grat. cap. 14. Epiſt. 107. ad Vitalem Enchirid. cap. 97. & cap. 103. Proſper de vocat. Gent. lib. 1. cap. 3, 4, 5, l. 2. cap. 1. 10. Idem Epiſt. ad Ruffin. & al Capitul Gallor. cap. 8. Fulgent. de Incarnat. et Grat. Chriſti, cap. 29. 30, 31. Author. Hypognoſtic. l. 6. c. 8.*

Vide Iudicii Eccleſiæ Lugdun. in Hiſtor. Gotteſchal, a celeberrimo hujus ævi Theologo nuper conſcripta, p. 63. 66. 71.

* 2 Theſſ. 1. 10.

not as *essentiall* in him, yet as *operative* towards us, is not *Absolute* but *Conditionall*. And grounded upon the supposition of mans sinne. Thirdly, his mercy is unsearchable in the price which procured it; He himselfe was to humble and empty himselfe, that he might shew mercie. His mercy was to be purchased by his owne merit; but his justice was provoked by the merit of sinne onely. Fourthly, Glory which is the fruit of Mercy is more excellent in a few then wrath and vegeance is in many; as one bagge full of gold may be more valuable then tenne of silver. If a man should suppose that Gods mercy and justice, being equally infinite and glorious in himselfe, should therefore have the same equall proportion observed in the dispensation & revealing of them to the world; we might not therehence conclude, that that proportion should be Arithmeticall, that mercy should be extended to as many, as severitie. But rather as in the paiment of a summe of mony in two equal portions, whereof one is in gold, the other in silver, though there be an equality in the summes, yet not in the pieces by which they are paide: so, in as much as Glory being the communicating of Gods owne blessed Vision, Presence, Love, and everlasting Society, is farre more honourable and excellent then wrath, therefore the dispensation of his mercy in that amongst a few may be exactly proportionable to the revelatiō of his justice amongst very many more in the other. Suppose we a Prince, upon the just condemnation of a hundred malefactors, should professe, that as in his owne royall breast mercy and Iustice were equally poised and temper'd, so he would observe an equall proportion of them both towards that number of malefactors, suffering his justice to condemne, and his mercy to spare just so many as might preserve his Attributes *in equilibrio*, that the one might not overweigh the other: Certainely in this case there would be more mercy in saving tenne out of favour, then in puni-

ſhing & condemning all the reſt for their Iuſt demerit. Fifthly, and laſtly, let me problematically and by way of *Quare* onely propoſe this queſtion. Why may it not be juſtly ſaid that there ſhall be in heaven *as much Glory* diſtributed amongſt thoſe few which ſhall be ſaved, *as wrath* in Hell amongſt thoſe many which periſh? I dare not ſpeake where the Scripture is ſilent; yet this by way of argument may be ſaid. The proportion of wrath is meaſured by the finite ſinnes of men, the proportion of Glory from the infinite merits of Chriſt. There is more excellency and vertue in the merit of Chriſt to procure life for his few, then vileneſſe or demerit in ſin to procure death for many. As there may be as much liquour in tenne great veſſels, as in a thouſand ſmaller: ſo there may be as much Glory by the merit of Chriſt in a few that are ſaved, as wrath, from the merit of ſinne in multitudes that periſh.

But to returne to that from whence I have digreſſed. Manifeſt it is that God wil do more for the magnifying of his mercy, then for the multiplying of his wrath, becauſe to be merciful he wil new publiſh the *Law*, which for enlarging his judgements he would not have done, but would have left men unto that raigne of ſin & death which was in the world betweene *Adam* and *Moſes*. Notable to this purpoſe is that place which I have before curſorily touched, & ſhall now deſire againe more particularly to unfold, with ſubmiſſion of my judgemẽt therein unto the better learned. It is Gal. 3. beginning at the 15. verſe, *Brethren I ſpeake after the manner of men: though it be but a mans covenant, yet if it be confirmed, no man diſannulleth or addeth thereto.* The Apoſtle before mentioned the covenant of Promiſe and Grace made to *Abraham*, and in him as well to the Gentiles as to the Iewes: unto which the conſideration of the Lawes inſufficiency to juſtifie, and by conſequence to Bleſſe, had led him. In theſe words he doth by an Alluſion unto humane

humane contracts prove the fixednesse and stability of the Covenãt of mercy even from the courses of mutable men. If one man make a grant and covenant to another, do ingrosse, signe, seale, take witnes, and deliver it to the other for his benefit and behoofe, it becomes altogether irreversible and uncancellable by the man which did it. If a man make a Testament, and then die, even amongst weake and mutable men it is counted sacred; and impiety it is for any man to adde, diminish or alter it. But now, saith the Apostle, God is infinite in wisedome to foresee all inconveniences, and evill consequences which would follow upon any covenant of his, and so if neede be to prevent the making of it. Things future in their execution and issuing out of second causes, are yet all present to the intuition of God; and so any thing which might after happen to disanull, or voyde the covenant, was present and evident to his Omniscience before, and therefore would then have prevented the making of it. If then men, whose wills are mutable, whose wisedomes may miscarry, who may repent and be willing to revoke their owne covenants againe, do by their hand, seale, and delivery disable themselves to disanull their owne act, when it is once past: much more God, who is not like man that he should repent, when hee makes a covenant, doth make it sure and stable, constant and irreversible, especially since it is a *Covenant established by an oath*, as the Apostle elsewhere shewes, and *when God sweares he cannot repent*. Thus the Apostle prooveth the Covenant of mercy and grace to be Perpetuall, from the Immutability and wisdome of him that made it; and if it be perpetuall, then all other subsequent acts of God do referre some way or other unto it. H. b. 6. 17, 18. Psal. 110. 4.

It followeth vers. 16. *Now to Abraham and his seede were the Promises made: he saith not, and to seeds as of many, but as of one, and to thy seede, which is Christ.*] Where by *One*, we understand one *mystically* and *in aggregato*,

gregate, not personally or individually, and by *Christ, the whole Church*, Consisting of the Head and Members, as he is elsewhere taken. 1. Cor. 12. 12. Now these words doe further ratifie the stability of the Covenant; for though a Covenant be in it selfe never so constant and irreversible, yet if all the parties which have interest in or by it should cease, the Covenant would of it selfe by consequence expire and grow voyde: but here, as the covenant is most constant in regard of the wisdome, and unvariableness of him that made it, so it can never expire for want of a seede to whom it is made; for as long as Christ hath a Church, and members upon earth, so long shall the promise be of force.

Verse 17. *And this I say, that the covenant which was confirmed before of God in Christ, the Law which was foure hundred and thirty yeeres after, cannot disannull that it should make the Promise of none effect.*] These words are a Prolepsis or prevention of an objection which might be made. A man might thus argue: when two lawes are made, whereof the one is expresly contradictory to the other, the later doth in common presumption abrogate and disanull the former (else men should be bound to contraries, and so punishments would bee unavoydable.) But here we finde that foure hundred and thirty yeares after the promise to *Abraham*, there was a Law published extreimely contrary unto the promise: A law without mercy or compassion, a law both impossible & inexorable, which can neither be obeyed, nor indured: therefore it should seeme that some cause or other had happned to make God repent, and revoke his former covenant. The Apostle retorts this Objection. And his meaning I thus apprehend. If there be a covenant made, by a *Lawgiver* in wisdome infinite, to foresee before hand, & to prevent any inconveniences which might follow upon it, any reasons which might fall out to abrogate it; A *Lawgiver* in all his wayes constant

and

and immutable, (as being by no improvidence, disappointments, or unexpected emergencies ever put to repent) and this covenant made to a man and his seede for ever, & that without dependance upon any condition, (being all of Grace & Promise) save onely that *Abraham* have a seede, and Christ a Body: Then if it happen, that another Law be after made, which *primâ facie*, and in strict construction, doth implie a contradiction to the termes and nature of the former Law (for Abrogation notwithstanding whereof there have no other reasons at all *de novo* intercurr'd, then only such as were actually in being when it was made, namely the sinnes of the world, and yet were not then valid enough to prevent the making, and therefore by consequnce have no force to alter or disanull it) thē it is certaine that this latter law must be understood in some other sēce, & admit of some other subordinate use, which may well consist with the being and force of the former covenant; and not in that which *primâ facie* seemes to contradict, and by consequence to abrogate it.

Now in the next words, verse 18. *For if the Inheritance be of the Law, it is no more of Promise: but God gave it to Abraham by Promise.*] The Apostle shewes, what the purpose of the Covenant to *Abraham* was, namely to give life and salvation by Grace and Promise, and therefore what the purpose of the latter covenāt by *Moses* was not neither could bee, namely to give the same life by working, since in those respects there would be contradiction and inconsistency in the Covenants, and so by consequence instability and unfaithfulnesse in him that made them. The maine conclusion then which hitherto the Apostle hath drivē at is this, that the comming of the Law hath not voyded the promise, and that the Law is not of force towards the seede to whom the promise is made, in any such sense as carries cōtradiction unto, and by consequence implyes abrogation of the

Promise

Promise before made. Therefore if it be not to stand in a contradiction, it followes that it must in subordination to the Gospell, and so to tend to Evangelicall purposes.

This this Apostle proceeds to shew, verse 19. *Wherefore then serveth the Law? It was added because of transgressions, till the seede should come, to whom the Promise was made; and it was ordained by Angels, in the hand of a Mediator.*] To what end saith the Apostle should there be a publication of a Law, so expresly contrary to the Covenant formerly made? In his Answer to this doubt, there are many things worthy of especiall observation. First, προσετέθη *It was added* or put to. It was *not set up alone*, as a thing in grosse by it selfe, as any adequate, compleat, solid rule of righteousnesse; (as it was given to *Adam* in Paradise) much lesse was it published as a thing to voyde and disanull any precedent covenant: but, so farre was it from abrogating, that it was *added to the Promise*. Now when one thing is made an *Appendant* or *Additament* to another, it doth necessarily put the being of that to which it is Appendant, and presuppose a strength and vigor in it still. But how then was it *added*? not by way of *Ingrediency* as a *Part* of the Covenant, as if the *Promise* had beene incomplete without the Law; (for then the same Covenant should consist of contradictory materials, and so should overthrow it selfe; (*For if it bee of workes, it is no more of grace, else grace is no more grace*) but it was *added* by way of *Subserviency* and *Attendance*, the better to advance and make effectuall the Covenant it selfe. In *Adams* heart the Law was set up solitary & as a whole rule of righteousnesse and salvation in it selfe, but though the same Law were by *Moses* revived, yet not at all to the same purpose, but only to helpe forward and introduce another and a better Covenant.

Secondly, It was *Added because of Transgressions.*]

To

To make them appeare, to awaken the Conſciences of men (who without a law would not impute, nor charge their ſinnes upon themſelves) and make them acknowledge the guilt of them, and owne the condemnation which was due unto them: to diſcover and diſcloſe the venome of our ſinfull nature, to open the mouth of the ſepulcher, and make the heart ſmell the ſtench of its own foulneſſe.

Thirdly, *Till the ſeede ſhould come unto whom the Promiſe was made.* There were two great promiſes made to *Abraham* and his ſeede. The one, *In thy ſeede ſhall all the Nations of the earth be bleſſed*, and this Promiſe reſpects the *Perſon of Chriſt*, (which yet ſeemes to be a Promiſe not ſo much made to Chriſt, as in him to *Abraham* and all nations, who were *Abrahams ſeed by promiſe*, though not after the *fleſh*, as Saint *Paul* diſtinguiſheth, Rom. 9.) The other, *I will be a God unto thee, and to thy ſeede after thee*, which reſpecteth all nations who ſhould beleeve. Now which way ſoever we underſtād theſe words, they confirme the point which we are upon, that the Law hath Evangelicall purpoſes. If we underſtand by ſeede the *Perſon of Chriſt*, then this ſhewes that the Law was put to the Promiſe, the better to raiſe & ſtirre up in men the expectations of Chriſt, the promiſed ſeede, who ſhould deliver them from that unavoidable bondage & curſe, which the Law did ſeale & conclude them under. If we underſtād by ſeed the faithfull (which I rather approve) then the Apoſtles meaning is this, that as long as any are either to *come into* the unity of Chriſts body, and to have the Covenant of Grace unto them applyed; or *to be kept* in the Body of Chriſt when they are come in; ſo long there will be uſe of the Law to diſcover Tranſgreſſions, both in the unregenerate that they may flie to Chriſt for Sanctuary, & in thoſe that are already called, that they may learne to caſt all their faith, and hope, and expectations of righteouſneſſe upon him ſtill. For the ſame

same reason which compels men to come in, is requisite also to keepe them in; else why doth not God utterly
x destroy sinne in the Faithfull? Certainely hee hath no delight to see Christ have leprous members, or to see sin in his owne people. Only because he will still have them see the necessity of righteousnesse by faith, & of grace in Christ; he therefore suffers cōcupiscence to stirre in them and the Law to conclude them under the curse. This the manifestly shewes that there was no other intention in publishing the Law, but *with reference to the seed*; that
a is, with *Evangelicall purposes*, to shew mercie: not with reference to those that perish, who would have had condemnation enough without the Law.

Fourthly, *It was ordained by Angels*, (who are *Ministring Spirits sent forth for the good of those that shall be saved*) *in the Hand*, or by the Ministery *of a Mediator*] Namely of *Moses* (with relation unto whom Christ is call'd Mediator of a better Covenāt) for as Christ was the substantiall and universall Mediator betweene God and Man: So *Moses* was to that people a *representative*,
Deut. 5. 5. *typicall*, *or nationall* Mediator. *Hee stood betweene the Lord and the people, when they were afraide at the fight of the fire in the Mount*; and this evidently declares that the Law was published in mercy and pacification, not in furie or revēge. (For the worke of a Mediator is to negotiate peace, and treate for reconcilement betweene parties offended;) whereas if the Lord had intended death in the publishing of the Law, hee would not have proclaimed it in the hand of a Mediator, but of an Executioner.

Verse 20. *Now a Mediator is not a Mediator of one, but God is one.*] Two expositions I conceive may be given of these words, both which tend to cleare that use of the Law which we are upon. First, where there is a Mediator, there must be parties at variance that are two by their differences and disagreements, and not one.

This

This then ſhewes firſt, for what reaſon the Law was promulgated; namely, to convince men of their offences which had ſeparated betweene them & God, who were at the firſt one in peace and mutuall affections towards each other. Secondly, the words following ſhew why the Law was publiſhed in the Hand of a Mediator, becauſe God is one: Though the *Law* ſerve to cõvince men thus of their ſinfull variance with God, yet they ſhould not thereupon deſpaire, and ſinke under the feare of his wrath: for as he made a Covenant of promiſe to *Abraham* and his ſeed, ſo he is the ſame God ſtill; *One* in his Grace and Mercy towards ſinners: As a *Mediator* doth ſhew that men by ſin are at variance with God, ſo doth he ſhew likewiſe that God by Grace is at unity with men. For when the party offended ſends a Mediator to him who had done the offence, to parly & make tender of a reconcilement, two things do herein manifeſtly appeare: Firſt, that before this there was a breach, or elſe there would have beene no neede of a Mediator. Secondly, that notwithſtanding that breach, yet the party offended (from whom the Mediator comes) is at unity and peace againe: ſo that though a Mediator is not of one, but of diſagreeing parties, yet God is one; that is, He in ſending this Mediator doth declare to mankinde, that He is at peace and unity with them againe, if they will accept of the reconcilement.

A ſecond expoſition may be thus: *A Mediator is not of One.* By *one* here may haply be underſtood, *not one Party*, but *one matter, buſineſſe, or Covenant.* And then the meaning runnes thus; As the Lord hath publiſhed *Two Covenants, A Promiſe to Abraham*, and a *Law* to Iſraell, ſo he hath appointed *Two Mediators* of thoſe Covenants or buſineſſes which he had to communicate to men. *Moſes the Mediator* of the Law (for *the Law came by Moſes,*) and Chriſt the Mediator of the Promiſe or better Covenant, (*For Grace came by Jeſus Chriſt.*)

Moſes

Moſes the repreſentative, and Chriſt the ſubſtantiall and reall Mediator. But now though there be *two Covenants*, and *two Mediators*, and they ſo much in appearance contrary unto one another, as that God may in them ſeeme inconſtant, and to have by one cancel'd and repented for the other: yet all this while *God is one*; that is, He is *the ſame in both Covenants*, carries the ſame purpoſe and intention both in the Law and in the Goſpell, namely, a benevolence, and deſire of reconcilement with men.

Verſ. 21. *Is the Law then againſt the Promiſes of God? God forbid: for if there had beene a Law given which could have given Life, verily righteouſneſſe ſhould have been by the Law.*] Here wee have an Objection of the Iewes. If God be *One*, then Hee doth not ſpeake one thing, and meane another, pronounce the Law in ſome words, and require them to be otherwiſe underſtood: And then it wil follow that the Law is againſt the *Promiſes*, for in the common conſtruction and ſenſe of the words it is manifeſtly contrary. This Objection the Apoſtle doth retort upon them. In as much as the Law would be againſt the Promiſe, if it ſhould ſtād for a *rule of juſtification by it ſelfe*, and not for a manuduction unto Chriſt; therefore God being one and the ſame, conſtant in his Promiſe for Righteouſneſſe which he made to *Abraham*, they were in a manifeſt errour who ſought for righteouſneſſe from the Law, becauſe that would evidently inferre one of theſe two things, either inconſtancy in Gods Will, or inconſiſtency in his acts. The ſubſtance and ſtrength of the Apoſtles anſwer I take to be this: Contrariety is properly in the *Nature* of things conſidered *by themſelves*. Now though there be in the Law an *accidentall contrariety* to the Goſpell, by reaſon of the ſin of man which hath brought weakneſſe upon it, ſo that the Law now curſeth, and the Goſpell bleſſeth; the Law now condemneth, and the

Goſpell

Goſpell juſtifieth; yet *of it ſelfe it is not contrary*. For if any Law would have given life and righteouſneſſe, this would have done it. That which is *Ex ſe*, conſidered *in it ſelfe*, Apt to carry to the ſame end whereunto another thing carries, is not of it ſelfe *contrary* thereunto: but the Law is of it ſelfe apt to carry unto Life and Righteouſneſſe, as now the Goſpell doth, therefore of it ſelfe it is not contrary to the Goſpell; but that differẽce which is, is from *the ſin of man* which hath weakened the *Law*. But now the Law in the hand of a *Mediator*, is not only *not againſt*, but it is *for the Premiſes*. Suppoſe we two wayes unto one City, whereof the one is accidentally, either by bogges or incloſures, or ſome other reaſons become utterly unpaſſable, the other ſmooth and eaſie, theſe are not contrary wayes conſidered in themſelves (for of themſelves they point both into one place) but onely contrary in reſpect of travellers, becauſe the one will *de facto* bring to the City, which the other by accident is unable to doe: So here, the Law is one way to Heaven, the Goſpell another; *but ſinne hath made the Law weake and unpaſſable*, which otherwiſe of it ſelfe would have ſufficed unto righteouſneſſe. And yet even thus the Law is not againſt the Promiſe: for the impoſſibility which we find in the Law, enforceth us to bethinke our ſelves of a better & ſurer way to bring us unto righteouſneſſe and ſalvation. And this the Apoſtle ſhewes in the next words.

Verſe 22. *But the Scripture hath concluded all under ſinne, that the Promiſe by faith of Ieſus Chriſt might be given to them that beleeve.*] Though Sinne have made the Law contrary to the Promiſe, in that it curſeth and condemneth, and concludeth men under ſin and wrath; yet ſuch is the mercy of God that he hath ſubordinated all this, and made ſubſervient unto the Goſpell, that the Promiſe thereby may be applyed, and advanced. For it is all ordered to no other purpoſe but that men might be

beleeve, and inherit the Promiſes. But what? Doth the Law make men beleeve, or beget Faith? *Formally* it doth not, but by way of *preparation and manuduction* it doth: As when a man finds one way ſhut up, he is thereby induc'd to enquire after another. To ſumme up all that hath beene ſpoken touching the uſe of the Law in a plaine ſimilitude. Suppoſe we a Prince ſhould proclaime a pardon to all Traitors, if they would come in and plead it: and after this ſhould ſend forth his officers to attach, impriſon, examine, convince, arraigne, threaten, & condemne them, Is he now contrary to himſelfe? hath he repented of his mercy? No, but he is unwilling to loſe his mercy, he is deſirous to have the honour of his mercy acknowledged unto him; and therefore he bringeth them unto theſe extremities, that when their mouth is ſtopp'd, and their guilt made evident, they may with the more humility and abhorrency of their former lewdneſſe, acknowledge the Iuſtneſſe of the Law, which would condemne them, and the great mercy of the Prince, who hath given them liberty to plead his pardon. The ſame is the caſe betweene God and us. Firſt, to *Abraham* he made promiſe of mercy and bleſſedneſſe to all that would plead intereſt in it for the remiſſion of their ſinnes. But men were ſecure, and heedleſſe of their eſtate; and though ſinne was in them, and death reigned over them, yet being without a Law to evidence this ſin & death unto their conſciences, therefore they imputed them not to themſelves, they would not owne them, nor charge themſelves with them, and by conſequence found no neceſſity of pleading that promiſe. Hereupon the Lord publiſhed by *Moſes* a ſevere and terrible Law, ſo terrible that *Moſes himſelfe did exceedingly feare and quake*; A Law which fil'd the Aire with Thunder, and the Mount with fire; A Law full of blackneſſe, darkneſſe, and Tempeſt; A Law *which they who heard it could not endure, but intreated that it might*

Heb. 12.

not

not be ſpoken to them any more: yet in all this God doth but purſue his firſt purpoſe of mercy, and take a courſe to make his Goſpell accounted worthy of all acceptation; that when by this Law men ſhall bee rouſed from their ſecurity, ſhut up under the guilt of infinite tranſgreſſions, affrighted with the fire & tempeſt, the blackneſſe and darkneſſe, the darts and curſes of this Law againſt ſin, they may then runne from *Sina unto Sion, even to Ieſus the Mediator of the new Covenant*, and by Faith plead that pardon & remiſſion which in him was promiſed. Thus we ſee the point in the general cleered, *that God in the publication of the Law by Moſes on mount Sina, had none but merciſull and Evangelicall intentions.* I ſhall further draw downe the doctrine of the *vſe of the Law* into a few *concluſions*.

First, *The Law is not given* ex primaria intentione, *to condemne men*. There was condemnation enough in the World betweene *Adam* and *Moſes*, before the Law was new publiſhed. It is true, the Law ſhal prove a condemning and judging Law unto impenitent and unbeleeving ſinners: But to cõdemne or judge men by it was no more Gods intention in the publiſhing of it by the miniſtring of *Moſes*, (I ſpeake of condemnation not *pronounced*, but *executed*) than it was his purpoſe to condemne men by the Goſpell, which yet * *de facto*, will be a *ſavor of death unto death* to all that deſpiſe it. It is ſaid that Chriſt ſhould be *as well for the fall as for the riſing of many in Iſrael*, and that he ſhould be a *ſtone of ſtumbling, and a rocke of offence*; yet he ſaith of himſelfe, *I came not to condemne the World, but that the World by mee might be ſaved*. The meaning is, the condemnation of the World was no *motive* nor impulſive cauſe of my comming, though it were an accidentall event, conſequent, and emergency thereupon. Even ſo the condemnation which by the Law will be aggravated upon impenitent ſinners, the powring forth of more wrath &

ἡμεῖς δὲ νόμε μεταλαμβάνομεν Εὐαγγελικῶς. Greg. Naz. orat. 17

* καὶ ταῦτ' ἐστὶ τὸ μύθους λέγειν, καὶ τὸ φῶς τῆς ἀληθείας σκολιάζειν. Chryſoſt. in 2. Cor. Hom. 5. Vnguentum eſt unguentum, etiamſi id vultures deſpiciant. Theodor.

τοῦτο δὲ κατασκευὴ τοῦ κήρυγματος ἁπάντων εὐαγγέλιον, παρασκευάσιον χριστιανείον. Clem. Alex. in Protreptic.

μία καὶ ἡ αὐτὴ σταθμὸν· ἀμφὶ ἀεὶ δὲ καὶ τὸ ὀρθὸ, ἐξικνεῖται καὶ τὸ ἀστραβὲς· εἰς πλάστιγξ, ἀμφὶ φωτίζει μὲν ἡ ὑμεναίνουσα ὀλυμ, ἀμαυροῖ δὲ ἡ ἀδιάστατον. υἱὸς χεὶς, ἀνὴρ εἰς πᾶσιν καὶ ἀνάστασις· πᾶσιν μὲν τὰς ἀπίστους, ἀνάστασιν δὲ τοῖς πιστεύουσιν. Greg. Naz. or. 17

vengeance then raigned in the World betweene *Adam* and *Moses*, was no motive in Gods intention to publish the Law by his ministery, but onely the furtherance and aduancement of the Covenant of Grace.

Secondly, *The Law was not published by Moses on mount Sina (as it was given to Adam in Paradise) to justifie or to save men.* God never appoints any thing to an end to which it is utterly unsutable & improper: Now the Law by sinne is *become weake and unprofitable* to the purpose of righteousnesse or salvation; nay it was in that regard *Against us*, as Saint Paul saith; and therefore we are delivered from it as a rule of justification, though not as a rule of service and obedience.

Rom 8.3 Heb.7 Col.2.

Thirdly, *The uses of the Law are severall according to divers considerations of it.* For we may consider it either Per se, *in it selfe*, according to the primary intention thereof in its being and new publication; or *Per accidens*, according to those secondary and inferior effects thereof. *By accident or secondarily, The Law doth*, first, * *irritate, enrage, exasperate lust*, by reason of the venomous and malitious quality which is in sinne. And this the *Law* doth not by ingenerating or implanting lust in the heart, but by exciting, calling out, and occasioning that which was there before; as a chaine doth not beget any fury in a wolfe, nor a bridge infuse any strēgth into the water, nor the presence of an enemy instill or create *de novo* any malice in a man, but onely occasionally reduce unto Act, and call forth that rage which though lesse discerned, was yet habitually there before.

*Si lex jubens adsit, & spiritus juvans desit, per ipsa prohibitiōem desiderio peccati crescente atque vincente, etiam reatus prævaricationis accedit. Aug. de Civ. Dei, lib. 21 cap. 16. & 83. Quæst. cap. 66.

Secondly, *the Law by accident doth punish and curse sinne.* I say, *by accident*, because punishment is in no Law the maine intētion of the Lawgiver; but something added thereunto, to backe, strengthen, and enforce the obedience which is principally intended. Neither could the Law have cursed man at all, if his disobedience had not thereunto made way; which shewes that the curse

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was not the primary intention of the Law, but onely a ſecondary and ſubſequent act upon the failing of the principall. For I doubt not but the Lord accounteth himſelfe more gloryfied by the Active and voluntary ſervices, than by the Paſſive and enforced ſufferings of the Creature. Herein ſaith our Saviour, *is my Father gloriſied, that you bring forth much fruite.* Iohn 15.

Secondly, conſider the *Law by it ſelfe* and in its primary intention, and ſo there are *two principall uſes* for which it ſerves. Firſt, *It hath rationem ſpeculi*, It is *as a * glaſſe to manifeſt and diſcover ſinne and death*, and thereupon to compell men to fly for ſanctuary unto Chriſt, and when they ſee their miſerie, to ſue out their pardon. And this the Law doth, firſt, *by convincing* the Conſcience of its own widenes, (as the Prophet *David* ſpeakes, *I have ſeene an end of all perfection, but thy Law is exceeding broad.*) By revealing the compaſſe of ſinne in proportion to the wideneſſe; and the filthyneſſe of ſin in proportion to the purity of that Holy Law; by diſcovering the depth and foulneſſe, the deceitfulneſſe and deſperate miſchiefe of the heart by nature; and giving ſome evidences to the ſoule of that horrid, endleſſe, and inſupportable vengeance which is due to ſin. *We know*, ſaith the Apoſtle, *that whatſoever things the Law ſaith, it ſaith to thoſe that are under the Law; that every mouth may be ſtopped, and all the World may become guilty before God.*

* ὁ νόμος ἵνα ἐπίσησιν ἁμαρτίαν δείξειν ἢ ἁμαρτίαν. προσέξας δὲ ἀποιητέον, ἤλεγξε τὴν μὲν ποιητίαν. Ἀγαθὸν δ', τὸ μὲν σωτήριον ἐκδιδάξαι, τὸ δὲ δικαιητήριον ἐπιδείξαι. *Clem. Alex. Strom. lib. 7.*

Secondly, *By judging, ſentencing, applying wrath to the Soule in particular.* For when it hath ſtopped a mans mouth, evidenced his guiltineſſe, concluded him under ſinne, it then pronounceth him to be *a curſed and condemned Creature*, expoſed, without any ſtrength or poſſibility to evade or overcome, unto all the wrath which his ſinnes have deſerved. Therefore it is called the *miniſtery of death and condemnation*, which pronounceth a moſt rigorous and unmitigable curſe upon the ſmalleſt, Rom. 3. 19. Gal 3. 10 2 Cor. 3.

and moſt imperceptible deviation from Gods Will revealed.

Hoſ.2.6,7 Rom.8.15 Act.2.37

Thirdly, *by awaking the Conſcience*, begetting *a legall faith and ſpirit of bondage*, to ſee it ſelfe thus miſerable by the Law, *hedged in with Thornes*, and ſhut up under wrath. For the ſpirit firſt by the Law begetteth bõdage and feare, prickes the Conſcience, reduceth a man to impoſſibilities, that *he knowes not what to doe*, nor which way to turn, before it worketh the Spirit of Adoption, or make a man thinke with the Prodigall that he hath a Father to deliver him. And by theſe Gradatiõs the Law * leadeth to *Faith* in *Chriſt*; ſo that though in al theſe reſpects the works of the law be works of bõdage, yet the Ends and purpoſes of God in them are Ends of Mercy.

* *Aug de grat. Chriſt. lib. 1. cap. 8. cont. 2. epiſt. Pelag. l. 4 c 5 de perfect. inſtit. c.5.19 de Nat. & Grat. c.11. 16.22. ep.144. 157.200.*

Secondly, *The Law hath* Rationem fræni & regulæ, *to cohibite and reſtraine from ſinne, and to order the life of a man.* And in this ſenſe likewiſe it is *added to the Goſpell*, as the Rule is to the hand of the workeman. For as the Rule worketh nothing without the hand of the Artificer to guide and moderate it, becauſe of it ſelfe it is dead, and the workeman worketh nothing without his Rule; * So the Law can onely ſhew what is good, but gives no power at all to doe it (for that is the worke of the Spirit by the Goſpel) yet Evangelicall Grace directs a man to no other obedience than that of which the Law is the Rule.

**Fides efficit, quod lex imperat. Aug. lib. 83. quæſt. c. 66. Litera jubetur, ſpiritu donatur. Id. Epiſt. 100. Non ſanata per legem infirmitas ſeditorum. Ep. 157.*

Now then to make ſome *uſe* of all this which hath beene laid: This ſhewes the ignorance and abſurdity of thoſe men who cry downe preaching of the Law, as a courſe leading to deſpaire and diſcontentment, though we find by Saint *Paul* that it leadeth unto Chriſt. To preach the Law *alone* by it ſelfe, wee confeſſe is to pervert the uſe of it; neither have we any power or commiſſion ſo to doe (*for we have our power for edification, and not for deſtruction.*) It was publiſhed as an *appendant* to the Goſpell, and ſo muſt it be preached; It was publiſhed

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in the *hand of a Mediator*, and it muſt be preached in the hand of a Mediator; It was publiſhed *Evangelically*, and it muſt be ſo preached: but yet we muſt preach the Law, & that in its owne fearefull ſhapes; for though it were publiſhed in Mercy, yet it was publiſhed with Thunder, Fire, Tempeſts, and Darkeneſſe, even in the hand of *a Mediator*: for this is the method of the Holy Ghoſt, *to convince firſt of ſinne*, and then to reveale righteouſneſſe and refuge in Chriſt. The Law is the fore-runner that makes roome, & prepares welcome in the ſoule for Chriſt. *I will ſhake all nations, and the deſire of all nations ſhall come*, ſaith the Lord; to note unto us that a man ſhall never deſire Chriſt indeed, till he be firſt ſhaken. As in *Elias* his viſion the ſtill voyce came after the Tempeſt, ſo doth Chriſt in his voyce of Mercy follow the ſhakings and Tempeſts of the Law. Firſt, the ſpirit of *Eliah* in the preaching of *repentance* for ſinne, and then *the Kingdome of God* in the approach of Chriſt, and evidences of reconcilement to the ſoule. And the reaſon is, becauſe men are ſo wedded to their ſinnes, that they will not accept of Mercy on faire termes, ſo as to forſake ſinne withall; as mad men that muſt be bound before they can be cured, ſo are men in their luſts; the *Law* muſt hamper and ſhut them up, before the Goſpell, and the ſpirit of liberty will be welcome to them. Now this is Gods reſolution to humble the ſoule ſo low till it can in truth & ſeriouſneſſe bid Chriſt welcome upon any conditions. His Mercy, and the blood of his Sonne is ſo precious and invaluable, that he will not caſt it away where no notice ſhall be taken of it; but hee will make the heart ſubſcribe experimentally to that Truth of his, *That it is a ſaying worthy of all acceptations, that Chriſt Ieſus came into the world to ſave ſinners*. And we know a man muſt be brought to great extremities, who can eſteeme as welcome as life the preſence of ſuch a man who comes with a ſword to cut off his members, or cut

John 16.8.

Hag. 2.7.

out his eyes: and yet this is the manner of Christs comming, to bring a Crosse, and a Sword with him, to hew off our lusts (which are our earthly members) & to crucifie us unto the world.

But what then? Must nothing be preached but damnation and Hell to men? God forbid. We have commission to *preach nothing but Christ* and life in him; and therefore we never preach the Law, but with reference and manuduction unto him. The truth is, *intentionally* we preach nothing but *salvation*; we come with no other intentiō but that every man who heares us might beleeve and be saved; we have our power onely for edification, and not for destruction: but *conditionally* we preach Salvation and Damnation, *He that beleeveth, shall be saved; he that beleeveth not, shall be damned*; that is the funame of our Commission. But it is further very observable in that place, that *preaching of the Gospell* is preaching both of Salvation and of Damnation upon the severall conditions. So then, *when we preach the Law, we preach Salvation to them that feare it*: (as the Lord shewed mercy to *Josiah* because his heart trembled, and humbled it selfe at his Law) and *when we preach the Gospell, we preach damnation to them that despise it, How shall we escape, if we neglect so great salvation?* The Gospell is *salvation* of it selfe, but he that neglects salvation is the more certaine to perish, and that with a double destruction, *Death unto Death*; to that wrath of God which *abideth upon him before*, will come *a sorer condemnation*, by trampling under foot the blood of the Covenant, and *not obeying the Gospell of our Lord Iesus Christ*.

Marke 16. 16

2 Chron. 34. 27

Heb 12. 2, 3

2 Cor. 2. 16
Iohn 3. 36
Heb. 10 28, 29
2 Thes. 1. 8

Here then are *two rules* to be observ'd, First, *by the ministers of the Word*, that they so preach the Law, as that it may still appeare to be an *appendant unto the Gospell*, and not suffer the ministry to be evill spoken of by men who watch for advantages. We must endeavour so to manage

nage the diſpenſation of the Law, that men may not thereby be exaſperated, but put in minde of the Sanctuary to which they ſhould flye. The heart of man is broken as a flint, with a hard and a ſoft together: A Hammer and a pillow is the beſt way to breake a flint; a Priſon and a Pardon, a Scourge and a Salve, a Curſe and a *Saviour*, is the beſt way to humble and convert a ſinner. When we convince the hearers that all the terrors we pronounce are out of compaſſion to them; that we have mercy and Balme in ſtore to powre into every wound that we make, that al the blows we give are not to kill their ſoules, but their ſins; that though our words bring fire and fury with them, yet they are ſtill *in the hand of a Mediator*; that the Law is not to bring them unto deſperation, but unto humiliatiõ; not to drive them unto fury, but unto Faith, to ſhew them Hell indeed, but withall to keep them from it; if we doe not by theſe meanes ſave their ſoules, yet we ſhal ſtop their mouthes, that they ſhall be aſhamed to blaſpheme the commiſſion by which we ſpeake.

Secondly, *the people* likewiſe ſhould learne to rejoyce when the Law is preached as it was publiſhed; that is, when the conſcience is thereby affrighted, and made to tremble at the preſence of God, and to cry unto the Mediator as the people did unto *Moſes*, *Let not God ſpeake any more to us, leſt we dye; Speake thou with us, and we will heare.* For when ſinne is onely by the Law diſcovered and death laid open, to cry out againſt ſuch preaching, is a ſhrewd argument of a minde not willing to be diſquieted in ſinne, or to be tormented before the time; of a ſoule which would have Chriſt, and yet not leave her former husband; which would have him no other king than the ſtump of wood was to the Frogs in the fable, or the molten Calfe unto Iſrael in the Wilderneſſe, a quiet Idol, whom every luſt might ſecurely provoke & dance about. As the Law may be preached too much,

Exod. 20. 19

when it is preached without the *principall*, which is the *Gospell*: so the Gospell and the mercy therein may bee preached too much (or rather indeed too little) because it is with lesse successe; (If we may call it preaching and not rather perverting of the Gospell) when it is preached without the *appendant*, which is the *Law*.

This therefore should in the next place teach all of us to study and delight in the Law of God, as that which setteth forth, and maketh more glorious & conspicuous the mercy of Christ. Acquaintãce with our selves in the Law, will, First, *keepe us more lowly and vile in our owne eyes*, make us feele our owne pollution and poverty; and that will againe make us the more delight in the Law, which is so faithfull to render the face of the Conscience, and so make a man the more willing and earnest to be cleansed. *Their heart*, saith *David*, *is as fat as grease, but I delight in thy Law.* The more the Law doth discover our owne leanesse, scraggednesse and penury, the more doth the Soule of a Holy man delight in it, because Gods mercy is magnified the more, *who filleth the hungry*, and *refresheth the weary*, and with *whom the fatherlesse findeth mercy*.

Psal. 119. 70.

Luke 1. 53. Matth. 11. 28. Hosea 14. 3.

Secondly, it will make us more carefull *to live by Faith*, more bold to approach the throne of Grace for mercy to cover, and for Grace to cure our sores and nakednesse. In matters of life and death, impudencie and boldnesse is not unseasonable. A man will never dye for modesty: when the Soule is convinc'd by the Law that it is accursed, and eternally lost, if it doe not speedily plead Christs satisfaction at the Throne of Grace, it is emboldned to runne unto him: when it findes an issue of uncleanesse upon it, it will set a price upon the meanest thing about Christ, and be glad to touch the hemme of his garment. When a Child hath any strength, beauty, or lovelinesse in himselfe, he will haply depend upon his owne parts, and expectations to raise a fortune and

and preferment for himſelfe: but when a Child is full of indigence, impotencie, crookedneſſe, and deformity, if he were not then ſupported with this hope, I have a father, and Parents doe not caſt out their Children for their deformities, he could not live with comfort and aſſurance: ſo the ſenſe of our owne pollutions and uncleanneſſe, taking off all conceits of any lovelineſſe in our ſelves, or of any goodneſſe in us to attract the affections of God, make us rely onely on his fatherly compaſſion. When our Saviour call'd the poore woman of Syrophenicia Dogge, a beaſtly and uncleane Creature, yet ſhee takes not this for a denyall, but turnes it into argument. The leſſe I have by right, the more I hope for by mercy, even men afford their Dogges enough to keepe them alive, and I aske no more. When the Angell put the hollow of *Iacobs* thigh out of joynt, yet he would not let him goe; the more lame he was, the more reaſon he had to hold. The Prodigall was not kept away or driven off from his reſolution, by the feare, ſhame, or miſery of his preſent eſtate; for he had one word which was able to make way for him through all this, the name of *Father*. He conſidered I can but be rejected at the laſt, and I am already as low as a rejection can caſt me; ſo I ſhall loſe nothing by returning, for I therefore returne becauſe I have nothing; and though I have done enough to be for ever ſhut out of dores, yet it may be, the word *Father* may have rhetoricke enough in it to beg a reconcilement, and to procure an admittance amongſt my fathers ſervants.

Gen 32.

2 King. 7. 4.

Thirdly, It will make us give *God the Glory of his mercy the more*, when we have the deeper acquaintance with our owne miſery. And God moſt of all delighteth in that worke of Faith, which when the Soule walketh in darkneſſe and hath no light, yet truſteth in his Name, and ſtayeth upon him.

Eſay 50:10

* *Multum ſcriptura ſa-ctura ſecuritas. Aug. Epiſt. 1.*

Fourthly, It will make * *our comforts and refreſh-ments*

ments the ſweeter, when they come. The greater the humiliation, the deeper the tranquillity. As fire is hotteſt in the coldeſt weather; ſo comfort is ſweeteſt in the greateſt extremities: ſhaking ſettles the peace of the heart the more. *The Spirit is a Comforter*, aſwell *when he convinceth of ſinne*, as of righteouſneſſe and judgement; becauſe he doth it to make righteouſneſſe the more acceptable, and judgement the more beautifull.

Laſtly, acquaintance with our own foulneſſe and diſeaſes by the Law, will make us *more carefull to keepe in Chriſts company*, and to walke according unto his Will, becauſe he is a Phyſician to cure, a refiner to purge, a Father and a Husband to compaſſionate our eſtate. The leſſe beauty or worth there is in us, the more carefully ſhould we ſtudy to pleaſe him, who loved us for himſelfe, and married us out of pitty to our deformities, not out of delight in our beauty. Humility keepes the heart tractable and pliant. As melted wax is eaſily faſhioned, ſo an humble ſpirit is eaſily faſhioned unto Chriſts image: whereas a ſtone, a hard and ſtubborne heart muſt be hewed and hammered before it will take any ſhape. Pride, ſelfe-confidence, and conceitednеſſe, are the principles of diſobedience; men wil hold their wonted courſes till they be humbled by the Law. *They are not humbled*, ſaith the Lord, *unto this day*; and the conſequent hereof is, *neither have they feared nor walked in my Law. If you will not heare*, that is, if you will ſtill diſobey the Lords meſſenges, *my Soule ſhall weepe in ſecret for your pride*; to note that pride is principle of diſobedience. *They and our fathers*, ſaith *Nehemiah* in his confeſſion, *dealt proudly, and hardened their neckes, and harkened not unto thy Commandements, and refuſed to obey*. And therefore *Ezekiah* uſed this perſwaſion to the ten tribes to come up to Ieruſalem unto the Lords Paſſeover; *Be ye not ſtiffe-necked as your fathers, but yeeld your ſelves unto the Lord*. To note, that humiliation is the way unto obe-

Ier. 44.10

Ier. 13.17

Nehe. 9.16, 17

2 Cron. 30.8

obedience; when once the heart is humbled, it will be glad to walke with God. *Humble thy ſelfe*, ſaith the Prophet, *to walke with thy God. Receive the ingraffed word with meekneſſe*, ſaith the Apoſtle. When the heart is firſt made meeke and lowly, it will then be ready to receive the Word, and the Word ready to incorporate in it, as ſeed in torne and harrowed ground. When *Paul* was diſmounted, and caſt downe upon the Earth, terrified and aſtoniſhed at the heavenly viſion, immediatly hee is qualified for obedience, *Lord what wilt thou have me to doe?* When the Soule is convinced by the Law, that of it ſelfe it comes ſhort of the glory of God, walkes in darkneſſe, and can go no way but to Hell; it will then with joy and thankfulneſſe *follow the Lambe whereſoever he goes*; as being well aſſured, that though the way of the Lambe be a way of blood, yet the end is a Throne of Glory, and a Crowne of Life.

Micah 6.8

Iames 1.21.

Acts 9.6.

FINIS.

THE LIFE OF CHRIST: OR THE FELLOVV-SHIP OF THE SAINTS WITH HIM, IN HIS LIFE, Sufferings, and Reſurrection.

By EDVVARD REYNOLDS Preacher to the Honourable Societie of *Lincolns Inne.*



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The Life of Chriſt.

1 Iohn 5.12

He that hath the Sonne, hath Life.

HAving ſhewed the *inſufficiencie* of the *Creature* to make man happy, as being full of *vanity*, and the *inſufficiency* of *Man* to make himſelfe happy, as being full of *ſinne*; we now proceed in the laſt place to diſcover the firſt, *the Fountaine of Life* and happineſſe, *Chriſt*; and ſecondly, the *Channell* by which it is from him unto us conveyed, the *inſtrument* whereby we draw it from him, namely, *the knowledge of him, and fellowſhip with him in his reſurrection and ſufferings.*

Theſe words we ſee containe a Doctrine of the greateſt conſequẽce to the ſoule of Man in the whole Scriptures, and that which is indeed the ſumme of them all. They containe the ſumme of mans deſires, *Life*, and the ſumme of Gods mercies, *Chriſt*, and the ſumme of mans dutie, *Faith*; *Chriſt* the Fountaine, *Life* the derivation, and *Faith* the conveyance.

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Whatsoever things are excellent & desireable, are in the Scripture comprised under the name of *Life*, as the lesser under the greater; for *Life is better than meat, and the body than rayment.* And whatsoever Excellencies can be named, we have them all from Christ, *In Him*, saith the Apostle, *are hid the treasures of wisdome and knowledge: Hid*, not to the purpose that they may not be found, but to the purpose that they may be sought. And we may note from the expression, that Christ is a *Treasurer* of his Father's Wisedome; He hath Wisedome as the Kings treasurer hath wealth, as an Officer, a Depositary, a Dispenser of it to the friends and servants of his father. [a] He is *made unto us Wisedome.* The Apostle saith that in him there are [b] *unsearchable riches*, an inexhausted treasury of Grace and Wisedome. And there had need to be a treasure of riches in him, for there is a treasure of sinne in us: so our Saviour calls it, [c] the *treasure of an evill heart.* [d] He was *full of Grace and Truth*: Not as a vessell, but as [e] a *Fountaine*, and as [f] a *Sunne*, to note that he was not onely full of Grace, but that the *fulnesse* of Grace was in him. [g] *It pleased the Father that in him should all fulnesse dwell.* [h] *God gave not the Spirit in measure unto him.* And as there is a *fulnesse* in Him, so there is a *Communion* in us, [i] *Of his fulnesse wee receive Grace for Grace*, that is, as a Child in generation receiveth from his Parents member for member, or the paper from the presse letter for letter, or the glasse from the face image for image; so in regeneration *Christ* is fully [k] *formed* in a man, and he receiveth in some measure and proportion *Grace for Grace*: there is no Grace in Christ appertaining to general sanctificatiō which is not in some weake degree fashioned in him. Thus there is in Christ *a fulnesse of Grace* answerable to [l] *a fulnesse of sinne* which is in us. The Prophet cals him [m] *a Prince of peace*, not as *Moses* onely was, a *man* of peace, but a *Prince* of peace. If *Moses* had beene a Prince of peace, how

Col. 2 3

[a] 1 Cor. 1. 30
[b] Ephes 3: 8
[c] Matth. 12. 35
[d] Ioh. 1. 14
[e] [f] Zech. 13. 1
[g] Mal. 4. 2
[i] Col. 1. 19
[h] Ioh. 3. 34

Iohn 1. 16
2 Cor. 3. 18

[k] Gal 4. 19

[l] Rom. 1. 29
[m] Esay 9. 6

how easily might he have instill'd peaceable and calm affections into the mutinous and murmuring people? But though he had it in himselfe, yet he had it not to distribute. But Christ hath peace, as a King hath Honours, to dispense and dispose of it to whom he will. *Peace I leave with you, my peace I give unto you.* If I should run over all the particulars of Grace and Mercy, we should finde them all proceed from him; He is our *Passeover*, saith the Apostle. As in Ægypt wheresoever there was the bloud of the Passeover there was life, and where it was not, there was death; so where this *our Passeover* is, there is life; and where he is not, there is death: *To me to live is Christ*, saith the Apostle; and againe, now I live, yet not I, but *Christ liveth in me, and the life that I live, I live by the Faith of the Sonne of God, who loved me, and gave himselfe for me.*

John 14.27.

1 Cor.5.7

Exod.12 23,30
Phil.1.21
Gal.2.20

To consider more particular this *life* which we have from *Christ*, First, it is a *Life of Righteousnesse*: for [a] *Life & righteousnesse* are in the Scripture taken for the same, (because sin doth immediately make a man dead in law, [b] *He that beleeveth not is condemned already, and* [c] *in the day that thou eatest thereof, thou shalt die the death.*) And this Life (being a Resurrection from a preceding death) hath two things belonging unto it. First, there is a *Libertie* and *Deliverance* wrought for us from that under which we were before held. Secondly, there is an *Inheritance* purchased for us, the priviledge and Honour of being called the sonnes of God confer'd upon us. These are three Offices or Parts of the Mediation of Christ. First, his *Satisfaction* as he is *our* [d] *Suretie*, whereby he [e] paid our debt, [f] under-went the curse of our sinnes, [g] bare them all in his body upon the Tree, [h] became subject to the Law for us, in our nature, and representatively in our stead, [i] fulfilled all righteousnesse in the Law required, both *Active* and *Passive* for us. For we must note that there are two things in the Law

[a] Rom 1.17
2 Cor.3.6,7,9
Rom.5.17,21
[b] Iohn 3.18
[c] Gen.3.17

[d] Heb 7 22
[e] Col.2.14.
Esay 53.4
[f] Gal.3.13
2 Cor.5.21
[g] 1 Pet.2.24
[h] Gal.4.4
[i] Matth.3.15

intended; One *principall*, *obedience*, and another *secondary*, *malediction*, upon suppo'ition of disobedience; so that sinne being once committed, there must be a double act to justification, the suffering of the curse, and the fulfilling of righteousnesse anew. Vnto a double apprehension of justice in God, there must answer a double act of righteousnesse in man, or in his surety for him; To Gods *punishing justice*, a righteousnesse *Passive*, whereby a man is *rectus in curia* againe; and to Gods commanding *justice* a righteousnesse *Active*, whereby he is reconciled and made acceptable to God againe. The one a satisfaction for the injury we have done unto God as our judge; the other the performance of a service which we owe unto him as our Maker. Secondly, in Christ, as a Mediator, there is a *merit* likewise belonging unto both these acts of obedience in him, by vertue of his infinite Person which was the Priest, and of his divine nature which was the Altar, that offered up and sanctified all his obedience. By the redundancy of which Merit (after satisfaction thereby made unto his fathers justice for our debt) there is further, a purchase made of grace, and glory, and of all good things in our behalfe. Hee was made of a *woman*, made under the Law: First, *to redeeme those that were under the Law*, which is the *satisfaction* and payment he hath wrought. Secondly, *That we might receive the adoption or the inheritance of sonnes*, which is the *purchase* He hath made for us. Thirdly, there is the *intercession* of Christ as our *Advocate*, which is the presenting of these his merits unto his Father for us, whereby he applyeth, and perpetuateth unto us the effects of them, namely our deliverance and our adoption or inheritance. So then *the life of righteousnesse* consists in two things: First, *The remission of sinne*, and thereupon deliverance from the guilt of it, and curse of the Law against it; which is an effect of the satisfaction of Christs merit. Secondly, *Adoption*,

or

or the *acceptation of our persons and admittance* into so high favour as to be heires of salvation and happinesse, which is the effect of the redundancy of Christs merit; there being a greater excesse and proportion of vertue in his obedience, than of malignity or unpleasingnesse in our obedience.

To consider both these together; wee are *delivered*, First, from *Sinne*, and the guilt or damnation thereof: There is [a] no condemnation to them that are in Christ Iesus; their [b] sinnes are blotted out, and [c] forgotten, and [d] cast into the depth of the Sea, and [e] done away as a cloud or mist by the heat of the Sunne, they are [f] forgiven and covered, and not imputed unto us, [g] they are finished and made an end of, [h] they were all laid upon Christ, and hee hath beene a [i] propitiation for them, and his flesh a veile betweene them and his Fathers wrath; and in opposition hereunto, his obedience and righteousnesse is made ours. *He is* [k] *made unto us righteousnesse*, and *we are the righteousnesse of God in him*, we are [l] cloathed with him, and appeare in the sight of God as parts and portions of Christ himselfe; for [m] the Church is the fulnesse of him that filleth all in all.

Secondly, wee are consequently delivered from the Law, so farre forth as it is the [n] strength of sinne; and are constituted under another and better regiment, which the Apostle calls [o] *Grace*, or the [p] *Law of Faith*. First, we are delivered from the Law as a covenant of righteousnesse; and expect justification and salvation onely by faith in him who is [q] *The Lord our righteousnesse*. [r] *Christ is the End of the Law of righteousnesse*. We are righteous by the *righteousnesse of God* without the Law; that is, not that righteousnesse by which God, as God, is righteous, but by a righteousnesse which we have, not by nature, or in our selves, or from any principles of our creation, (which Saint *Paul* calls *mans*

[a] Rom 8.1
[b] Esay 43.25 Acts 3.19
[c] Ier.31.34 Heb.8 12
[d] Mica 7.19
[e] Esay 44.22
[f] Psalm.32.1
[g] Dan.9.24
[h] Esay 53.6
[i] 1 Iohn 2.2
[k] 1 Cor. 1.30 2 Cor.5.21
[l] Rom. 13.14
[m] Ephes. 1.23
1 Cor. 15 56
[o] Rom.6.14
[p] Rom.3.27
[q] Ier.23.6
[r] Rom.10.4 Rom:3. 20, 21

owne righteousnesse) but from the meere *grace and gift of God.*

Phil.3.9
Eph.2.8,9,10

Secondly, hereupon consequently we are delivered from the *rigor of the Law*, which consisteth in two things: first, it requireth *perfect obedience*: secondly, *perpetuall obedience*. We must do all things that are written in the Booke of the Law, and we must continue to doe them. Now from this we are delivered, though not as a dutie, yet as such a necessity as brings death upon the faile in it. When a mans conscience doth summon him before Gods tribunall to be justified or condemned; he dares not trust [a] his own performances, because no flesh can be righteous in Gods sight. Though the *Gospel* both command, and [b] promise, and [c] worke holinesse in us; yet when we goe to finde out that to which we must stand for our last triall, by which we resolve to expect remission of sins, & inheritance with the Saints, there is so much pollution and fleshly ingredients in our best workes, that we dare trust none but Christs owne adequate performance of the Law, whereby we are delivered from the rigor and inexorableneſſe thereof. That inherent and habituall exactnesse which the Law requireth in our persons, is supplied by the merit of Christ: that actual perfection which it requireth in our service, is supplied by the incense, and intercession of Christ. And though we are full of weakneſſe, all our righteousnesse as a menstruous cloth, many ragges & remnants of the old *Adam* cleave still unto us, and we are kept under that captivity and unavoydable service of sin which he sold us under: yet this *priviledge and immunity* we have by *Christ*, that our desires are accepted, that God spareth us as sonnes, that Christ taketh away all the iniquitie of our holy things; that when we faint he leads us, when we fall he pities us, and heales us, when we turne and repent, he forgives, accepts, welcomes, and feasts us with his compassions.

Psal.143.2
[a] Matth.5.48
[b] Luke 1.72,75
[c] Tit.2.11,12

2 Cor.8.12
Mal.3.17
Hos.11,3
Hos.14,4

Thirdly,

Thirdly, we are delivered from the *curse of the Law*, Christ being made a *curse for us*, and the chastisement of our peace being laid on him. From *punishments eternall*, He hath delivered us from the *wrath to come*; and from *punishments Temporall*, as formall punishments. When we are judged of the Lord, we are chastened, but we are not condemned; they are for declaration of Gods displeasure, but not of his fury or vengeance; they are to amend us, and not to consume us; blowes that polish us for the Temple and conforme us unto our Head, and weane us from the world, not tasts and forerunners of further wrath. They are like *Jobs* dunghill set up to see a Redeemer upon. And besides this, as Sons of promise we are blessed with faithfull *Abraham*, have interest in that precious vertue of the Gospell which makes all things worke together for the best to those that love God.

Gal. 3. 13
Esay 53. 5
1 Thes. 1. 10

Pœna emendatoria non interfectoria. Aug. To. 1. de lib. Arb. lib. 3. cap. 25

Lastly, we are hereupon consequently delivered from those *effects of the spirit of bondage which come along with the Law*. And they are principally three. First, [a] *To manifest* to the Conscience that a man is in a desperate and damnable condition, in stead whereof there comes along with Christ to the Soule a Spirit of [b] Adoption, and of [c] a sound minde, which sayes unto the Soule that God is our Salvation, settles the heart to rest and cleave unto Gods Promises; [d] terrifies, seales, secures, certifies our inheritance unto us. Secondly, *to* [e] *stoppe the mouth*, and drive out of Gods presence, and leave utterly [f] unexcusable, that a man shall have nothing to alledge why the curse should not be pronounced against him, but shall in his conscience subscribe to the righteousnesse of Gods severity. In stead whereof we have in Christ a [g] *free approach* into Gods presence; words put into our mouthes by the [h] spirit of supplications to reveale our requests, to debate, and plead in Gods Court of mercy; to [i] cleare our selves from the accusations of

[a] Rom. 7. 9
[b] Rom. 8. 15
[c] 2 Tim. 1. 7
[d] 2 Cor. 1. 22 Eph. 1. 13, 14 Eph. 4. 30
1 Cor. 2. 10, 12
[e] Rom. 3. 19 Mat. 22. 12
[f] Rom. 1. 20. 2. 1
[g] Ephe. 2. 18 Heb. 10. 19
[h] Zach. 12. 10 Rom. 8. 26
[i] 2 Cor. 7, 11

Sathan; to appeale from them to Christ, and in him to make this just apology for our selves. I confesse I am a grievous sinner, (and there is not a Soule in Heaven, Christ onely excepted, which hath not beene so, though I the chiefe of all). In Law then I am gone, and have nothing to answer there, but only to appeale to a more mercifull court. But this I can in truth of heart say, that I deny my owne workes, that I bewaile my corruptions, that the things which I doe I allow not, that it is no more I that doe them, but sinne that dwelleth in me; that I am truly willing to part from any lust, that I can heartily pray against my closest corruptions, that I delight in the Law of God in mine inner man, that I am an unwilling captive to the Law in my members, that I feele, and cry out of my wretchednesse in this so unavoydable subjection, that I desire to feare Gods Name, that I love the Communion of his Spirit and saints; and I know I have none of these affections from nature (in that I agree with Sathan:) these are spirituall and heavenly impressions, and where there is a piece of the spirit, where there is a little of heaven, that will undoubtedly carry the soule in which it is to the place where all the Spirit is. If God would destroy me, he would not have done so much for my Soule; he would never have given me any dramme of Christs spirit to carry to hell, or to be burnt with me. No man will throw his jewels into a sinke, or cast his pearles under the feet of swine: certainely God will send none of his owne graces into Hell, nor suffer any sparkle of his owne holynesse and divine nature to be cast away in that lake of forgetfulnesse. If he have begun these good workes in me, he will finish them in his owne time; and I will wait upon him and expect the Salvation of the Lord. Thirdly, *to* [a] *terrifie and affright* the Soule, with a fearefull expectation of fiery wrath and execution of the curse. In stead whereof the soule is calm'd with a spiritual serenity and

Iudg. 13. 23

[a] 2 Tim. 1. 7
Heb. 10. 27

[b] peace,

[b] peace, which is the beginning of Gods Kingdome, armed with a ſweet ſecurity, and [c] Lion-like boldneſſe, againſt all the powers and aſſaults of Men or Angels; crowned and refreſhed with the [d] joy of faith, with the firſt fruits of the Spirit, with the cluſters of the Heavenly Canaan, with the earneſt of its inheritance, with the perfruition and preapprehenſion of Gods preſence and Glory. This is the *Life of righteouſneſſe* which we have from Chriſt; [e] Ἀπολύτρωσις a *Redemption* and deliverance from ſinne and the Law; [f] and ἐξουσία, a *Priviledge*, right and intereſt in the purchaſed poſſeſſion.

Secondly, *He that hath the Sonne hath Life*, in regard of *Holineſſe*: as he hath [g] received *Chriſt Jeſus the Lord*, ſo *he Walketh in Him*: [h] *we are in him created or raiſed* up from the firſt death, *unto good workes*, that we ſhould walke in them. Of our ſelves we are [i] without ſtrength, without love, without [k] life; no power, no liking, no poſſibilitie to doe good; nor any principle of Holineſſe or Obedience in us. It is He that [l] ſtrengthens, that [m] winnes, that [n] quickens us by His Spirit to His Service.

We ſhould here conſider *Holineſſe* ſomething more largely, and ſhew when good workes are *Vitall*, and ſo from Chriſt; and when onely *mortall*, *earthly*, and upon falſe principles, and ſo from our ſelves. But having done this before in the doctrine of the raigne of ſinne; I will onely name ſome other diſcourſes of a *Vitall Operation*, and ſo proceede.

Firſt, *Life* hath ever an *Internall principle*, a ſeede within it ſelfe, a naturall heat, with the fountaine thereof, [o] by which the body is made operative and vigorous: and therefore in living Creatures the [p] heart firſt liveth, becauſe it is the forge of ſpirits, and the fountaine of heate. So Holineſſe which comes from Chriſt beginnes within, proceedeth from an [q] ingraffed and implanted ſeede, from the [r] feare of God in the heart, and

[b] Rom. 5 1 Iohn 16.33 Rom. 14 17
[c] Prov. 28 1 Rom 8.33 Pſal. 56.11
[d] 1 Pet. 1. 8 Rom. 15. 13
[e] Eph. 1. 14
[f] Iohn 1. 12
[g] Col 1. 6
[h] Eph 2 10
[i] Rom. 5 6, 10
[k] Epheſ. 2. 1
[l] Eph. 3. 16 Phil 4 13
[m] Hoſ. 2. 14 Pſal. 110, 3 1 Iohn 4 19
[n] Ioh. 5. 25, 26 Iohn 14. 10
[o] πνεῖ ἐξαίρετα πάντα. Ariſt. de Reſpirat. cap. 8
[p] Ibid. Ariſt.
[q] Iames 1. 21 1 Iohn 3. 9
[r] Ier. 32. 40

the [r] Law put into the inner man. The [r] Conscience is cleansed, [u] the spirit of the minde is renewed, the [x] delights and desires of the heart are changed, the bent and bias of the thoughts are new set, [y] Christ is formed, and dwelleth within, the whole man is [z] baptized with the Holy Ghost as with fire, which from the Altar of the heart, where it is first kindled, breaketh out, and quickneth every faculty and member. Fire when it prevailes will not be hidde nor kept in.

Secondly, *Life* hath ever a *nutritive appetite* joyned with it, and that is most set upon such things as are of the [a] same matter and principles with the nature nourished: so where a man is by the spirit of Christ quickned unto a Life of Holinesse, he will have a [b] *hungring, thirsting*, and most ardent affection to all those sincere, uncorrupted, and Heavenly Truths, which are proportionable to that Spirit of Christ, which is in him.

Thirdly, *Life* is *Generative* and *Communicative* of it selfe, all living Creatures have some seminary of generation for propagating their owne kinde; so that spirit of Holinesse which we have from Christ, is a fruitfull spirit, that endeavours to shedde, multiply, and derive himselfe from on unto another. Therefore he descended in fiery tongues, to note this multiplying & communicating property which he hath. The tongue is a member made for Communion, and nothing so generative of it selfe as fire. *They that feared the Lord spake often to one another*, saith the Prophet. *Many people shall gather together, and say come yee, and let us goe to the Mountaine of the Lord, &c.*

Lastly, where there is perfect life, there is sense too of any violence offered to it: so where the Spirit of God is, will be a tenderness, and griefe from the sinnes, or temptations which doe assault him. As that great sinne, which the Scripture calls *blaspheming of the Holy Ghost*, and despighting of the Spirit of Grace, is after a more especiall

[r] Ier. 31. 33
Heb. 9. 14
[u] Eph. 4. 23
[x] Rom. 7. 22
[y] Gal. 4. 19
Eph. 3. 17
[z] Matt. 3. 11

Mal 4. 16
Esay 2. 3
Ier. 3. 3. 17

especiall manner called *the sinne against the Holy Ghost*; as being a sinne which biddeth open defiance to the *Truth, Grace, Life* and *Promises, which that Spirit revealeth and confirmeth unto us*; so every smaller sinne doth in its maner and measure grieve this Spirit, even as every distemper in the body doth bring paine in some measure unto the naturall soule. A living member is sensible of the smallest pricke, whereas a body in the Grave is not pained, nor disaffected with the weight & darkenesse of the earth, the gnawing of wormes, the stinch of rottenesse, nor any violences of dissolution, because the principle of sense is departed: so though wicked men lie in rotten and noysome lusts, have the guilt of many millions of sinnes like so many rocks and mountains of Lead on their soules, doe dayly cut and teare themselves like the Lunaticke in the Gospell, yet they feele nothing of all this, because they have no spirit of life in them: whereas another, in whom Christ is formed, would be constrain'd with teares of bloud, and most bitter repentance to wash the wound of spirit, which but one of those fearefull oathes, or uncleane actions (which the others multiply and wallow in with delight) would make within them.

Now, He who hath the Sonne, hath holyneſſe upon two grounds, according to that double relation which Holinesse hath unto Christ. For it respecteth him as the *Principle and Fountaine* from whence it comes, and as the rule or patterne unto which it answers. *Holines* is called *the Image of God*; now as the face is both the Fountaine of that Image or species which is shed upon the glasse, and likewise the exact patterne and example of it too: so Christ is both the *Principle of Holinesse*, by whom it is wrought, and the *Rule* unto which it is proportioned.

First, Christ is the Principle and Fountaine of Holinesse, as the head is of sense or motion; from him the whole

whole body is joyned together and compacted, and so maketh encrease and edification of it selfe in Love. The oyntment ran downe from Aarons head unto the skirts of his garment, to note the effusion of the spirit of Holinesse from Christ unto his lowest members. *Ye have received an unction from the holy One*, saith the Apostle. What this influence of Christ into his members is we shall more particularly open in the consequent parts of this discourse.

1 Iohn 2. 20

Secondly, *Christ* is the Rule and Patterne of holinesse to his Church. Our Sanctification consisteth onely in a conformity unto his wayes. For more distinct understanding of which point we must note, first, that *Christ* had severall waies and works to walke through. Sometimes we finde him walking to Golgotha and the Garden, which was the worke of his merit and passion. Sometimes to the Mount with *Peter*, *Iames* and *Iohn*, which was the worke of his glory and transfiguration. Sometimes upon the sea and through the midst of Enemies, which was his worke of power and miracles. Sometimes in the midst of the seven golden Candlestickes, which was his work of governement, guidance, and influence on the Church. Lastly, we finde him going about, and doing good, submitting himselfe unto his parents, going apart by himselfe to pray, & in other the like workes of his ordinary obedience.

Secondly, of these workes of *Christ* we must note, that some are uncommunicable, others communicable. Vncommunicable are, first, his workes of Merit and Mediation. There is but one Mediator betweene God and man, the man *Christ*. There is no other name under heaven by which a man may be saved, but the name of *Christ*. There is no Redemption nor intercession to be wrought by any man but by *Christ*. None have to doe with the Censer to offer incense, who have not to doe with the Altar to offer Sacrifice. Secondly, his worke

of

of Governement and Influence into the Church, his dispensing of the spirit, his quickning of his word, his subduing of his enemies, his collecting of his members, and all personall honours which belong unto Him as head of the Church. Those which are *Communicable*, and wherein we may be by his Grace made partakers, are such as either belong to the other life, or to this. In the other life our Bodies shall be made *Conformed* to the transfigured and Glorious body of Christ; when He appeareth we shall be made like unto Him, by the power whereby Hee subdueth all things unto Himselfe. Here, some are againe extraordinarily *Communicable*, being for ministery & service, not for sanctity or Salvation. Such were the miraculous workes of the Apostles, which were unto them by way of priviledge and temporary dispensation granted. Others ordinarily, & universally to all his members. So then it remaines that *our formall and compleate Sanctification* consists in a *Conformitie to the wayes of Christs ordinary Obedience.* The whole Life of Christ was a Discipline, a living, shining, and exemplary Precept unto men, a Visible *Commentary on Gods Law.* Therefore we finde such names given unto him in the Scriptures, as signifie not only Preeminence, but exemplarinesse; A [a] Prince, [b] a Leader, [c] a Governor, [d] a Captaine, an [e] Apostle and high Priest, [f] a chiefe Sheepherd and Bishop, [g] a Forerunner, or Conduct into Glory, a [h] Light to the Iewes, [i] a Light to the Gentiles, a [k] Light to every man that entereth into the world. All which titles as they declare his Dignity, that he was the first borne of every Creature, so they intimate likewise that he was proposed to bee the Author and Patterne of Holinesse to his people. All other Saints are to be imitated only with limitatiō unto him, & so farre as they in their conversation expresse his Life and Spirit; *Be yee followers of me even as I am of Christ.* But [l] we must never pinne our obedience to the exam-

Phil. 3. 21
1 Iohn 3. 2.

[a] Dan. 9. 25
[b] Esay 55 4
[c] Matth. 2. 6
[d] Heb 2. 10
[e] Heb. 1. 3
[f] 1 Pet. 2. 25
1 Pet. 5 4
[g] Heb. 6. 20
[h] Exod. 13. 21
[i] Luke 2. 32
[k] Iohn 1. 9

[l] *Aug. de mendac. ad Consen. lib. 2. cap. 9.*

example of any Saint, leſt we happen to ſtumble and breake our bones, as they did. Wherefore are the falls and apoſtaſies, the errors and infirmities of holy men in Scripture regiſtred? Certainely, the Lord delighteth not to keepe thoſe ſinnes upon record for men to gaze on, which himſelfe hath put behind his owne backe, and wiped out of the booke of his owne remembrance. He delighteth not in the diſhonour and deformities of his worthies. But [m] they are recorded for our ſakes, ſet up for land marks to warne every man to take heed of adventuring (on any mans authority) upon thoſe rockes where ſuch renowned and noble Saints have before miſcarried. Children of light indeed they are, but their light is like the light of the Moone, ſubject to mixtures, wainings, decaies, eclipſes. Chriſt onely is the Sunne of righteouſneſſe, that hath a plenitude, indeficiencie, unerring holineſſe, which neither is deceived, nor can deceive.

Now further this conformity unto *Chriſt* muſt be in all his obedience. Firſt, in his active obedience unto the Law, [n] *Learne of me*, ſaith he, *for I am meeke and lowly.* [o] *I have given you an Example that you ſhould doe as I have done unto you.* The action was but temporary, and according to the cuſtome of the place and age, but the affection was univerſall, the humility of his heart. [p] *Let the ſame minde*, ſaith the Apoſtle, *be in you, which was in Chriſt*, that is, have the ſame judgement, opinions, affections, compaſſions, as *Chriſt* had. [q] *As he which hath called you is holy, ſo be yee holy in all manner of converſation.* Secondly, in his paſſive obedience, though not in the end or purpoſes, yet in the maner of it, *Runne with patience*, ſaith the Apoſtle, *the race which is ſet before you*, looking unto [r] *Ieſus*, who for the joy that was ſet before him, endured the croſſe, deſpiſed the ſhame, &c. If the head be gotten through a ſtrait place, all the members will venture after. Therefore ſince *Chriſt* hath gone through

[m] *Aug. De nat. & grat. cap. 35 Cavēde tempeſtates & ſtēda naufragia. Ad hoc peccata illorum hominum ſcripta ſunt ut Apoſtolica illa ſententia ubiq; tremenda ſit, Qui videtur ſtare, videat ne cadat Aug. de Doctr. Chriſt. l. 3. c. 23.* David *Amicus Dei, et Salomon amabilis ejus vitia ſunt, ut et ruinæ nobis ad cautionē et pœnitudinis ad ſalutem exempla præberent. Hier. To. 1. Epiſt 9.*

[n] Matt. 11. 29

[o] Iohn 13. 15

[p] Phil. 2. 5

[q] 1 Pet. 1. 15

[r] Heb. 12. 1, 2.

through ſhame, contradiction, death, to his glory, let us not be wearied, nor faint or deſpaire in our mindes. The head doth not think all its work ended when it is gotten through it ſelfe, but taketh care, and is mindefull of the members that follow. Therefore the Apoſtle calls our ſufferings a fulfilling or [f]making up of the ſufferings of Christ. The reſolution of all is briefly this, *We muſt follow Christ in thoſe things which he both did and commanded*; not in thoſe things which he did, but not commanded.

[f] Col. 1. 24

But here it may be objected, *Christ* was himſelfe voluntarily poore; [t] *He became poore for our ſakes*, and he commanded poverty to the young man, *Goe ſell all that thou haſt, and give it to the poore.* Is every man to be herein a follower of Christ? To this I anſwer in generall, that poverty was not in Christ any act *of morall Obedience*, nor to the young-man any command of *Morall Obedience*. Firſt, for *Chriſts* poverty we may conceive that it was a requiſite preparatory act to the work of redemption, & to the magnifying of his ſpirituall power in the ſubduing of his enemies, and ſaving of his people; when it appeared that thereunto no externall acceſſions nor contribution of temporall greatneſſe did concurre. And ſecondly, for the command to the young-man, it was meerely perſonall, and indeed not ſo much intending obedience to the letter of the precept, as trial of the ſincerity of the mans former profeſſion, and conviction of him touching thoſe miſperſwaſions and ſelfe-deceits which made him truſt in himſelfe for righteouſneſſe, like that of God to *Abraham*, to offer up his ſon, which was not intended for death to *Iſaac*, but for triall to *Abraham*, and for manifeſtation of his faith.

Vna paſſio Domini & ſervorum. De Dupl. Martyr. apud Cyprian.

[t] 2 Cor. 8. 9
Luke 9. 58
Luke 8. 3
Marke 10. 21

It may be farther objected, *How can we be Holy, as Christ is Holy?* Firſt, the thing is impoſſible, and ſecondly, if we could, there would be no need of Christ; if we were bound to be ſo Holy, righteouſneſſe would come by

by the Law of workes. To this I answer; the Law is not nullified, nor curtall'd by the mercy of Christ: we are as fully bound to the obedience of it as *Adam* was, though not upon such bad termes, and evill consequences as he; under danger of contracting sinne, though not under danger of incurring death. So much as any justified person comes short of compleat and universall obedience to the Law, so much he sinneth, as *Adam* did, though God be pleased to pardon that sinne by the merit of Christ. Christ came to deliver from sinne, but not to priviledge any man to commit it: though hee came to be a curse for sinne, yet he came not to be a cloake for sinne. Secondly, *Christ is needfull in two respects*: First, because we cannot come to full and perfect obedience, and so his grace is requisite to pardon and cover our failings: Secondly, because that which we doe attaine unto, is not of or from our selves, and so his Spirit is requisite to strengthen us unto his service. Thirdly, when the Scripture requires us to be holy & perfect, *as Christ and God*, by as we understand not equality in the compasse, but quality in the truth of our holinesse:

Rom.13.9 As when the Apostle saith, *That we must love our neighbour as our selves*, the meaning is not that *our love to our neighbour should be mathematically equall to the Love of our selves*; for the Law doth allow of degrees in love, according to the degrees of relation and neerenesse in the thing loved: *Doe good unto all men, specially to those of the houshold of Faith.*

Gal.6.10

Rom.12.9 Love to a friend may safely be greater than to a stranger; and to a wife or childe, than to a friend: yet in all, our love to others must be of the selfe-same nature, as true, reall, cordiall, sincere, solid as that to our selves. Wee must love our neighbour as we doe our selves, that is, unfainedly, and without dissimulation.

Let us further consider the *Grounds* of this point touching the *Conformity* which is betweene the *nature and* spiri-

spirituall life of Christians and of Christ (becauſe it is a doctrine of principall conſequence.) Firſt, this was one of the *Ends of Christs comming*. Two purpoſes he came for; A reſtitution of us to our intereſt in ſalvation, & a reſtoring our originall qualities of holineſſe unto us. Hee came to ſanctifie, and cleanſe the Church, that it *ſhould be holy and without blemiſh; unblameable and unreproveable in his ſight: To redeeme, and to purifie his people. The one is the worke of his merit which goeth upward to the ſatisfaction of his Father*; the other the worke of his Spirit and Grace, which goeth downeward to the ſanctification of his Church. In the one he beſtoweth his righteouſneſſe upon us by imputation: in the other he faſhioneth his image in us by *renovation*. That man then hath no claime to the payment Chriſt hath made, nor to the inheritance hee hath purchaſed, who hath not the life of Chriſt faſhioned in his nature and converſation.

But if Chriſt be not onely a *Saviour to Redeeme*, but *a Rule to Sanctifie*, what uſe or ſervice is left unto the Law? I anſwer, that the *Law* is ſtill a *Rule*, but not a comfortable, effectuall, delightful rule without Chriſt applying, and ſweetning it unto us. The *Law* onely comes with commands, but *Chriſt* with ſtrength, love, willingneſſe, and life to obey them. The *Law* alone comes like a *Scholemaſter* with a ſcourge, a curſe along with it; but when *Chriſt* comes with the *Law*, he comes as a *Father*, with precepts to teach, and with compaſſions to ſpare. The Law is a Lion, and *Chriſt our Sampſon* that ſlew the Lion; as long as the Law is alone, ſo long it is alive, and comes with terrour, and fury upon every ſoule it meets: but when Chriſt hath ſlaine the Law, taken away that which was the ſtrength of it, namely the guilt of ſinne, then there is hony in the Lion, ſweetneſſe in the duties required by the *Law*. It is then an eaſie yoke, and a *Law of liberty*, the *Commandements*

[a] Mat. 11. 30
James 1. 25
1 John 5. 3

dements are not then grievous, but the heart delighteth in them, and loveth them, even as the honey and the hony combe. Of it selfe it is [b] the cord of a judge which bindeth hand and foot, and shackleth unto condemnation; but by Christ it is made *the* [c] *cord of a man*, and the band of *Love*, by which he teacheth us to goe, even as a nurse her infant.

Secondly, *Holinesse* must needs consist in a *Conformitie* unto *Christ*, if we consider the *nature* of it. We are then *Sanctified* when we are re-endued with that *Image of God*, after which we were at first created. Some [d] have conceived that we are therefore said to be created after Gods Image, because we were made after the Image *of Christ*, who was to come; but this is contradicted by the Apostle, who saith that [e] *Adam was the figure of Christ*, and not *Christ* the patterne of *Adam*; yet that created Holinesse is renewed in us after the *Image of Christ*. [f] As we have borne the image of the earthly *Adam*, who was taken out of the Earth, an image of sinne, and guilt: So we must beare the image of the heavenly *Adam*, who is the Lord from Heaven, an Image of Life and Holinesse. We were [g] predestinated, saith the Apostle, *to bee conformed unto the Image of the Sonne*: Conformed in his *Nature*, *Holinesse*; in his *End*, *Happinesse*; and in the way thereunto, *Sufferings*. [h] We all, saith he, *beholding with open face as in a glasse*, that is, in Christ, or [i] in the face of Christ, the Glory of God, are changed into the same Image with *Christ*, (he the Image of his Father, and we of him) *from glory to glory*, that is, either from glory inchoate in obedience and grace here (for the saints in their very sufferings are glorious and conformable to the Glory of Christ; *The* [k] *Spirit of Glory is upon you in your reproaches for Christ*) *unto Glory consummate in Heaven, and Salvation hereafter*: or from glory to glory, that is, *Grace for Grace*, the Glorious Image of Gods Holinesse in Christ fashioning

Vt non sit terribile, sed suave mandatum. * *Aug. cont. Pelag. et Celest. l. 1. c. 13 Vt innotescat quod latebat, & suave fiat quod non delectabat, gratiæ Dei est quæ hominū adjuvat voluntates. Aug. de peccat. merit. et remiss. l. 2. c. 17.*

[b] Matth. 22:13
* Hos. 11.4

[d] *Ad imaginē Christi futuri, non tātum Dei opus erat, sed pignus. Tertul. de Resur. Christi, cap. 6.*

[e] Rom. 5. 14
1 Cor. 15:45

[f] 1 Cor. 15. 49

[g] Rom 8. 29

[h] 2 Cor. 3. 18.
[i] 2 Cor. 4. 6.

1 Pet. 4. 14

shioning, and producing it selfe in the hearts of the faithfull, as an Image or species of light shining on a glasse, doth from thence fashion it selfe on the wall, or in another glasse. *Holinesse is the Image of God*; now in an Image there are two things required: First, *a similitude* of one thing unto another. Secondly, *A Deduction*, derivation, impression of that similitude upon the one from the other, and with relation thereunto. For though there be the similitude of snow in milke, yet the one is not the image of the other. Now then when an image is universally lost, that no man living can furnish his neighbour with it to draw from thence another for himselfe, there must be recourse to the prototype and originall, or else it cannot be had. Now in *Adam* there was an universall obliteration of Gods Holy Image out of himselfe, and all his posterity. Vnto God therefore himselfe we must have recourse to repaire this Image againe. But how can this be? The Apostle tells us, that hee is an *Inaccessible, an unapproachable God*, no man can draw neere him, but he will be licked up and devoured like the [l] stubble by the fire; and yet, if a man could come neere him (as in some sense he is [m] *not farre from every one of us*) yet he is an [n] *Invisible God*, no man can see him, and live; no man can have a view of his face to new draw it againe. We are all by sinne come [o] short of his Glory; as impossible it is for any man to become holy againe, as it is to see that which is invisible, or to approch unto that which is inaccessible; except the Lord be pleased through some veile or other to exhibite his Image againe unto us, and thorow some glasse to let it shine upon us, we shall be everlastingly destitute of it. And this hee hath beene pleased to doe thorow the [p] veile of Christs flesh; [q] God was manifested in the flesh; in that flesh he [r] was made visible; and we have an accesse *into the Holiest of all thorow the veile*, that is to say, *Christs flesh*; in that flesh he was made accessible.

[l] 1 Tim. 6.16.
[m] Acts 17.27.
[n] 1 Tim. 1.17
[o] Rom. 3.23
[p] Heb. 10.20
[q] 1 Tim. 3.16
[r] Iohn 14.9

By him, ſaith the Apoſtle, we have an [f] acceſſe unto the *Father*. Hee was [t] *the Image of the inviſible God*. Hee that *hath ſeene him hath ſeene the Father*. For as God was in him reconciling the World unto himſelfe, ſo was he in him revealing himſelfe unto the World. *No man hath ſeene God at any time; the onely begotten Sonne which is in the boſome of the Father, he hath revealed him.*

[f] Ephes. 2. 18.
[t] Col. 1. 15
Ioh 1.18

Thirdly, conſider the *quality of the myſticall body*. It is a true rule, That that which is firſt and beſt in any kinde, is the rule and meaſure of all the reſt. And therefore Chriſt being the firſt and chiefeſt member in the Church, he is to be the ground of conformity to the reſt. And there is indeed a mutuall ſuteableneſſe betweene the Head and the members. Chriſt by compaſſion conformable to his members in their infirmity, (*Wee have not an high Prieſt who cannot bee touched with a feeling of our infirmities*) and the members by communion conformable to Chriſt in his *Sanctitie*; *Both hee that ſanctifieth, and they that are ſanctified are of one.*

Primum & ſi-timum in unoquoque genere eſt Regula cæterorum.
Heb 4 15
Heb. 2. 11

Fourthly, Holineſſe in the Scripture is called an *Unction*. All the veſſels of the Tabernacle were ſanctified by that holy *Unction* which was preſcribed *Moſes*. *Yee have received an oyntment*, ſaith Saint *Iohn*, *which teacheth you all things*. It is an oyntment which healeth our wounds, and cleanſeth our nature, and mollifieth our Conſciences, and openeth our eyes, and conſecrateth our perſons unto royall, ſacred, and peculiar ſervices. Now though Chriſt were annointed with this holy Oyle above his fellowes, yet not without his fellowes; but all they are by his unction ſanctified. Light is principally in the Sunne, and ſap in the root, and water in the Fountaine; yet there is a derivation, a conformity in the beame, branches, and ſtreames to their originals: Onely here is the difference; in Chriſt there is a *fulneſſe*, in us onely a *meaſure*; and in Chriſt there is a *pureneſſe*, but in us a *mixture*.

Exod. 30. 29

1 Iohn 2. 20

Fifthly

Fifthly and lastly, Christ is the *Summe of the whole Scriptures*, and therefore necessarily the *Rule of Holinesse*. For the [a] *Scripture* is *profitable to make a man perfect*, and *to furnish him unto all good workes*. Saint *Paul* professeth [b] that he with-held nothing which was profitable, but delivered the whole Counsell of God; and yet else-where wee finde the Summe of his preaching was [c] Christ crucified: and therefore that which the Scripture calls [d] the writing of the Law in our hearts, it calls [e] the *forming of Christ in us*; to note that Christ is *the Summe and Substance of the whole Law*. Hee [f] came to men first in his Word, and after in his Body; fulfilling the types, accomplishing the predictions, performing the commands, removing the burdens, exhibiting the precepts of the whole Law in a most exemplary and perfect conversation.

[a] 2 Tim. 3 16, 17.
[b] Act. 20. 20, 27
[c] 1 Cor. 1. 21, 22.
[d] 2 Cor. 3. 2
[d] Ier. 31 33
[e] Gal. 4. 19
[f] χράμματι καὶ σώματι. *Clem. Alex.*

Now for our further application of this Doctrine unto *use* and *practice*: we may hence first receive a *two-fold Instruction*. First, touching the *proportions* wherein our holinesse must beare *conformity unto Christ*; for *conformity* cannot be without *proportion*. Here then wee may observe foure particulars, wherein our holinesse is to be proportionable unto Christs: First, it must have the same *principle and seede with Christs*, namely his Spirit. As in Christ there were two natures, so in either Nature there was holinesse after a severall manner. In his Divine Nature he was Holy by essence and underivatively; in his humane by consecration, and unction with the Spirit; and in this we are to beare proportion unto him. Our holinesse must proceede from the same Spirit whereby he was sanctified; onely with this difference. The Spirit of Holinesse was Christs, *Iure proprio*, by vertue of the *hypostaticall union* of the humane nature with the divine in the unity of his person. By meanes whereof it was impossible for the humane nature in him not to be sanctified, and filled with Grace. But to us the spirit belongs

longs by an inferiour union unto Christ as our Head, from whom it is unto us derived and dispensed in such proportions as He is in mercy pleased to observe towards his members. But yet though we have not as he a plenitude of the Spirit, yet we have the same in Truth and substance with him. As it is the same light which breaketh forth into the dawning of the day, and inhereth in the Glorious body of the Sun, though here in fulnesse, and there but in measure: So the Apostle saith, we are all changed into the same Image with Christ by the Spirit of our God. And he that is joyned unto the Lord is one Spirit, and that there is but *one Body, and one Spirit betweene Christ and his members.*

2 Cor. 3. 18
1 Cor. 6. 17
Ephes. 4. 4

Secondly, our holinesse must be conformable to Christs in the *Ends of it.* First, *the glory of God: Father,* saith he, *I have glorified thee on earth, I have finished the worke which thou gavest me to doe.* Wherein there are three notable things for our imitation: First, that God must first give us our workes, before we must doe them. We must have his warrant and authority for all we doe. If a man could be so full of *selfe-zeale* (if I may so call it) of *irregular and unprescribed devotion,* as to offer *rivers of oyle, or mountaines of cattell, or the first-borne of his body for the sinne of his soule,* should neglect and macerate his body, and dishonour his flesh into the gastlinesse, and image of a dead carcasse; yet if the Lord have not first shewed it, nor required it of him, it will all prove but the vanity, and pride of a fleshly minde. Secondly, as we must doe nothing but that which God requires, and gives us to doe, so we must therein aime at his Glory; as his Authority must be the ground, so His Honour must be the End of all our workes: and thirdly, *God is never glorified but by finishing his workes.* To begin, and then fall backe, is to put Christ to shame.

John 17. 4

Mica 6. 7, 8
Col. 2. 23.

Col. 1. 18

John 4. 34
Heb. 5. 6

Secondly, all Christs works were done for *the good of the Church. He was given and borne for us. He was made*

Esay 9. 6

sinne

sinne and curse for us, For our righteousnesse and redemption he came, and for our expediencie he returned againe. When the Apostle urgeth the Philippians *not to looke to their owne things, but every man also on the things of others*, hee presseth them with this argument, *Let the same minde bee in you which was in Christ Iesus*, I Hee thought it no robbery to be equall with God, and therefore to him there could be no accession; all that hee did was for his Church: and this Saint *Paul* sealeth with his owne example: *If I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all.* And elsewhere, *I will very gladly spend and be spent for you, though the more abundantly I love you, the lesse I be loved.* Onely here is the difference, Christs obedience was *meritorious* for the redemption of His Church, ours onely *ministeriall* for the edification of the Church: *Wee doe all things, saith the Apostle, for your edification.* When the Apostle saith, *I fill up that which is behinde of the afflictions of Christ for his Bodies sake, which is the Church*: Wee are not to conceive it in our Adversaries glosse, that it was to merit, expiate, satisfie for the Church; but onely to benefit and edifie it. Let him expound himselfe. *The things that happened unto mee, namely my bonds in Christ, have fallen out rather unto the furtherance of the Gospell*: And againe, *I endure all things for the Elects sake, that they may also obtaine the salvation, not which my sufferings merit, but which is in Christ Jesus.* To note that the sufferings of the Saints are *ministerially* serviceable to that Salvation of the Church, unto which the sufferings of Christ are alone *meritorious* and availeable.

2 Cor. 5. 21. Iohn 16. 7. Phil. 2. 4. 5.

Verse 17.

1 Cor. 12. 15.

2 Cor. 12. 15. Col. 1. 24.

Phil. 1. 12, 13. 2 Tim. 2. 10.

Thirdly, our holinesse must bee *Proportionable* to Christs in the *parts of it*. It must be *universall*: the whole man must be spiritually formed and organized unto the measure of Christ. Every part must have its measure, and every joynt its supply. Holynesse is a *resurrection*;

Ephes. 4. 16.

all that which fell must be restored; and it is a generation, all the parts of him that begetteth must be fashioned. *The God of peace sanctifie you throughout, and I pray God that your whole spirit, soule and body may bee preserved blamelesse unto the comming of our Lord Iesus Christ.*

Mat.16.24. Lastly, *our holinesse must be proportioned unto Christ in the manner of working*: I shall observe but three particulars of many. First, it must be done with *selfe-deniall*; He that will follow Christ must deny himselfe: Christ for us denied himselfe, and his owne will; His naturall love towards his owne life yeelded to his mercifull love towards his members; not as I will in my naturall desire to decline dissolution, but as thou wilt in thy mercifull purpose to save thy Church. Many men will be content to serve God as long as they may withall advantage themselves: but to serve him and deny themselves is a worke which they have not learned. Hosea 10. 11. *Ephraim loveth to tread out the corne*, saith the Prophet. You know the 1 Cor.9.9. mouth of the Oxe was not to bee muzled that trod out the Corne, he had his worke and reward together. But plowing is only in hope: for the present it is an hungry and a hard work. So, saith he, while *Ephraim* may serve mee and himselfe, make Religion serve his other secular purposes, he will bee very forward: but when hee must plow, that is, serve in hope of a Harvest, but in paine for the present, he hath an easier plow going of his own, as it followes, *yee have plowed wickednesse*.

Phil. 2.8. Iohn 4. 34. Heb. 1.9. Secondly, it must bee done in *obedience* unto GOD. Christ emptied Himselfe, and became obedient; It was his meat and drinke to doe the will of his Father: even unto that bitter worke of his Passion hee was annointed with the *oyle of gladnesse*; to note that though as made of a Woman, partaker of the same passions and naturall affections with us, hee did decline it, and shrinke from it; yet, as made under the Law, he did most voluntarily and obediently undertake it. Heb.10.5,7. *Thou hast prepared mee a body*,

body. In the volume of thy booke it is written of me, Loe I come to do: thy will, O God.

Lastly, our holinesse must have *growth and proficiency* with it, grow in grace. Let these things be in you and abound; as it is said of Christ, that *He increased in Wisedome and favour with God and men*, and that *Hee learned obedience by the things which hee suffered*. If it bee here objected, that Christ was ever full, and had the Spirit without measure even from the wombe; For in as much as his Divine Nature was in his infancy as fully united to his humane as ever after, therefore the fulnesse of grace, which was a consequent thereupon, was as much as ever after: To this I answer, that certaine it is Christ was *ever full of Grace and Spirit*; but that excludes not his growth in them, proportionably to the ripenesse and by consequence capacity of his humane nature. Suppose wee the Sun were vegetable and a subject of augmentation, though it would bee never true to say that it is fuller of light than it was, yet it would be true to say that it hath more light now, than it had when it was of a lesser capacity: Even so Christ being in all things, save sinne, like unto us, and therefore like us in degrees and progresses of naturall maturity, though he were ever full of Grace, may yet bee said to grow in it, and to learne, because as the capacitie of his nature was enlarged, the spring of Grace within him did rise up and proportionably fill it.

Luk. 2. 40, 52. Heb. 5. 8.

Vid. Cameron, de Eccl. p. 152

Secondly, from this Doctrine of our conformitie in holinesse to the Life of Christ, we may be instructed touching the vigour of the Law, and the consonancy and concurrency thereof with the Gospell. True it is that *Christ is the End of the Law*, and *that wee are not under the Law, but under Grace*: Yet it is as true that *Christ came not to destroy the Law, and that no jot nor tittle thereof shall fall to the ground*. Wee are not under the Law for *Justification* of our persons, as *Adam*; nor for

satisfaction of Divine Iustice, as those that perish; but we are under it as a *document of obedience*, and a *rule* of living. It is now published from mount Sion, as a Law of liberty, and a new Law: not as a Law of condemnation and bondage. The obedience thereof is not removed, but the disobedience thereof is both pardoned and cured. Necessary is the observation of it as a fruit of Faith, not as a condition of life or righteousnesse, Necessary, *necessitate præcepti*, as a thing commanded, the transgressing whereof is an incurring of sinne; not *necessitate medii*, as a strict and undispensable meane of Salvation, the transgression whereof is a peremptory obligation unto death. Three things Christ hath done to the the Law for us: First, he hath mitigated the *rigour*, and removed the *curse* from it, as it is a killing letter, and ministery of death. Secondly, he hath by his Spirit conferred all the *principles of obedience* upon us; wisdome to contrive, will to desire, strength to execute, love to delight in the services of it. The Law onely commands, but Christ enables. Thirdly, hee hath by his exemplary holinesse chalked out unto us, and conducted us in the way of obedience: for all our obedience comes from Christ, and that either as unto *members* from his *Spirit*, or as unto *Disciples* from his *Doctrine and Example*. We see then the necessity of our being in Christ, not only for righteousnesse, but for obedience: for we must have *life*, before we can have *Operation*. *If we live in the spirit, let us walke also in the spirit.* Whereas out of Christ a man is under the whole Law, as an insupportable yoke, as an impossible and yet inexorable rule; as a Covenant of righteousnesse, and condition by which he must be tried, by which hee must everlastingly stand or fall before the tribunall of Christ, when he shall come in flaming fire to take vengeance on those, who, though convinced of their insufficiency to observe the Law, have yet disobeyed the Gospell of our Lord Iesus Christ.

Galat. 5.25.

Thirdly,

Thirdly, we may hence learne the neceſſitie of diligent attendance on the holy Scriptures and places where they are explained: there is [a] no abiding in Christ but by walking as he walked: there is no walking as he walked, but by knowing how he walked: and this is onely by the Scriptures, in which he is [b] yet amongſt us, [c] walking in in the middeſt of his Church, [d] crucified before our eyes, ſet forth and [e] declared unto us: *many other ſignes* Ieſus *did which are not written*, ſaith the Apoſtle, *but theſe are written that you might believe, and that believing you might have life.* We know not any of Chriſts wayes or workes but by the Word; and therefore they who give no attendance unto that, declare that they regard not the wayes of Chriſt, nor have any care to follow the Lambe whereſoever he goeth.

a 1 Iohn 2.6.
b Mat. 28.20.
c Rev. 1.13.
d Gal. 3.1.
e 1 Ioh. 1.2,3.
f Ioh. 20.30,31

Secondly, wee muſt from hence bee *exhorted* to take heed of uſurping Chriſts honour to our ſelves, of being our *owne rule* or way. The Lord is a jealous God, and will not ſuffer any to bee a ſelfe-mover, or a god unto himſelfe. It is one of Gods extreameſt judgements to give men over to themſelves, and leave them to follow their owne rules. When he hath firſt wooed men by his Spirit, and that is reſiſted; enticed them by his mercies, and they are abuſed; threatned them with his judgements, and they are miſ-attributed to ſecond cauſes; cried unto them by his Prophets, and they are reviled; ſent his owne Sonne to perſwade them, and hee is trampled on and deſpiſed: when hee offers to teach them, and they ſtop their eares; to lead them, and they pull away their ſhoulders; to convert them, and they hardned their heart; when they ſet up mounds againſt the Goſpell, as it were to non-plus and poſe the mercies of God, that there may bee no remedy left; then after all theſe indignities to the Spirit of Grace, this is the judgment with which God uſeth to revenge the quarrell of his Grace and Covenant, [g] to leave them to the hardneſſe and impenitencie

g Acts 14.16.

penitency of their owne hearts, to be a rule and way unto themselves. *My people would not hearken to my voice, and Israel would none of me. So I gave them up unto their owne hearts lust; and they walked in their owne counsels.* Let us therefore take heed of a *will-holmesse*. Wee are the servants of *Christ*, and our members are to bee the *instruments* of *righteousnesse*; and servants are to bee governed by the will of their Masters and members to bee guided by the influence of the head, and instruments to bee applyed to all their services by the superiour cause. [h] Every thing which *Moses* did about the Tabernacle was to bee done after the patterne which he had seene in the Mount; and every thing which wee doe in these spirituall Tabernacles, wee are to doe after the patterne of him who is set before us. The services of *Israel*, after their revolt from the house of *David*, when they built Altars and multiplyed sacrifices, were as chargeable, as specious, and in humane discourse every whit as rationall, as those at *Ierusalem*; yet wee finde when they would bee wiser than God, and prescribe the way wherein they meant to worship him, all [i] ended in shame and dishonour; *Bethel*, which was Gods house before, is turned into *Bethaven*, a house of vanitie: [k] *Israel hath forgotten his Maker, and buildeth Temples*, saith the Prophet. One would thinke that he who builds Temples had *God*, who was in them to be worshipped, often in his mind; but to remember God otherwise than he hath required, to build many Temples, when hee had appointed but one Temple and one Altar for all that people to resort unto, this was by forgetting Gods Will and Word to forget likewise his service and worship, because to serve him otherwise than hee requireth, is not to worship, but to rob and mocke him. [l] In Gods service it is a greater sin to do that which we are not to do, than not to do that which we are commanded. This is but a sin of omission; but that a sin of sacriledge and high contempt: in this we charge the Law onely

Rom. 1 26. Psal. 84. 11. *Magna Dei ira est quando peccantibus non irascitur Deus.* Hier. Epist. 33. *ad Cathæt. Ira est Dei non intelligere delicta, ne sequatur pœnitentia.* Cyprian. Epist. 3. *Percussi sunt animi cæcitate ut nec intelligant delicta nec plangant. Indignantis Dei major est hæc ira. Idem de lapsis.*

[h] Heb. 8. 5.

[i] Hos. 10. 6, 5. Ier. 48. 13.

[k] Hosea 8. 14. *Non ex Arbitrio Deo serviendum, sed ex imperio. Vid. Ter. de Iejun. c. 13 Vid. Chrysost. in Rom. Hom. 2* Aug. *de Civit. Dei, lib. 1. c. 26 & lib. 5. c. 18.*

[l] Hooker *lib. 2. sect. 6.*

onely with difficultie, but in that with folly; in this wee discover our weakeneſſe to doe the will, but in that wee declare our impudence and arrogancie to controll the Wiſedome of *God*: In this we acknowledge our own inſufficiencie, in that wee deny the all-ſufficiencie and plenitude of Gods owne Law. But what ever opinion men have of their owne wiſdomes, and contributions in Gods ſervice, yet hee eſteemes them all but as ludicrous things, as games, and playes, and acting of mimicall dancings: [m] *The people ſate downe to eate and drinke, and roſe up to play.*

[m] Exod. 32.6.

What-ever action therefore you goe about, doe it by *Rule*, enquire out of the Scriptures whether Chriſt would have done it or no, at leaſt whether he allow it or no. It is true, ſomethings are lawfull and expedient with us, which were not ſuteable unto the perſon of *Chriſt*. Marriage is honourable with all other men, but it did not beſit his Perſon who came into the world to ſpirituall purpoſes onely, to beget ſons and daughters unto God, and to be myſtically married unto his Church. To write bookes is commendable with men, becauſe, like *Abel*, being dead, they may ſtill ſpeake, and teach thoſe who never ſaw them. But it would have beene derogatorie to the Perſon, and unbecomming the office of Chriſt. For it is his prerogative to bee in the middeſt of the ſeven Candleſtickes, to bee preſent to all his members, to teach by power, and not by miniſtery, to teach by his Spirit and not by his pen, to teach the hearts of men, and not their eyes or eares. He hath no mortalitie, diſtance, or abſence to bee by ſuch meanes ſupplyed. It became him to commit theſe miniſteriall actions to his ſervants, and to reſerve to himſelfe that great honour of writing his Law in the hearts of his people, and making them to bee his Epiſtle. But yet I ſay, as in theſe things, we muſt reſpect his *allowance*, ſo in others let us reflect upon his example. When thou art tempted to looſeneſſe, and immoderate

Cathedram in cœlis habet, qui corda docet.

moderate living, take thy Conscience but this question, would Christ have drunke unto swinishnesse, or eaten unto excesse? would he have wasted his pretious time at Stewes, Stages, or Tavernes, or taken delight in sinfull and desperate fellowship? Did Christ frequently pray both with his Disciples, and alone by himselfe, and shall I never either in my family or in my closet think upon God? did Christ open his wounds, and shall not I open my mouth? was not his blood too pretious to redeeme, and is my breath too good to instruct his Church? Was Christ mercifull to his enemies, and shall I bee cruell to his members? Againe, for the manner of Christs obedience; did Christ serve God without all selfe-ends, meerely in obedience, and to glorifie him; and shall I make Gods worship subordinate to my aymes, and his religion serve turnes? shall I doe what I do without any love or joy, meerely out of slavish feare, and compulsion of Conscience? Thus if we did resolve our services into their true originals, and measure them by the Holinesse of Christ, and have him ever before our eyes, it would bee a great meanes of living in comfort and spirituall conformitie to Gods Law.

And there are, amongst diverse others, two great encouragements thereunto: First, while we follow Christ wee are out of all danger, His Angels have us in their armes, wee are under the protection of his promises, as every good Subject in the Kings way is under the Kings protection. *Peter* never denied Christ, nor was assaulted by the servants of the high Priest till hee gave over following him. Secondly, the more we follow Christ, the neerer still we come unto him. Because Christ is entered into his rest, hee is now at home, hee is not now in motion, but he sitteth still at his Fathers right hand, and hath no higher nor no further to goe; and therefore so long as I hasten and presse forward in his way, I must needs bee the neerer unto him. *Your salvation is nearer*

Luk. 22. 54. 55. 56.

Rom. 3. 11.

faith

saith the Apostle, *then when you first believed.*

But a man will say, how shall I doe to follow Christ? I answer in one word, *deny thy selfe, and he that denyes himselfe follows him:* get out of thine owne way, and thou canst not misse of his. The world never rules us but by our owne lusts; Satan never overcomes us but by our owne wills, and with our owne weapons; when he is resisted hee flyes. As *Hannibal* was wont to say, that the only way to fight against Rome was in Italy; so the other enemies of our salvation know that there is no conquering the soule but in its owne way. As soone as any man forsakes his owne way, Christ is at hand to lead him into his. He will be *Wisdome* to those that deny their owne reason; he will be *Redemption* to those that despise their owne merits; he will bee *Sanctification* to those that cast off their owne lusts; he will be *Salvation* to those that relinquish their owne ends; he will be all things to those that are nothing to themselves. Now we have (as I may so speake) *two selves: A selfe of nature, and a selfe of sinne*; and both must be denied for Christ. This we must ever cast away as a *snare*, and that we must be ever ready to lay downe, as a *sacrifice*, when he is pleased to set himselfe in competition with it. And so much for the Life of Holinesse, which we have in Christ.

Lastly, he that hath the Sonne, hath the *Life of glory* assured to him. For he [a] hath made us to sit together with him in heavenly places; and [b] when he appeares we shall be like him. He shall change our vile bodies into the similitude of his glorious body. When [c] hee comes we shall meet him, and be ever with him; [d] Hee is ascended to his Father and our Father, to his God and our God, and therefore to [e] his Kingdome, and our Kingdome: His by personall propriety, and hypostaticall union; ours by his purchase and theirs, and by our mysticall union and fellowship with him. He is gone to prepare

Rom. 13. 11

Matth. 16. 24

Iames 4. 1, 5
1 Iohn 2. 16, 17
Iames 4. 7

[a] Eph. 2. 6
[b] 1 Iohn 3. 2
[c] Phil. 3. 21
[d] 1 Thess. 4. 17
[e] Iohn 20. 17
[f] Luke 22. 30
2 Tim. 4. 8
2 Pet. 1. 11
[g] Matth. 19. 14
Iames 2. 5
Reve'. 5. 10

prepare a place for us. In Earth hee was *our surety* to answer the Penalty of our sinnes; and in Heaven he is our *Advocate*, to take seisin and possession of that Kingdome for us; Our Captaine, and Fore-runner, and High Priest, who hath not onely carried our names, but hath broken off the veile of the Sanctuary, and given us accesse into the Holiest of all. And he that hath the Sonne, hath this life already in three regards: First, *in pretio*, he hath the price that procured it esteemed his. It was bought with the precious blood of Christ in his Name, and to his use, and it was so bought for him, that he hath a present right and claime unto it. It is not his in reversion after an expiration of any others right (there are no leases nor reversions in heaven) but it is his as an inheritance is the heires after the death of the Ancestor, who yet by minority of yeares, or distance of place may occupy and possesse it by some other person. Secondly, He hath it *in promisso*, He hath Gods Charter, his Assurance sealed with an oath, and a double Sacrament, to establish his heart in the expectation of it. By [h] *two immutable things*, saith the Apostle, namely the *Word* and the *Oath of God*, wherein it was impossible for him to lye, we have strong consolation, and great ground of hope; which hope is sure and stedfast, and leadeth us to that place which is within the veile, whither Christ our Fore-runner is gone before us. Thirdly, he hath it *in* [i] *primitiis*, in the earnest, and first fruites and hansell of it; in those [k] few clusters of grapes, and bunches of figges, those graces of Christs Spirit, that peace, comfort, serenity, which is shed forth into the heart already from that heavenly Canaan. The Holy Spirit of Promise is the earnest of our inheritance, untill the redemption or full fruition and revelation of our purchased possession to the praise of his glory. The Graces of the Spirit in the soule are as certaine and infallible evidences of salvation, as the day Starre or the morning *aurora* is of the ensuing day, or Sun-rising. For all spirituall

[h] Heb. 6. 18

[i] Rom 8. 23 *Nunc aliquid pro pignore accipimus ut ipsam plenitudinem desiderare noverimus Aug. ep. 6.*
[k] Num. 13. 23
[l] Ephes. 1. 14 Ioh. 16. 13, 14, 15

spirituall things in the soule are the beginnings of Heaven, parcels of that Spirit, the fulnesse and residue whereof is in Christs keeping to adorne us with, when he shall present us unto his Father.

But this Doctrine of the Life of Glory is in this life more to bee made use of, than curiously to bee enquired into. O then where the [m] Treasure is, let the heart bee; [n] where the body is, let the Eagles resort; if we are already free-men of heaven, let our thoughts, our language, our [o] conversation, our trading be for heaven. Let us set our faces towards our home. [p] Let us awake out of sleepe, considering that now our salvation is neerer than when wee first beleeved. If we have [q] a hope to be like him at his comming, let us purifie our selves even as he is pure; since there is a [r] price, an high calling, a crowne before us, let us presse forward with all [s] violence of devotion, never thinke our selves farre enough, but prepare our hearts still, and lay hold on every advantage to further our progresse: Since there is [t] a rest remaining for the people of God, let us labour to enter into it, and to [u] hold fast our profession, that [x] as well absent as present we may be accepted of him.

Secondly, since wee know that if our [y] earthly house of this tabernacle be dissolved, wee have a building of God, an house not made with hands, eternall in the heavens; Let us feele the burden of our fleshly corruptions and groane after our redemption, Let us long for the revelation of the sonnes of God, and for his [z] appearing, as the Saints under the Altar, [a] *How long Lord Iesus, holy and just?*

Thirdly, let us with enlarg'd and ravish'd affections, with all the vigour and activitie of enflamed hearts recount the great love of God, who hath not onely delivered us from his wrath, but made us sonnes, married his owne infinite Majesty to our nature in the unity of his Sonnes Person, and made us in him [b] Kings, Priests, and

[m] Matth. 6.21
[n] Matth. 24.28
[o] Phil. 3.20
[p] Rom. 13.11
[q] 1 Iohn 3.3
[r] Phil 3.13,14
[s] Matth. 11.12
[t] Heb. 4.9,11
[u] Heb. 10.20,23
[x] 2 Cor. 5.9
[y] 2 Cor. 5.1,2
Rom 8.23
[z] 2 Tim. 4.8
[a] Revel. 6.10
[b] Revel. 1.6

and heires unto God. *Beloved, what manner of Love, how unsearchable, how boundlesse, how surpassing the apprehensions of men or Angels is the Love of God to us,* saith the Apostle, *that wee should bee called the sonnes of God!*

1 Iohn 3.1

Lastly, if God will glorifie us with his Life hereafter, let us labour as much as wee can to glorifie him in our lives here. It was our Saviours argument (who might have entered into glory as his owne without any such way of procurement, if his owne voluntary undertaking the office of Mediator had not concluded him) *glorifie me with thy selfe, with the glory which I had with thee before the World was; for I have glorified thee on earth, I have finished the worke which thou gavest me to doe.* If we are indeed perswaded that there is laid up for us a crowne of righteousnesse, we cannot but with Saint *Paul* resolve to fight a good fight, to finish our course, to keepe the faith, to bring forth much fruit, that our Father may be glorified in us.

Iohn 17.4,5

2 Tim.4.7,8
Iohn 15.8

And now having unfolded this *three-fold Life* which the faithfull have in *Christ*, we may further take notice of *three attributes or properties* of this life, both to humble and to secure us; and they are all couched in one word of the Apostle, *your life is hid with Christ in God.* It is in Christs keeping, as in the hands of a faithfull depositary; and it is a Life in God, a full Life, a derivation from the *Fountaine of life*, where it is surer and sweeter than in any Cisterne. Here then are three *properties* of a Christians *life* in Christ; first, *Obscuritie*, secondly, *Plentie*: thirdly, *Safetie or eternity.* First, it is an *obscure life*, a secret and mysterious life: so the Apostle calleth [a] *Godlinesse a Mystery.* As there is a mystery of iniquitie, and the hidden things of uncleannesse: so there is a *Mystery of Godlinesse*, and the [b] hidden man of the heart. *The Life of Grace first is hidden totally* from the wicked. [c] *A stranger doth not intermeddle with a righte-*

Col 3.3
Psal.36.9

[a] 1 Tim.3 6

[b] 1 Pet.3.4

[c] Prov.14.10

ous

ons mans joy: d The naturall man knoweth not any things of Gods spirit; Saint *Peter* gives the reason, because he is e *blinde and cannot see a farre off.* Now the things of God are f *deep* things, and high things, upward they have too much brightnesse, and downeward they have too much darknesse for purblinde eyes to apprehend. Secondly, It is hid in some sort from the faithfull themselves. First, under the prevalency of their corruptions, and adherencie of concupiscence, as Corne under a heape of chaffe, or a wall under the Ivie, or metall under the rust which overgrowes it. Secondly, under the winnowings and temptations of Satan. As in sifting of Corne the branne being lightest gets upmost: so when Satan disquiets the heart, that which is finest, and should most comfort, will sinke and be out of sight. Thirdly, under spirituall desertions, and trials; as in an Eclipse, when the face of the Sunne is intercepted, the Moone looseth her light: so when God, who is our light, hideth his countenance from us, no marvell if we can discover no good nor comfort in our selves.

d 1 Cor. 2. 14.

e 2 Pet. 1. 9.

f 1 Cor. 2. 10.

Secondly, the *life of glory* is much more *obscure* and secret; for notwithstanding the first fruites and inchoations thereof bee in this life begun in the peace of Conscience, and joy in the holy Ghost (as in an Eclipse of the Sunne some dimme glimples doe glance from the edges of the interposed body) yet in regard of the plenary infusion of glorious endowments, and those prerogatives of the flesh which belong unto it at the redemption of the body, it is a hidden mysterie; It is a *light which is only sowed* for the righteous; though we expect a revelation of it, yet now it is but as corne in the ground, covered over with much darknesse. *Now we are sonnes*, saith Saint *Iohn*, we have *Ius ad rem*, right unto our life and Crowne already; but wee are in a farre countrey like the prodigall absent from the Lord; and therefore, *It doth not yet appeare what we shal be:* we can no more distinctly

Psal. 97. 11.

1 Ioh. 3. 2.

understand the excellency of our inheritance by these seales and assurances which ratifie our right thereunto, than one who never saw the Sunne could conjecture the light and lustre thereof by the twinckling of a little star, or the picture thereof in a table; Onely this wee know, *that when he shall appeare, we shall be like unto him*; not onely in *true holinesse*, for so we are like him now (wee are already *created after him in righteousnesse and true holinesse*) but in *full holinesse* too; we shall be filled with all the *fulnesse of God*, as the same Apostle speakes: Such a fulnesse as shall satisfie us: *when I awake I shall be satisfied with thy likenesse*. Therefore the last day is by an emphasis called a *Day of redemption*. First, in regard of the *manifestation* and revelation thereof. The Lord shall then appeare and bee revealed from heaven, all those curtens shall be drawne, those vailes betweene us and our Glory, those skinnes with which the Arke is overlaid, shall be torne and removed: our sinnes, our earthly condition our manifold afflictions, the seeming povertie and foolishnes of the ordinances, shall be all laid aside, and then we shall see our Redeemer, not as *Iob* did from a dunghill, nor as *Moses* through a cloude, but we shall know *even as we are knowne*.

Eph. 4. 24. Eph. 3. 19. Psal. 17. 15. Eph. 4. 30.

Here then we see one of the maine reasons why wicked men despise religion, and [a] abominate the righteous, as [b] signes and wonders to bee spoken against. They judge of spiritual things as blind men do of colours. These are hidden mysteries to them, no marvell if they count it a strange thing, and a very madnesse that others runne not to their excesse. But our comfort is that our hope is *Germen*, a growing thing, a stone full of eyes, *a hidden Manna*, (sweete though secret) a new name, which though no other man can know, yet he that receiveth it is able to reade.

a Prov. 29. 27. b Esa. 8. 14. 18 Zac. 3. 8. Psal. 71. 7.

Rev. 2. 17.

And this is the reason too why the Saints themselves are not enough affected with the beautie of Holinesse, because

becauſe it is in great part hidden even from them by corruptions, and admixture of earthly luſts. *Lift up your heads*, ſaith our Saviour, *for our redemption draweth nigh*: noting unto us, that ſo long as the thoughts and affections of men are downeward, their redemption is out of their ſight. *Open thou mine eyes*, ſaith *David*, *that I may behold the wondrous things out of thy Law: I am a ſtranger on earth, O hide not thy Commandements from me.* When a man makes himſelfe a ſtranger unto earthly things, and ſetteth not any of his choiſeſt affections and deſires on them, he is then qualified to ſee thoſe myſteries and wonders which are in the Law. If there were no earth, there would bee no darkneſſe (for the ſhadow of the earth is that which makes the night, and the body of the earth which abſenteth the Sunne from our view) It is much more certaine in ſpirituall things, the light of Gods Word and Graces would not bee eclipſed, if earthly affections did not interpoſe themſelvs. This is the reaſon why men goe on in their ſinnes and believe not the Word, becauſe they have a vaile over their eyes, which hides the beautie of it from them. *Who hath believed our report, or to whom is the arme of the Lord revealed?* ſaith the Prophet: intimating unto us, that the Word will not be believed, till it be revealed. *The Lord opened the heart of Lydia to attend unto Pauls* preaching. As ſoone as the vaile is taken away by Chriſt, and the Truth, Goodneſſe, and beautie of the Goſpell diſcovered, there is immediately wrought a cleare aſſent and ſubſcription in the minde, an earneſt longing and deſire in the heart, a conſtant purpoſe and reſolution in the will to forſake all things as dung in compariſon of that excellent knowledge. As in the diſcoverie of mathematicall concluſions there is ſuch demonſtrative and invincible evidence as would make a man wonder hee had not underſtood them before: ſo in the diſcoveries of Grace unto the Soule, the Spirit doth ſo throughly convince

Luk. 21. 28.

Pſal. 119. 18, 19

Eſa. 53. 1.

Act. 16. 14.

vince a man, that hee wonders at his former ſtupiditie, which never admired ſuch things before.

Againe the faithfull are here to be directed in this ſtate of obſcuritie how to carry themſelves under thoſe corruptions, temptations, deſertions, which here hide the brightneſſe and beautie of their life from them. Firſt, above all preſerve ſincerities in the heart. There is nothing in us ſo perfect, ſo contrary to our corruptions as ſinceritie; that will ever bee to the ſoule in the midſt of darkneſſe as a chinke in a dungeon, through which it may diſcerne ſome glimmerings of light; whereas without it all other ſhewes and pretences are but like windowes faſtned upon a thicke wall onely for uniformity in the building; though they ſeeme ſpecious to the beholder without, yet inward they tranſmit no light at all, becauſe they are laid over an opace body. Secondly, foſter not temptations, doe not pleade nor promote the Divels cauſe, ſet not forward thine enemies ſuggeſtions. Though it bee our dutie to have our ſinnes alwaies before us; ſo it bee upon the ſuggeſtion and proposall of Gods Spirit; yet we muſt turne our eyes from our very ſinnes when Sathan diſplayes them. Chriſt will bee confeſſed, but hee forbids the Divels to confeſſe him; and God will have ſinne to be felt and ſeene, but as a lutie, not as a temptation; in his owne word, not in Satans falſe glaſſes; to draw us unto him, not to drive or deterre us from him. When the ſpirit convinceth of ſinne, it is to amend us; but when Sathan doth it, it is onely to affright and confound us. And commonly hee drives to one ſinne, to cover another. Againe the Spirit opens ſinne in the ſoule as a Chirurgion doth a wound, in a cleane roome, with fire, friends, and remedies about him: but the divill firſt drawes a man from the Word, from Chriſt, from the promiſes, and then ſtrips the ſoule, and opens the wounds thereof in the cold aire only to kill and torment, not to cure or relieve. In ſuch a caſe therefore the

Soule

Soule should lay the faster hold upon Christ, and when there is no light should trust upon the name of the Lord and stay upon his God. Thirdly, in spirituall desertion exercise faith to see God when hee is absent: goe into the watch Tower, review thine owne and other mens experiences of Gods dealing; resolve to trust him though he kill thee; resolve to cleave to him, as Elijah to Elisha, though hee offer to depart from thee; resolve to venture upon him when he seemes angry and set against thee; resolve to runne after him when hee hath forsaken thee; endure rather his blowes, than his absence; therefore he removes that thou shouldest cry after him; therefore hee hides from thee, not that thou shouldest lose him, but onely that thou shouldest seeke him. And there is most comfort in a spirituall desertion. Difficulties sweeten our fruition; and there is fulnesse in Christ which will at last be an ample reward of all preceding discomforts.

Secondly, the life which we have by Christ is a plenteous and abundant life. a *I am come*, saith he, *that they might have life, and that they might be more abundantly.* b *He that believeth on me, out of his belly shall flow rivers of living water*, like the c waters of Ezekiels vision, which swelled from the ankles to the knees, and from thence to an impassable torrent. So the Apostle saith, that the Lord had d *shed forth the Spirit abundantly* in the renewing of his Saints. And it is an observation which you may easily make, that sundry times in the Apostles writings, the graces of the Gospell are called the e *riches of Christ*, and the riches of his grace, and the riches of his mysteries, and the riches of his glory, and the riches of his reproaches, and the f *treasure of a good heart*; By all which is expressed the *preciousnesse*, and the *abundance* of the Spirit which we have from the Life of Christ. Therefore the Spirit is compared unto g *water*, and that not onely to sprinkle and bedew men, but to wash and baptise them; h *ye shall be baptized*

a Ioh.10.10.

b Ioh.7.37.
c Ezek.47.3,4,5.

d Tit.3.6.

e Eph.1.7. 2.7. 3.8. Col.1.27. Heb.11.26.
f Mat.12.35.

g Esay 12.3. Ioh.7.38.
h Act.1.5.

zed with the Holy Ghost. As water knowes no bounds within it selfe, is only limited by the vessell which holds it, so the Spirit is of a very spreading and unlimited properties in it selfe, and is only straitned by the narrownesse of those hearts unto which it comes. [i] *Ye are not straitned in me*, saith the Apostle, or in our ministerie, wee preach abundance of grace unto you, but *ye are straitned in your owne bowels*: you are like narrow mouthed vessells: though floodes of knowledge fall downe, [k] *The earth shall be full of the knowledge of the Lord, as the waters cover the Sea*, yet but drops fall in. This is a great griving of the Spirit of life, and indignity done to the forcing and abounding grace which he brings, for us by our lupinenes and security to damme up this fountaine, to let this garden of spices be overgrown with weeds; to nippe, stifle, and keepe under the Graces of Christ; not to receive a proportionable measure of growth to those meanes and influences which he affordes us.

i 2 Cor. 6. 12.

k Esay 11. 9.

Lastly, the *Life* which we have from *Christ* is a *Safe*, an *Abiding*, an *Eternall Life*: the longer it continues, the more it abounds. It is such a life as runnes not into death. Our earthly life is indeed but a dying and decaying life: but our spirituall life is a *growing Life*. It is called in Scripture our *abiding in Christ*, to note that our estate in him is a fixed, constant and secure estate.

Life can End in Death but upon two reasons; either by an *inward principle and propension* carrying it through slow and insensible progresses to a dissolution; or by *the assaults and violence of outward oppositions*: either it must be a *naturall* or a *violent death*. Now the life which wee have from Christ hath no seedes of mortalitie in it selfe, because it comes from Christ: and as hee saw no corruption, so nothing that riseth from him doth of it selfe tend to corruption; for *Christ dyeth no more, death hath no more power over him*. He now *liveth ever*; not only

onely by himselfe, but over his members; not onely as man, but as a member of his owne Bodie, which body of it selfe, and as it is His Body, in that spirituall and Heavenly constitution, and under that denomination can no more die, then Christ suffer againe. For the Body of Christ, *qua tale*, hath no seed of corruption in it from him. For the Apostle saith, that the seed by which we are regenerated is a *Incorruptible seed*. a 1 Pet. 1. 23.

All the danger then must bee from forren assault; and *externall violence*. But against all this we have the power and strength of Christ himselfe to oppose. b *Hee is able to save to the uttermost those that come unto God by Him*. Let us consider more particularly the violences which may be offered to our Life in Christ. b Heb. 7. 25.

First, the *world* assaults us with manifold temptations; On the left hand with skorne, misreports, persecutions, and cruell mockings, with Giants and sonnes of *Anak*: On the right hand with allurements, objects, promises, dalliances, and insinuations, with Midianitish women. How shall wee secure our lives against such a siege of snares? Our Saviour quiets us in that case; c be of good cheere, *I have overcome the world*. Alas may the Soule answer, If *Sampson* should have seene a little childe under the paw of a Lion, and should thus comfort him, bee of good cheare for I have overcome a Lion, what safety or assurance could hence arise to him who had notcht strength of *Samson*. But wee must know that Christ overcame not for himselfe, but for us; and as he hath overcome the world *for us*, so he doth it *In us* likewise by Grace; d *This is the victorie which overcommeth the World, even our Faith*. c Ioh. 16. 33. d 1 Joh. 5. 4. 5.

Secondly, nay but Sathan is a more powerfull, subtile, deepe, wilie, working adversarie than the world. Where shall I have protection and securitie against him? I answere, in that promise to man, and curse to the Serpent; e *The seed of the woman shall bruize thy head, and thou*

e Gen. 3. 15.

shall bruize his heele. He thy head, Hee shall teare out thy sting, and crush thy projects and machinations against his Church; but *thou only his heele*; the vitall parts shall be above thy reach. And this Christ did not for himselfe, but for us. f *The God of peace*, saith the Apostle, *shall bruise Sathan under your feet.* Hee shall be under our feete, but it is a greater strength than ours which shall keepe him downe. The victorie is Gods, the benefit and insultation ours. If he come as a Serpent with cunning craftinesse to seduce us, Christ is a stronger Serpent, a *Serpent of Brasse*; and what hurt can a Serpent of flesh doe unto a *Serpent of brasse*? If as a *Lion*, with rage and fierie assaules: Christ is a stronger *Lion, A Lion of the Tribe of Iuda*, the victorious Tribe. g Who shall goe up for us against the Canaanites first? *Iuda shall goe up.* If he come as an *Angell of light* to perswade us to presume and sinne; The h mercy of Christ begets feare; *The i love of Christ constraineth us.* Sathan can but allure to disobedience, but Christ can constraine us to live unto him. If he come as an *Angell of darkenesse* to terrifie us with despairing suggestions, because wee have sinned: k *If any man sinne, we have an Advocate*; and l *who shall lay any thing to the charge of Gods Elect? It is Christ that is dead, yea rather that is risen againe, who also sitteth at the right hand of God, to make intercession for us.*

Thirdly, but I have an enemy within me which is the most dangerous of all. The world may bee if not overcome, yet endured, and by being endured it will at last bee overcome. The Divell may bee driven away for a time, though he returne againe: but the *flesh* is an m *Inhabiting sinne*, and an n *encompassing sinne.* If I breake through it, yet it is still within me; and if I reject it, yet it is still about me. Saint *Paul* who triumphed and insulted over all the rest, over the *World*, o *Who shall separate us from the Love of Christ? Shall tribulation, or distresse,*

f Rom. 16. 20

g Iudg. 1. 1, 2.

h Psal. 130. 4.
i 2 Cor. 5. 15.

k 1 Ioh. 2. 1.
l Rom. 8. 33.

m Rom. 7. 17.
n Heb. 12. 1.

o Rom. 8. 35. 37.
Gal. 6. 14.

or persecution, or famine, or nakednesse, or perill, or sword? nay in all these things we are more than conquerors through him that loved us. Over *Sathan and Hell,* p *O death, where is thy sting? O Hell, where is thy victorie?* Even hee cryes out against this enemie his owne flesh. q *O wretched man that I am, who shall deliver mee from this body of Death?* Yea even against this unremoveable and unvanquishable corruption the *Life of Christ* is safe in us upon these grounds. First, we have his *Prayer* which helps to subdue it, and to sanctifie our nature. r *Sanctifie them by thy Truth.* Secondly, wee have *His vertue and power* to purge it out, and to cure it: s *The Sunne of righteousnesse hath healing in his wings.* Thirdly, wee have his *office* and *fidelitie* to appeale unto, and where to complaine against our owne flesh. He undertooke it as a part of his businesse to t purge and cleanse his people. Fourthly, we have his *Spirit* to u combate and wrestle with it, and so by little and little to crucifie it in us; and lastly we have his *Merits* as Sanctuary to flie unto, to forgive them here, and hereafter to expell them.

p 1 Cor. 15. 55

q Rom. 7. 23.

r Ioh. 17. 17.

s Mal. 4. 2.

t Tit. 2. 14.

u Gal. 5. 17.

To Fourthly, for all this I am full of *doubts and restlesse feares,* which doe continually fight within me, and make my spirit languish and sinke: and that which may decay, may likewise expire and vanish away. To this I answer, that which in wordly decayeth and sinketh as the foundation is perishable: but that which in its operations, and, *quoad nos,* in regard of sense and present complacency may seeme to decay, doth not yet perish in its substance. A cloude may hide the Sunne from the eye, but can never blot it out of his orbe. Nay, spirituall griefe is to that light which is sowen in the heart, but like harrowing to the earth; it macerates for the time, but withall it tends to joy and beautie. There is difference betweene the paines of a woman in travell, and the paines of a goute, or some mortall disease; for though that bee as extreeme in smart, and present irksomnesse as the

Heb. 8. 13.

ether,

other, yet it containes it, and it proceeds from a *Mistery of love*. And all the wrestlings of the Soule with the enemies of Salvation are but as the paines of a woman in travell; when Christ is fashioned, when the issue is victorious and with gain, the soule no more remembreth those afflictions which were but for a moment.

Joh. 16.21.

Fifthly and lastly, I have fallen into many and great sinnes, and if all sinne be of a mortall and venemous operation, how can my Life in Christ consist with such heavie provocations and apostasies? To this in generall I answer. If the sight of thy sinnes make thee looke to Christ; *If thou canst believe all things are possible*. It is possible for thy greatest [b] apostacies to vanish like a Cloud, and to be forgotten. Though sinne hath weakned the Law, that we cannot be saved by that; yet it hath not weakned Faith, or made that unable to save. For [c] *the strength of sin is the Law*, it hath its condemning vertue from thence. Now by Faith we are not [d] *under the Law, but under Grace*. When once wee are incorporate into Christs body, and made partakers of the new Covenant, though we are still under the Laws *conduct*, in regard of its obedience (which is made sweet and easie by Grace) yet we are not under the laws *malediction*. So that though sinne in a beliver bee a transgression of the Law, and doth certainely [e] incurre Gods displeasure; [f] yet it doth not *de facto*, (though it doe *de merito*) subject him to wrath and vengeance, because every justified man is a person priviledged, though not from the duties, yet from the curses of the Law. If the King should gratiously exempt any subject from the Lawes penaltie, and yet require of him the Lawes obedience; if that man offend, he hath transgressed the Law, and provoked the displeasure of the Prince, who haply will make him some other way to feele it; yet his offence doth not nullifie his privilege, nor voide the Princes grace, which gave him an immunitie from the forfeitures, though not from the observance

a Mark 9.23.
b Hos 14.4.

c 1 Cor. 15.56
d Rom. 6.14.

Plane dicimus decessisse Legem quoad onera non quoad justitiam. Tertul. de pudicit. cap 6.
e *Ad castigationem non ad damnationem. Ibid. cap. 19.*
f *Evacuatur peccatum, non ut non sit, sed ut non obsit. Aug. de peccat. Mer. & Remiss. l. 1. c. 39.*

ſervance of the Law. Adulterie amongſt the Iewes was punished with death, and theft only with reſtitution: amongſt us Adulterie is not punished with Death, and Theft is. Now then though a Iew and an Engliſhman be both bound to the obedience of both theſe Lawes, yet a Iew is not to die for theft, nor an Engliſhman for Adulterie, becauſe wee are not under the Iudiciall Lawes of that people, nor they under our Lawes: Even ſo thoſe ſinnes which to a man under the covenant of workes do, *de facto*, bring Death if he continue alwaies under that covenant, doe onely create a Merit of Death in thoſe who are under the Covenant of Grace, but doe not actually exclude them from Salvation, becauſe without * infidelitie no ſinne doth peremptorily and *quoad eventum* condemne.

* *Non filios Diaboli faciunt quæcunque peccata——filios autem Diaboli infidelitas facit, quod peccatum proprium vocatur. Aug. cont. duas Epiſt. Pelag. lib. 3. cap. 3.*

But it may here further bee objected, How can I believe under the weight of ſuch a ſinne? Or how is Faith able to hold me up under ſo heavie a guilt? I anſwere, the more the greatneſſe of ſinne doth appeare, and the heavier the weight thereof is to the Soule, there is the Grace of God more abundant to beget Faith, and the ſtrength of Faith is prevalent againſt any thing which would oppoſe it. To underſtand this, we muſt note that the ſtrength of Faith doth not ariſe out of the *formall qualitie* thereof, (for Faith in it ſelfe, as a habit and endowment of the Soule, is as weake as other graces;) but onely out of the *relation* it hath to Chriſt. Faith denotates a *mutuall Act* betweene us and Chriſt; and therefore the Faith of the Patriarchs is expreſſed in the Apoſtle by a *ſaluting or embracing*; they did not onely claſpe Chriſt, but he them againe. So that the ſtrength of Faith takes in the ſtrength of Chriſt, becauſe it puts Chriſt into a man, who by his Spirit b dwelleth and c liveth in us. And here it is worth our obſerving, that the reaſon why the houſe in the d parable did ſtand firme againſt all tempeſts, was becauſe it was founded upon a Rocke.

a Heb. 11. 13.

b Eph 3. 13.
c Gal. 2 20.

d Mat. 7. 25.

Rock. Why? may not a weake superstruction of rotten and inconsistent materials bee built upon a sound foundation? As a strong house fals from a weake foundation, may not in like manner a weake house by a tempest fall from a strong foundation? Surely in Christs Temple it is not as in ordinary materiall buildings. In these though the whole frame stand upon the foundation, yet it stands together by the strength of the parts amongst themselves, and therefore their mutuall weaknesse and failings do prejudice the stabilitie of the whole. But in the Church, the strength of Christ the foundation is not an immanent personal fixed thing, but a derivative and an effused strength which runnes through the whole building. Because the foundation being a vitall foundation is able to shed forth and transfuse its stability into the whole structure. What ever the materials are of themselves, though never so fraile, yet being once incorporated in the building, they are presently transformed into the nature and firmenesse of their foundation. To whom coming as unto a living *stone*, saith Saint *Peter*, ye also as *lively stones* are built up a spirituall house; to note unto us the transformation and unitie of the Saints with Christ, both in their spirituall nature, and in the firmenesse and stabilitie of the same.

1 Pet. 2. 4, 5.

More particularly the strength of Faith preserves us from all our spirituall enemies. From the Divel. [f] Hee that is begotten of God keepeth himselfe, and the *wicked one toucheth him not*. [g] Above all take the shield of Faith, by which you shall be able to *quench all the fiery darts of the wicked*. From the *World*: [h] *This is the victorie which overcommeth the world, even our faith*. From our *fleshly corruptions*; [i] *The heart is purified by Faith*. [k] The Law of the Spirit of life in Iesus Christ, (that is, *the Law of Faith*) hath made mee *free from the Law of sinne*, that is, the Law of the members, or fleshly concupiscence. And all this is strengthened by the

[f] 1 Iohn. 5. 18.
[g] Eph. 6. 16.
[h] 1 Ioh. 5. 4.
[i] Act. 15. 9.
[k] Rom. 8. 2.

Power

Power of God; not by Faith alone are we kept, but *You are kept*, saith Saint *Peter*, *By the Power of God through Faith unto Salvation*: and that not such a Power as that is wherewith he concurreth in the ordinary and naturall operations of the Creature, which proportioneth it selfe, and condescendeth unto the exigency of second causes, failing where they faile, and accommodating the measure of his agency to those materials which the second causes have supplyed (as wee see when a Childe is born with fewer parts than are due to naturall integrity, Gods concurrence hath limited it selfe to the materials which are defective; and hath not supplyed nor made up the failings of nature) but that power wherein hee preserves men unto Salvation doth prevent, bend, and carry the heart of man (which is the secondary agent) unto the effect it selfe, doth remove every obstacle which might endanger his purpose in saving the Creature, and maketh his people a *willing people*.

1 Pet. 1. 5.

But you will say, Faith is indeed by these meanes stronger than sinne when it *worketh*, but not when it *sleepeth*; and the working of Faith, being dependant upon the faculties of the soule which are essentially mutable and inconstant in operation, must needs bee uncertaine too: that sinne, though it bee farre weaker than Faith, may yet, when by our security Faith is fallen asleepe, surprise and kill it, even as *Iael* a weake woman upon the same advantage killed *Sisera* a strong Captaine. But though Faith sleepe, yet Hee that keepeth Israel doth neither slumber nor sleepe, and wee are kept not only by Faith, but by His power, which power worketh all our workes for us and in us, giveth us both the Will and the Deed; * the Gift of continuing in His Feare, and

* *Prima gratia quæ data est primo Adam est illa qua fit ut Homo habeat sufficiam si velit; secunda, quæ potentior est in secundo Adam, plus potest, quia etiam sic ut velit, & tantum velit, tantoque ardore diligat, ut carni voluptatem, contraria concupiscentem, voluntate spiritus vincat, &c. vid. Aug. de Corrept. & Grat. cap. 11, 12.*

the

the Will so to continue. The heart of the king, saith *Salomon*, that is the most soveraigne, unconquerable, peremptorie, and unsubjected will in the world, is in the Hand of God, even as clay in the hand of the Potter. So that though our hearts in regard of themselves bee not onely at large and indeterminate to any Spirituall operations, but have an extreme reluctancie to all the motions of Gods Spirit: yet considering their subordination to Gods mercifull purposes, to the Power of His Grace, to His * Heavenly [a] Call according unto purpose, to the exceeding greatnesse and working of his mighty Power, manifest it is, that they are [b] *undeclinable* mightily; by [c] a hidden, wonderfull, most effectuall power; yea, by an [d] Omnipotent facilitie, and yet [e] most sweetly and connaturally moved unto Grace. They are all the frequent words of Holy *Austin*, that [f] Champion of Grace, whose invaluable industry in that behalfe all after ages have admired, but hardly paralell'd.

Now then for the further establishing the heart of a man, seriously and searchingly humbled with the sense and consciousnesse of some great relapse (for what I shall say can yeeld no comfort to a man in an unrelenting, obdurate, and persisting apostasie) Let him consider the safety and firmenesse of his life in Christ upon these grounds.

First, *Gods Eternall Love and free Grace*, which is towards us the Highest linke of Salvation, both in order of time, nature, and causalitie. [g] *Whom He predestinated*

* Heb 3.1. Rom.8.28.

a *Vid. Aug. de Corrept. & grat. cap.9.12. Contra Julian. lib.5. cap. 4. De prædest. Sanct. cap. 16. 17. & Epi.106*

b *Subventum est infirmitati voluntatis Humanæ, ut Divinâ gratiâ Indeclinabiliter & insuperabiliter ageretur, &c. —Fortissimo Adamo permisit facere quod vellet, infirmos servavit ut invitissimè vellent.*

Aug. de Corrept. & Grat. cap. 12. c *Non lege vetustæ doctrinæ insonante foris secus, sed interna atque occulta, mirabili ac ineffabili potestate operatur Deus in cordibus hominum, non solum veras Revelationes sed etiam bonas voluntates, Aug. de Grat. Christ lib. 1 cap. 24. Occultissima & efficacissima potestate contr. 2. epist. Pelag. l. 1. c. 20.* d *Habet Deus Humanorum cordium quo placet inclinandorum Omnipotentissimam potestatem. De Gor. & Grat cap. 14.* e *Non ut nolentes credant, sed ut volentes ex nolentibus fiant. Cont. 2, Epist. Pelag. l. 1. cap. 19. Agit omnipotens in cordibus hominum etiam motum voluntatis, &c. De Grat. & lib. arb. cap. 21. certum est nos velle cum volumus, sed ille facit ut velimus: Ibid cap. 16.* f *Vid. Prosper. Contr. Collator. cap. 1. Alvarez. de Auxil. lib. 1. disp. 5. Rob. Abbot. de Grat. in præfat.* g Rom. 8. 29, 30.

those

those also He called; and whome He called, those He Iustified; and whom hee Iustified; those also he glorified. [h] It is not those He *will glorifie*, but *hath glorified*, To note that glorification is linked and folded up with justification, and is present with it in regard of their eternall coexistency in the predisposition and order of God, though not in *effectu operis*, in actuall execution. Now [i] this Eternall Love and Grace of God is not founded upon reasons in the Object; for [k] *He Iustified*, and by consequence *loved the ungodly*. He [l] *loved us when wee were his enemies*; and enemies we were not but by [m] *wicked workes*. Now then if wicked workes could not prevent the Love of God, why should wee thinke that they can nullifie or destroy it? If His Grace did prevent sinners before their repentance, that they might returne, shall it not much more preserve repenting sinners that they may not perish? If the masse, guilt, and greatnesse of *Adams* sinne, in which all men were equally sharers, and in which equalitie God looked upon us with Love and Grace (then [n] which sinne a greater I thinke cannot bee committed against the Law of God) If the bloody and crimsin sinnes of the unconverted part of our life, wherin we drew iniquitie with cords of vanitie, and sinne as it were with cart-ropes: If neither [o] iniquitie, transgression, nor sin; neither sin of nature, nor sin of course and custome, nor sinne of rebellion and contumacie could pose the goodnesse and favour of God to us then, nor intercept or frustrate his Counsell of loving us when wee were his enemies: why should any other sinnes overturne the stabilitie of the same love and counsell, when

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h *Verba praeteriti temporis posuit de rebus etiam futuris, tanquam jam fecerit Deus, quae jam ut fierent ex aeternitate disposuit, &c. Aug. de Correp. & grat. cap. 9.*

i Eph. 2. 9. 1 Iohn 4. 10. *Aug. de Civ. Dei. lib. 14. c. 1 Retract. l. 1. c. 23 cont. Iulian. lib. 5. cap 4. & l. 6. cap. 19. de praedest. Sanct. cap. 10, 15.*

k Rom. 4. 5.

l Rom. 5. 8, 10

m Col. 1. 21.

n *Vid. Aug. de Civ. Dei, l. 21. c. 12. Enchirid. ca. 45. Tertul. cont. Iudaeos. cap. 2.*

o Exod. 34. 7.

p *Sive cum impium pie justificat Justus —sive cum Iustum justè glorificat pius—— Eadem est operatio gratiae, quae meritum hominis bonum & initiat ad justitiam, & consummat ad gloriam. primò inchoans in homine voluntatem bonam; deinde eandem voluntatem adjuvans inchoatam; ut eadem voluntas & divino dono bona sit; & divino adjutorio malam superare concupiscentiam possit: ac sic in praesenti vitâ, gratiae adjutorio, infirmitati non cedat; in futurâ autem, gratiae beneficio, infirmitatem non habeat, &c. Fulgent. ad Monimum. lib. 1. q Ier. 32. 40.*

we are once his Sonnes, and have a Spirit given us to bewaile and lament our fals. I cannot here omit the excellent words of S. *Fulgentius* to this purpose: The same Grace, (saith he) of Gods immutable Counsell doth both begin it our merits unto righteousnesse, and consummate it unto glory; doth here make the will not to yeelde to the infirmitie of the flesh, and doth hereafter free it from all infirmitie; doth here renew it *Continuo Iuvamine*, and elsewhere *Iugi auxilio*, with an uninterrupted supportance, and at last bring it to a full Glory.

Secondly, *Gods promise* flowing from this Love and Grace. q *An everlasting Covenant will I make*, saith God, and observe how it comes to be everlasting, and not frustrated or made temporary by us: *I will not turne away from them*, saith the Lord, *to doe them good*. True Lord, wee know thou doest not repent thee of thy Love; but though thou turn not from us, O how frail, how apt are we to turne away from thee, and so to nullifie this thy Covenant of mercy unto our selves! Nay, saith the Lord, *I will put my feare into their hearts that they shall not depart from me*. So elsewhere the Lord tels us that his Covenant shall bee as the *waters of Noah*; the sinnes of men can no more utterly cancell or reverse Gods Covenant of mercy towards them, than they can bring backe *Noahs* flood into the world againe: though for a moment he may be angry and hide His face, yet His mercy in the maine is great and everlasting. The promises of God as they have Truth, so they have Power in them; they doe not depend upon our resolutions whether they shall bee executed or no, but by Faith apprehending them, and by Hope waiting upon God in them, they frame and accommodate the heart to those conditions which introduce their Execution. * God maketh us to doe the things which he commandeth, we doe not make him to doe the things which he promiseth. a *Yee are kept*, saith the Apostle, *by the Power of God through faith unto*

q Ier. 32. 40.

Esay 54. 9, 10.

* *Deus facit ut nos faciamus quæ præcipit nos non facimus ut ille faciat quæ promisit.* Aug. a Pet. 1. 15.

unto Salvation. Faith is first by Gods Power wrought and preserved (It is the [b] *Faith of the operation of God*, namely that powerfull operation which raised Christ from the dead: and [c] *your Faith standeth not in the wisedome of men, but in the power of God*) And then it becomes an effectuall instrument of the same power to preserve us unto salvation. [d] *They shall be all taught of God, and every man that hath heard and learned of the Father, commeth unto mee.* There is a voluntarie attendance of the heart of man upon the ineffable sweetnesse of the Fathers teaching: to conclude this point with that excellent and comfortable speech of the Lord in the prophet. [e] *I the Lord change not, therefore ye sonnes of Iacob are not consumed.* It is nothing in or from your selvs, but onely the immutabilitie of my Grace and Promises which preserveth you from being consumed.

Thirdly, the *Obsignation of the Spirit* ratifying and securing these promises to the hearts of the faithfull, for the Spirit is the [f] hansell, earnest, and seale of our Redemption; and it is not only an assignation εἰς ἀπολύτρωσιν, unto *redemption*, arguing the certainty of the end upon condition of the meanes; but it is an [g] establishing of us εἰς χριστὸν too, into *Christ* as a means unto that end: so that from the first fruits of the Spirit a man may conclude his interest in the whole at last, as S. *Paul* from the resurrection of [h] Christ the first fruits argueth to the finall accomplishment of the resurrection.

Fourthly, *the nature and effects of Faith*, whose propertie it is to make future things present to the believer, and to give them a Being, and by consequence a necessitie and certainty to the apprehensions of the Soule, even when they have not a Being in themselves. Saint *Paul* cals it the *subsistency of things to come, and the evidence and demonstration of things not seene:* which our Saviours words doe more fully explaine; hee that drinketh my blood *hath eternall life, and shall never thirst.*

b 2 Col. 12.

c 1 Cor. 2. 5.

d Ioh. 6. 45. *Quisquis non venit profectò nec didicit. Aug. de Grat. Christi lib. 1. cap. 14.*

e Mal. 3. 6.

f Eph. 1. 13, 14 Eph. 4. 30.

g 2 Cor. 1. 21.

h 1 Cor. 15. 20

Heb. 11. 1.

Ioh 6. 54.

Though Eternall Life bee to come in regard of the full fruition, yet it is prelent already in regard of the first fruites of it; And therefore wee finde our Saviour take a future medium to prove a prelent Blessednes, μακάριοι ἐστε, yee *are blessed when men shall hate you, &c.*; for great is your *reward in Heaven.* Which inferen e could not bee found unlesse that future medium were certaine by the Power of Faith, giving unto the promises of God as it were a prelubsistency. For it is the priviledge of Faith * to looke upon things to come, as if they were alreadie conferred upon us. And the Apostle useth the like argument; *Sinne shall not have dominion over you,* for you *are not under the Law, but under Grace.* This were a strange inference in naturall or civill things, to say you shall not die, because you are in health; or you shall not bee rejected, because you are in favour But the Covenant of Grace, being sealed by an Oath, makes all the grants which therein are made, irreversible, and constant. So that now, as when a man is dead to the Being of sinne (as the Saints departed this life are) the Being of sinne doth no more trouble them, nor returne upon them: so when a man is dead to the dominion of sinne, that dominion shall never any more returne upon him.

Luk. 6. 22, 32.

* ὡς τῶν μελλόντων, ὡς δεδομένων ἤδη ἀπολαμβάνομεν. *Chrysost. Hom. 9. in Rom.*

a Eph. 3. 17.
b 1 Cor 10. 17
1 Cor. 12. 13.
1 Cor. 6. 17.
c Eph. 5. 23.
d 1 Cor. 12. 25.
e Eph. 1. 23.
f Eph. 4. 16.

Consider further the *formall effect of Faith*, which is to a *unite* a man unto Christ. By meanes of which union, Christ and we are made b one Body: for He *that is joyned to Christ is one*, and the Apostle saith, that c he is the *Saviour of his body*, and then surely of *every member of his body too*; for d the members have *all care one of another*, else the Body of Christ would bee a mangled and a maimed thing, and not as Saint *Paul* cals it, e πλήρωμα, the *fulnesse* of Him that filleth all in all. In the body of Christ there is f a supply to every joynt, a measure of every part, an edification and growth of the whole compacted body, from Him who is equally the Head to all.

Being

Being thus united unto Christ, first the *Death and Merit of Christ is ours*; whatsoever Hee really in His humane nature suffered for sinne, wee are in moderated Iustice reputed to have suffered with him. The Apostle saith, that we were *crucified and dead with Christ*, and that as truly, as the hand which steales is punished when the backe is beaten; and surely if a man were crucified in and with Christ, by reason of His mysticall communion with him, then he was crucified, as Christ, for all sin which should otherwise have laine upon him. Hee was not in Christ to cleanse some sinnes, and out of him to beare others himselfe. For the Apostle assures us that the *Merit of Christ* is unconfined by any sinne. *The blood of Christ cleanseth from all sinne.* As Saint *Ambrose* said to *Monica* the mother of *Austin*, when with many teares shee bewailed her sons unconversion: *Non potest tot lacrymarum filius perire*, that is, that it could not bee that the sonne of so many teares should perish; so may I more certainly say to any soule that is soundly and in truth humbled with the sense of any grievous relapse, *non potest tot lacrymarum frater perire.* It cannot bee that the brother of so many teares, and so pretious blood, which from Christ trickled downe with an unperishable soveraigntie unto the lowest and sinfullest of his bodie, should perish for want of compassion in Him who felt the weight of our sufferings, or for want of recovery from him who hath the fulnesse of Grace and Spirit.

Rom. 6. 6, 7, 8. Gal. 6. 14.

1 Iohn 1. 7.

Aug. Confes. l. 3. cap. 13.

Secondly, *the Life of Christ is ours* likewise. Christ liveth in me, saith the Apostle. Now the life of Christ is free from the power and the reach of death. If death could not hold him when it had him, much lesse can it reach or overtake him having once escaped. *Hee died once* unto sinne, but *He liveth unto God*: likewise saith Saint *Paul, reckon ye your selves to be dead unto sin, but alive unto God*, and that through or in Iesus Christ, by whom wee in like manner are made partakers of that

Rom. 6. 9, 10, 11, 14.

Life which Hee by rising againe from the Grave, did assume, as we were by *Adam* made obnoxious to the same death which he by falling did incurre and contract. [a] For Christ is the *second Adam*, and as wee have borne the Image of the earthly in sinne and guilt; so must we beare the Image of the Heavenly in Life and Righteousnesse: and [b] that which in us answereth to the Resurrection and Life of Christ (which hee *ever liveth*) is our holinesse and newnesse of Life, as the Apostle plainly shews, to note [c] that our renovation likewise ought to bee perpetuall and constant, not fraile and mutable, as when it depended upon the life of the first *Adam*, and not of the second.

a 1 Cor. 15. 45 49. Rom. 5. 15, 21. b Rom. 6. 4. Eph. 2. 1, 5. Phil. 3. 10, 14. Col. 2. 12, 13. Col. 3. 1, 2, 3, 4, 5.

Per hunc mediatorem Deus ostendit eos, quos ejus sanguine redemit, facere se ex malis deinceps in æternum bonos. ... ejus quippe in nobis per hanc Dei gratiam in bono recipiendo, & perseveranter tenendo, non solum posse quod volumus, sed etiam velle quod possumus, quod non fuit in primo homine. Quid enim liberius libero arbitrio quando non potest servire peccato, &c. Aug. de Corrept. & Grat. cap. 11, 12.

Thirdly, *the Kingdome of Christ is ours also.* Now His Kingdome is not perishable, but eternall: *a Kingdome which cannot be shaken*, or destroyed, as the Apostle speakes. *Heb.* 12. 28.

Fourthly, *the Sonneship* and by consequence *Inheritance of Christ is ours.* I speake not of his personall Sonneship by eternall generation, but of that dignitie and honour which he had as [d] the *first borne of every Creature*, and *heire of all things.* That *Sonnship* which hee had as hee was borne from the dead; [e] *Thou art my Sonne, this day have I begotten thee*, namely in the Resurrection, in which respect He is called [f] the *first born*, and *the first begotten of the Dead.* In this dignitie of Christ, of being [g] Heires, and a kinde of first borne unto God, doe wee in our measure partake, for wee are called the [h] *Church of the first borne*, and [i] *a kinde of first fruits of His creatures*: For though those attributes may bee limited to the [k] Iewes in regard of precedency to the Gentiles; yet in regard of the inheritance (which was usually and properly to descend to the first borne) they may bee applyed to all, for of all believers the Apostle

c Col. 3. 5, 6. e Act. 13. 33. f Col. 1. 18. Rev. 1. 5. g Rom. 8. 17. Gal 3. 29. h Heb 12, 23. i Iam. 1. 18. k Exod. 4. 22, Ier. 2. 3, 14. Ier. 31. 9. l Act. 13. 46.

saith

faith, *If ye are Sonnes, then are ye heires, Coheires with Christ.* We hold in chiefe under his guardianship and protection, as his soqucle and dependence. Now from hence our Saviours argument may bring much comfort and assurance; [m] *The Sonne abideth in the house for ever*; and the House of God is His Church, not in [n] Heaven only, but [o] on Earth likewise, as the Apostle shewes.

Fifthly, *Christs victories are ours.* [p] Hee overcame the World, and [q] Temptations, and [r] Enemies, and [s] Sinnes for us. And therefore they shall not bee able to overcome him in us. [t] *He is able to succour them that are tempted.* He who once overcame them for us, will certainly subdue them in us. Hee that will overcome the last Enemie, will overcome all that are before; (for if any be left, the last is not overcome.)

Lastly, we have the benefit of Christs *Intercession: I have prayed for thee that thy Faith faile not.* It is spoken of a saving Faith, as the [a] learned prove at large. And I have shewed before [b] that particular promises in Scripture are universally applyable to any man whose case is paralell to that particular. If then *Peters* sin did not by reason of this prayer of Christ overturne his Salvation, or bring a [c] totall deficiency upon his faith; why should any man, who is truly and deepely humbled with the sense of relapse, or consciousnesse of some sin, not of [d] ordinarie guilt, or daily incursion, but indeed very hainous, and therefore to be repented of with teares of blood, yet why should he in this case of sound humiliation stagger in the hope of forgiveneſſe, or mistrust Gods mercy, since a greater sinne than *Peters*, in the grosse matter of it, can I thinke hardly be committed by any justified man.

These are the comforts which may secure the life of Christ in a lapsed but repenting sinner: the summe of all is this. Since we stand not, like *Adam*, upon our own bot-

m Ioh. 8 35.
n Ioh. 14 2.
o 1 Tim. 3.15 By white against *Fis.* p 53
p Ioh. 16.33.
q Heb. 4.15.
Mat. 4.11.
r Col. 2.15.
Luk. 11.22.
s Col 2.13, 14
t Heb. 2.18.
u 1 Cor. 15.26
a D. *Reynolds* confer. with *Hart. ap.* 6. *Divis.* 8.
D. *Abbot* in *Thompson. distrib. cap.* 18. *Falsavit* (inquit Maldonatus Jesuita) *opinio eorum qui putant Petrum fidem negando perdidisse. in loc.*
b *Quod dicit Petro,—Toti ecclesiæ dictum putandum est. Jesuita ibid.*
c *Rogavit ut haberet in fide libertatem fortissimam, invictissimam perseverantissimam voluntatem. Aug. de correct. & grat. cap.* 8.
d *Consuetudinarii vestris. Salvian. Quotidianæ inquisitionis. Tertul.*

bottome, but are branches of such a Vine as never withers, Members of such a Head as never dies, sharers in such a Spirit as cleanseth, healeth, and purifieth the heart, partakers of such promises as are sealed with the Oath of God: Since we live not by our owne life, but by the Life of Christ; are not led or sealed by our owne spirit, but by the Spirit of Christ; doe not obtaine mercy by our owne prayers, but by the intercession of Christ; stand not reconciled unto God by our owne endeavours, but by the propitiation wrought by Christ; who loved us when we were enemies and in our blood; who is both willing and able to save us to the uttermost, and to preserve his owne mercies in us; to whose [e] office it belongs to take order that none who are given unto him be lost; undoubtedly that Life of Christ in us, which is thus underpropped, though it bee not priviledg'd from temptations, no not from [f] backslidings, yet is an abiding Life: He who raised [g] our Soule from death, will either preserve our feet from falling, or, if we doe fall, [h] will heale our backslidings, and will save us freely.

e Ioh. 6. 39.

f Hos 11. 7, 11

g Psal. 56. 13.
h Hos. 14. 4.

Infinitely therefore doth it concerne the Soule of every man to bee restlesse and unsatisfied with any other good thing, till he finde himselfe entitled unto this happy Communion with the Life of Christ, which will never faile him. As all the Creatures in the world, so man especially hath in him a twofold desire; a desire of *perfection*, and a desire of *perpetuitie*; a desire to *advance*, and a desire to *preserve* his Being. [i] Now then till a mans Soule, after many rovings and inquisitions, hath at last fixed it selfe upon some such good thing as hath compasse enough to satiate and repleniſh the vastnesse of these two

i *Fecisti nos ad te, & inquietum est cor nostrum donec requiescat in te Aug. Confes. lib. 1 cap. 1. Cum Beati esse omnes homines volunt, si verè volunt, profectò esse immortales volunt, aliter enim beati esse non possunt. Aug. de Trin. l. 13 cap. 8 Cujus jam non difficulter occurrit Utroque conjuncto effici beatitudinem, quam recto proposito intellectuali natura desiderat: Hoc est, ut bono incommutabili, quod Deus est, sine ulla molestia perfruatur, & in eo se in aeternum esse mansuram, nec ulla dubitatione cunctetur, nec ullo errore fallatur. Aug. de Civ. Dei, lib. 12. cap. 1.*

desires

desires; impossible it is for that soule, though otherwise filled with a confluence of all the glory, wealth, wisedome, learning and curiositie of *Salomon* himselfe, ever to have solid contentment enough to withstand the fears of the smallest danger, or to outface the accusations of the smallest sinne. Now then let us suppose that any good things of this World, without the Life of Christ, were able to satisfie one of these two desires, to perfect and advance our nature: (though indeede it bee farre otherwise, since without Christ they are all but like a stone in a Serpents head, or a Pearle in an Oyster; not our perfections, but our diseases, like *Cleopatra* her pretious stone; when she wore it, a Iewell; but when she dranke it, an excrement. I may boldly say that as long as a man is out of Christ, he were better be a begger, or an idiote, than to bee the steward of riches, honours, learning and wisedome, which should have beene improv'd to the Glory of Him that gave them, and yet to be able to give up at that great day of accompts no other reckoning unto God but this: Thy riches have beene the authors of my covetousnesse and oppression; thy honours, the steppes of my haughtines and ambition; thy learning and wisedome, the fuell of my pride.) But now I say, suppose that nature could receive any true advancement by these things; yet alas, when a man shall beginne to thinke with himselfe, may not God that night take mee away, like the foole in the Gospell, from all these things, or all these from mee? May I not, nay must I not within these few yeares, in stead of mine honour, be laid under mens feet? In stead of my purple and scarlet, bee cloathed with rottennesse? In stead of my luxurie and delicacies, become my selfe the foode of wormes? Is not the poore soule in my bosome an immortall soule? Must it not have a being, as long as there is a God who is able to support it? And will not my bagges and titles, my pleasures and preferments,

ments, my learning and naturall endowments, every thing (but my sinnes and mine adversaries) doth forsake me, which once must come to their reckoning. When a man I say shall begin to summon his heart unto such sad accompts as these, how will his face gather blackenesse, and his knees tremble, and his heart be even damp'd and blasted with amazement in the midst of all the vanities and joyes of this present world? What a fearefull thing it is for an eternall soule to have nothing betweene it, and eternall misery to rest upon, but that which will moulder away and crumble into dust under it, and so leave it alone to sinke into bottomlesse calamities? O beloved, when men shall have passed many millions of yeares in another world, which no millions of yeares can shorten or diminish, what accession of comfort can then come to those glorious joyes which we shall be filled with in Heaven, or what diminution or mitigation of that unsupportable anguish which without ceasing must be suffered in Hell, by the remembrance of those few houres of transitorie contentments, which we have here, not without the mixture of much sorrow and allay enjoyed? What smacke or relish thinke you hath *Dives* now left him of all his delicacies, or *Esau* of his pottage? What pleasure hath the rich foole of his full Barnes, or the young man of his great possessions? What delight hath *Iezabel* in her paint, or *Ahab* in the Vineyard purchased with the innocent blood of Him that owed it? How much policie hath *Achitophel*, or how much pompe hath *Herod*, or how much rhetoricke hath *Tertullan* left to escape or to bribe the tormentor, which out of Christ they must for ever suffer? O how infinitely doth it concerne the Soule of every man to finde this life of Christ to rest upon, which will never forsake him till it bring him to that day of Redemption, wherein he shall be filled with blessednesse infinitely proportionable to the most vast

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and unliquit capacities of the Creature.

And now when we confesse our Confidence unto inward, true, and spirituall vexation of our hearts, in this invincible and imperishable obligation of the Spirit, who knitteth us as really (though mystically) unto Christ, as his flesh wee and joynts doe unto the parts of his naturall body together; how may our heades be towards with joy, and our hearts sweeten with the assurance of the perfruition and preoccupation of those rivers of glory which attend this Spirit wheresoever he goeth? Many things I know there are which may extreamely dishearten us in this interim of mortalitie; many things which therein encounter and oppose our progresse. The rage, malice and subtilties of Satan; the flowres, flatteries, threates, and insinuations of this present world; the impatience and stubbornesse of our owne flesh; the struglings and counterwillings of our owne potent concupiscence; the daily consciousnesse of our sinns and infirmities; the continuall encrease of our doubts and fears; the cooling and languishing, decaying and even expiring of our Faith and Graces; the frequent experience of Gods just displeasure, and spirituall desertions, leaving the soule to its owne dumps and darknesse. Sometimes like froward children we throw our selves downe and will not stand: and sometimes there comes a tempest which blowes us downe that we cannot stand. And now whither should a poore Soule, which is thus on all sides environed with feares and dangers, betake it selfe? Surely so long as it looketh within or about it selfe, no marvell if it bee ready to sinke under the concurrent opposition of so many hasards.

But though there bee nothing in thee, nor about thee, yet there is something above thee which can hold thee up. If there be strength in the merit, life, kingdome, victories, Intercession of the Lord Jesus: If there be comfort in the Covenant, Promises, and Oath of God, believe, and all this

this strength and comfort is thine: leane not upon thine owne wildome, trust not thine owne righteousnesse, arrogate nothing to thy selfe but impotency to good: no strength of thy selfe but against thy selfe, and Gods Grace, no power but to resist and withstand the Spirit. But rest only upon the Promises and Power of Him who is *Alpha and Omega*, thine *Author and Finisher of thy Faith*; Who is a Head to take care of his weakest members. When thou art as weake as a worme in thine owne sense, yet *feare not O worme Iacob, be not dismaid O men of Israel*, saith the Lord, *for I am thy God, I will strengthen thee, yea I will helpe thee, yea I will uphold thee with the right hand of my righteousnesse*, that is, with the strength of my Truth and Promises. *How shall I give thee up Ephraim*, It is spoken to backsliding *Ephraim*; *How shall I deliver thee Israel? How shall I make thee as Admah, how shall I set thee as Zeboim?* that is, How shall I make mine owne Church as the cities of Sodome? *My heart is turned within me, my repentings are kindled together*, and make the reason of all, *I am God, and not man*. Though you are *Men*, subject to many changes and miscariages, yet I am not a *Man* that I should repent of my goodnesse, and therefore I will not turne to destroy *Ephraim*.

Esa.41.10,14

But now as men who looke upon the Sunne, when they looke downeward againe upon darker objects, can scarce see or distinguish any thing; so ought it to bee with us, our looking up unto God should make us see nothing in our selves, but matter to be humbled by, and driven backe unto him againe. If once the strong man begin to glory in his strength, or the wise man in his wisedome; if our prosperitie and securitie make us resolve with *Davids*, that we shall never be moved: If because wee finde our corruptions wounded and mortified, wee begin to insult over them more with our pride, than with our faith: How easie and just is it with God

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to let in Satan upon us, to remove his hand from under us, to overshadow and withdraw his countenance from us, to set on our very wounded corruptions upon us to burne up our citie, and peradventure to plunge us in the guilt of some such fearefull sinnes, as at the very names and first suggestions whereof we would haply before have beene startled and amazed? Alas what are wee to *David* and *Peter*, to *Salomon* and *Hezekiah*, men of such daily communion and intimate acquaintance with the Almighty. And yet notwithstanding, what fearefull testimonies have they left upon record for all posteritie to take notice what a fraile and inconstant creature man is, when once Gods Spirit departs from him? That the strength of the greatest champions in the Church of God is but like the strength of *Samson*, of whom in all his great exployts the Scripture saith, that a *The Spirit of the Lord came upon him*, and when he was overcome, that b *the Lord was departed from him*. We should therefore labour to c rejoyce in the Lord *with trembling*, to d worke out our salvation *with feare*, to pray that wee may bee delivered from our selves, and from the traines of Satan; that we may never know by our owne fearefull experience, into what an incredible excesse of sinning our flesh, though otherwise mortified, would breake forth, if God should a little subduct his hand, and give us over a while to the violence of our owne passions, to the treacherie of our owne hearts. We should bee very watchfull and cautious against our selves, that wee presume not to sinne, because Grace hath abounded. e *How shall wee that are dead to sinne, live any longer therein?* saith the Apostle. What a monstrous perverting of the grace and mercie of God is this to build straw and stubble upon so precious a foundation? Surely wee would esteeme that man prodigiously foolish and contumelious unto nature, who should spend his time, substance, and industry to finde out a perverse philosophers stone, that should

a Iud. 14.6, 19 15.14.

b Iudg. 16.20.

c Psal. 2.11.

d Phil. 2.12.

e Rom. 6.1.

should turn all the gold it touched into lead or drosse: how infamous then and reproachfull are they to the grace of God, who extract their owne presumptions out of His mercy, and turne the redundancy of divine Grace into an advantage and privilege of sinning? As if Gods mercy had no other use then a dagger, or a drunkards vomit, or a Papists confession to his Priest, to absolve us for those sinnes that there might be roome made for more. Surely Grace teacheth men to make penitent collections from Gods mercy, f *Death is unwelcome with thy servants sinne that I may keepe thy Word*, was Davids inference from Gods favour, And Saint g *Paul* assures us that none but hard and impenitent hearts despise the goodnesse and riches of Gods patience and forbearance, not knowing that the goodnesse of God should leade them to repentance. It is the worke of grace to re-imprint the image of God in us, to conforme us unto Christ, to bend and incline the heart to a spirituall delight in the Law, to remove in some measure the ignorance of our minds, that wee may see the beauty and wonders of Gods Law, and the difficulty and frowardnesse of the sinfully willfull grace, that Gods Commands may not be grievous, but sweet unto us.

These are the branches and properties of that Life which we have from Christ. And wee have them from Him as the *Sonne*, as a middle person betweene us and his Father. First, because the *Sonne* hath His Fathers *Soule*: Hath *Interest*, *Power*, liberty to dispose of and dispense Life and Salvation to whom He will. i *Labour for the Meate that endureth unto eternall Life, which the Sonne of Man shall give unto you, for him hath God the Father Sealed.* Secondly, because the k *Sonne is in his Fathers bosome*, hath his heart His eare, His affections, and therefore He is l *heard alwaies* in whatsoever Hee desireth for any of His members: and this interest in His Fathers Love was that by which He raised *Lazarus* un-

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f Sr. *Edwin Sands relation.*

g Psal. 119. 17

h Rom. 2. 4, 5.

i Joh. 5. 26, 27 Mat. 28. 18.

k Joh. 6. 27.

l Joh. 1. 18.

m Joh. 11. 42.

to Life againe. Lastly, hee that hath the *Sonne*, hath the greatest gift which the Father ever gave unto the World. He cannot denie life where hee hath given the Sonne; Hee cannot with-hold silver where hee hath given gold and Diamonds: [n] *If he spared not his son, but delivered Him up for us all, how shall Hee not with him freely give us all things?*

n Rom 8.32.

Now our *life* is conveyed from Christ unto us. First, *by imputation of his merit*, whereby our persons are made righteous and acceptable unto God: Secondly, *by infusion or communion with His Spirit*, which sanctifies our nature, and enables us to doe spirituall services. For though wee exclude workes from Justification formally considered; yet wee require them of every Justified man; neither doth any Faith Justifie but that which worketh by Love, though it justifie not under that reason as a working Faith, but under that relative office of receiving and applying Christ. Thirdly, *by his Life and Intercession*, applying his merits unto us, and presenting our services unto his Father, as lively sacrifices, cleansed from those mixtures of deadnesse and corruption, which as passing from us did cleave unto them.

Having thus unfolded *our life by Christ*, wee are in the last place to inquire into that *Propriety* which wee have unto Christ, which is the ground of the Life wee receive from him. For one thing cannot bee the principle and seede of Life unto another, except there be some union, and fellowship, which may bee the ground of the conveyance: and this is that which the Text calls *the having of Christ*, which is the same with that of Saint *John*, To as many as *received him*, He gave power to be called the sonnes of God. So then there must bee a mutuall Act, Christ exhibiteth Himselfe unto us, and we adhere and dwell in him; whereby there is wrought a [a] Vnitie of wills, a Confederacy of affections, a Partici-

Ioh. 1.12.

a *Nostra & ipsius conjunctio, nec misset personas, nec unit substantias; sed affectus consociat, & consentat voluntates.* Cypr. de cœna Domini.

pa-

cipation of natures, a concurrence to the making up of the same bodie; so that Christ accounteth Himselfe incomplete without his Church. This union of the faithfull to Christ, being one of those *deepe things of God*, which are not discernable without the Spirit, is yet set forth unto us in the Scriptures under sundry vulgar and obvious similitudes, which I will but touch upon.

It is first set forth by the expression of a *Bodie*, consisting of divers members. *Rom.* 12.4,5. 1 *Cor.* 12.12,13. *Eph.* 4.22,23. In which places the purpose of the Apostle is to shew how that the proportion that is betweene Christ and His Church, answereth to that relation which is betweene the members of a body and the Head. For as in the naturall Body all the members are joyned by nerves and vitall ligatures unto the Head, from whence they receive their strength and sensation, and doe, by vertue of that union to the Head, retaine a fellowship and communion amongst themselves: So is it betweene Christ and His Church. Every member of the true and mysticall body of Christ is by a secret knot of his Spirit so fastned unto him, and so compacted with the other members by that which every joynt supplyeth, as that the whole world of Elect, from Christ the Head and first borne of the Creatures, unto the lowest and meanest of all his members, doe make up but *one Body*, unto which Christ, by being the *Head*, hath these principall relations. First he is the principle of all Spirituall influences, as the Head of naturall. All the grace in us is but an overflowing and measure from His fulnesse. Secondly hee is the principle of all government and direction; all the wisedome and prudence of the Church is from him. He is the everlasting Counsell, or the *Light* that inlighteneth every man that cometh into the world, the power and the wisedome of God unto us. Thirdly, hee is *conformable* to the members (for Christs Church is no monstre) and maketh them conformable unto him;

Vid. Aquin. part 3. q. 8. art. 1 Bonavent. dist. 3. q. 1 3. de gratia capitis.

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Hee to us in our infirmities, tempted in all things as wee are; and we to Him in His holinesse: He that Sanctifieth and they that are Sanctified are all of one. Now as in a body wee resolve the whole into no parts but those which are integrall and proper to it in the nature of a living and organicall Body, namely the members; though many things else are in the Body, yet nothing belongs integrally unto it, but the members: So many men are in the Body of Christ, onely by an externall and sacramentall admission, or by some false and presumptuous perswasions and professions (as wennes or excrements in the naturall body) they doe no services, they exercise no vitall and spirituall functions, but rather cumber and infest the members.

Secondly, this union is compar'd unto a *building or house*, *Eph.* 2. 20, 21. 1 *Tim.* 3. 14. 1 *Pet.* 2. 5. whose stones are knite together by the juncture and bond of Love, and are firmely grounded upon the Elect precious and sure foundation, who as He doth by His Power *uphold all things*, so much more those that are built upon Him. Now as in a structure the stones cannot subsist in the building by any qualities or inherent vertues of their owne, but onely by that direct and perpendicular dependance, and subsistence which they have upon the foundation; so in the Church no graces, no carvings, no inherent excellencies doe hold men up, but onely that full and sole reliance, and subsistance of the Soule upon Christ. If a man have any other bottome that holds him up, if he be not even and full upon Christ, if hee bee not in all things levelled and proportioned unto him by the doctrine of the Apostles and Prophets (which is therefore likewise called a foundation, because by it wee are set right upon Christ, who is the *Foundation of foundations*, as the Scripture speakes) Hee cannot abide in the building forever; the wall and the foundation must all have the same center; and there must bee the same propensions,

Heb. 1. 3.

Esay 28. 16.

passions, and affections in us which were in Christ, his Rule must be ours, and his ends ours, and his Will ours. If there be any such exorbitancies, and swellings out, as make the heart have quite another pone and center to move to, other grounds to fixe upon, if men will despise the Word, will not be par'd and regulated to the foundation, but will *trust in oppression and perverseness, and stay on that; this iniquity will at length prove a breach which commeth suddenly at an instant.*

Esay 30.12,13

Thirdly, this union is compared to an *ingrafture of a branch in a tree*, whereby the juice and nourishment of the stock is conveyed, and the branch thereby quickned to bring forth fruit. Where by the way it is worth our noting that the Church is most usually in this particular compared to a *Vine*, and the branches of a *Vine*, to note that there is nothing of worth or expectation in Christians, but their fruit. A man cannot *make a pinne* to fasten in a wall of the branch of a vine. An unfruitfull Christian is the most unprofitable Creature that is; there are no secondarie uses which can mediate (as I may so speak) for a dead vine, to keepe that from the fire: either it must be for fruit or for fuell; to all other purposes it is utterly improper and unprofitable.

Joh.15.1,5.

Ezek.15.3.

Now wee must observe, that a Branch may bee in a tree two waies. First, by a meere corporall adherency, or continuation with the stocke; by cleaving and sticking to the bodie of the Tree; and so every dead branch is in the Tree, as well as those that live: but this alone is not that which our Saviour requires, for such branches the husbandman will cut off and cast into the fire. Secondly by a reall participation of the life, sappe, and influences of the roote, which unto the former sort of branches, though offered, yet is not received, because of the inward deadnesse and indisposition that is in it: thus it is betweene Christ and Christians. That which makes us to be in Christ after any kinde of way is Faith.

And

And according to the difference of Faith are these differences of being in Christ to be discerned. Saint *Iames* makes mention of a *dead Faith*, when men are in Christ by some generall acknowledgement, by externall profession, by a partiall dependence (comming to him only as to a *Iesus* for roome and shelter to keepe them from the fire; not as to a *Christ* for grace and governement in his service) not by any particular and willing attraction of those vitall influences, those working principles of grace and obedience which are from him shed abroad upon true believers. And this is the semi-conversion and imperfect renovation of many men, whereby they receive from him onely generall light of truth and common vertues, which makes them visibly, and externally branches in him. But Saint *Paul* makes mention of a lively, operative, unfained faith, which in true believers draweth in the power of Christs death, and the vertue of his resurrection, unto the mortification of sinne, and quickning of Spirit, and bringing forth fruit unto God, and this only is that which is the ground of our life from Him. *The Life that I live, I live by the Faith of the Son of God.*

Iam. 2. 26.

Lastly, this *Union* unto Christ is compared unto *Marriage: Psal.* 45. *Eph.* 5. 32. whereby the Church hath a right and proprietie created to the body, name, goods, table, possessions, purchases of Christ, and doth reciprocally become all His, resigning its will, waies, desires unto his governement. Now for the discoverie of this we may consider either the *essentials*, or the *consequents of marriage*. The former hath for the *genus* the most generall requisite, *consent*: and that must have these *differencies* and restrictions. First, it must bee a [a] *mutuall consent*: for though Christ declare his good will, when He knocketh at our doores, and beseecheth us in the ministry of his Word; yet if we keepe our distance, reject his tokens of Love and Favour, and stop our eares

[a] *Lumbard. dist. c. 4 distinct. 27. Vbi non est utriusque consensus, non potest esse matrimonium. Instit. Iur. can. lib. 2 Tit. 11. nuptias igitur. Aquin. supplem. 3. partis, q. 45. art. 1. Fran. a victor. Relect 7. part. 1.*

to his invitations, there is then no covenant made; this is but a *wooing*, and no *marriage*. Secondly, it must bee a * *present consent*, and in words *de præsenti*, or else it is onely a *Promise*, but no *Contract*. Many men, like *Balaam* would faine die the death of the righteous, but live, their owne lives; would faine belong to Christ at the last, and have nothing to doe with him ever before; would have him out of need, but not at all out of love, and therefore for the present they put him off: Many other suiters they have whom they cannot deferre, or denie; till at last peradventure hee grow jealous and wearie, departs from them, and turnes unto those who will esteeme him worthy of more acceptation. a Seeing you put the Word from you, saith the Apostle, and judge *your selves unworthy of Eternall Life, Lo we turne unto the Gentiles*. Thirdly, it must be *free and unconstrained*; for compulsion makes it *ravishment*, and not a *marriage*. They b who must bee but one Body, ought first to agree in the same free and willing resolution. Many men when God c slayes them, will enquire earely after him; when hee puts them upon a Racke will give a forced consent to serve him; when hee d sends his Lions amongst them, will send for his Priests to instruct them how to worship him; but this is onely to flatter with their lippes, that they may escape the present paine; (like the howling devotion of some desperate Mariner in a storme) not at all out of cordiall and sincere affection; wicked men deale no better with God, than the froggs in the Fable with the block which was thrown in to be their king. When hee makes a noise and disturbes their peace, when hee falls heavie upon them, they are sore affrighted, and seeme to reverence his power: but if hee suffer their streame to bee calme about them, and stir not up his wrath, they securely dance about him, and re-assume their wonted loosenesse. Fourthly, it must be c *without errour*, for hee that erres; cannot consent. If a woman

* *Verba præsentem consensum exprimentia sunt necessaria. Instit. Jur. Can. lib 2. Tit. 11. § Licet autem per solum Lumbard. lib. 4. distinct. 28. Francisc. a Victoria Relect. 7. part. 1. Punct. 2.*

a Act. 13. 46. Act. 22. 21.

b *Quorum nulli corpus est, unus debet esse & animus. Urban. in Decret part. 2 caus. 31. Lumbard. Dist. 29.*

c Psal. 78. 34, 37.

d 2 King. 17. 25, 26.

e *Qui errat non sentit, Ergo nec consentit. Decret. part. 2. Cau. 29 q. 1. Error circa ea quæ sunt de essentiâ contractus vitiat contractum. Fran. a Victoria. Relect. 7. part. 1. punct. 2.*

woman take her ſelfe upon ſome abſence of her husband to be now free from him, and conceive him dead, and thereupon marry againe; if it appeare that the [f] former husband is yet living, there was a miſtake and errour in the perſon, and ſo a nullitie in the contract. So if a man miſtake himſelfe, judge himſelfe free from his former tie unto ſinne and the Law, and yet live in obedience to his luſts ſtill, and is not cleanſed from his filthineſſe, he cannot give any full conſent to Chriſt, who will have a chaſte ſpouſe, without adulterers, or corrivals. Laſtly, It muſt [g] be an *univerſall and perpetuall conſent*, for all time, ond in all ſtates and conditions. This is a great difference betweene a wife, and a ſtrumpet: A wife takes her husband upon all tearmes; his burdens, as well as his goods; his troubles as well as his pleaſures: whereas a ſtrumpet is only for hire and luſt; when the purſe is emptied, or the bodie waſted, the love is at an end. So here, Ae that will have *Chriſt*, muſt have him *All*; (*for Chriſt is not divided*) muſt entertaine him to all purpoſes, muſt follow the Lambe whereſoever he goeth, muſt leave Father, Mother, Wife, Children, his owne life for Chriſt; muſt take as well his Yoake, as his Crowne: as well his Sufferings, as his Salvation; as well his Grace, as his Mercy; as well his Spirit to leade, as his Blood to redeeme. Hee that will be his owne Maſter to doe the workes of his owne will, muſt, if hee can, be his owne Saviour too, to deliver his ſoule from the wrath to come.

[f] *Decret. part. 2. Cauſ. 34. q. 1. 2.*

[g] *Quod perpetuitati repugnat, matrimonium tollit. Aquin. ſupplem. 3 part. q. 47. art. 3. In Matrimonio eſt quaſi quædam ſervitus perpetua. Ibid. art. 6.*

The conſequents and intendments of marriage are two, *convictus & Proles*. Firſt mutuall ſocietie; Chriſt and a Chriſtian muſt live together, have intimate, and deare acquaintance with each other; the ſpirit of a Chriſtian muſt ſolace it ſelfe in the armes and embracements, in the riches and lovelineſſe of Chriſt, in his abſence and removes long after him; in his preſence and returnes delight in him, and entertaine him with ſuch pure af-

fections, and heavenly desires, as may make him take pleasure in His Beautie. Secondly, there must be a fruitfulnesse in us, we must bring forth unto God. Christ will not have a barren Spouse: every one that loveth Him, keepeth his Commandements.

Now then in one word to unfold the more distinct qualitie of this our union to Christ, wee may consider a [b] threefold unitie. Of Persons in one nature; of natures in one Person; of natures and Persons in one qualitie. In the first, is one God. In the second, is one Christ. In the third, is one Church. Our union unto Christ is the last of these, whereby Hee and wee are all spiritually united to the making up of one mysticall Body. The [i] formall reason or bond of this union is the Spirit of Christ, by which as by immortall and abiding seede wee are begotten a new unto Christ. For He being the second *Adam*, we are spiritually in him, and from him, as we are naturally, or corruptly, in and from *Adam*. [k] As *Adam* was the fountaine of all that are naturally generated, and by that meanes transmitted condemnation to all that are One with Him: so Christ is the Head of all that are spiritually borne againe, and by that meanes transmitteth grace and righteousnesse to all that are one with him.

From this *union* of the faithfull unto Christ doth immediately arise a *Communion* with him in all such good things as he is pleased to Communicate. I will but touch them, it having been the subject of this discourse hitherto

First, we have a *Communion* with him in *his Merits*, [l] which are as fully imputed unto us for *Justification*, as

h D. *Reynolds* confer. with *Hart. c.* 1. *divis.* 2.

i *Occulta communicatione & inspiratione gratiæ spiritalis quisquis hæret Domino unus spiritus est. Aug. de peccat. Mer. & Remiss lib.* 1. *cap.* 10.

1 Ioh. 3. 24. 4. 13.

k Rom. 5. 18. *Non est mulieris semen ratione quadam plebeiâ & vulgari, sed conceptus è spiritu sancto. Itaque non est sic natus ut esset omnium hominum caput, sed eorum tantùm quos ex universo humano genere corrupto Deus voluit regenerare per spiritum sanctum, &c.* Cameron de eccles. pag. 88.

l *Non est salvatus cruce Christi qui non est crucifixus in Christo Non est crucifixus in Christo, qui non est membrum corporis Christi. Prosper. Resp. ad Capitul. Gallorum. cap.* 9 *Christo propriè ecclesia unitur quatenus Crucifixus est, & excitatus à mortuis, nempe ut in Christi morte ecclesia sit veluti satisfaciens Deo, & expians peccata non in se, sed in capite. In resurrectione autem ecclesia sit veluti defuncta satisfactione, &c.* Cameron de ecclesia pag. 106. *Adeo arcto vinculo Christus & ecclesia conjuncti sint, ut Christus sit veluti peccator in ecclesia, ecclesia veluti defuncta pœnâ peccati in Christo. Ibid. pag.* 127.

if

if his sufferings had beene by us endured, or the debt by us satisfyed. As we finde in the body medicines often applyed unto sound parts, not with relation to themselves, but to cure others which are unsound; In a distillation of rhewmes on the eyes, we coppe and scarifie the neck which was unaffected, to draw backe the humour from the part distempered: even so Christ the glorious and innocent Head of a miserable and leprous body suffered himselfe to be wounded and crucified; to wrestle with the wrath of His Father; to bee One with a wretched people in the condition of their infirmities, as He was with his Father in the unitie of divine holinesse; that so by his infirmitie being joyned unto us, the Communion of his purity might joyne us unto God again. a He alone without any demerit of His suffered our punishment, that we without any merit of ours might obtaine his Grace. b The paines of Christs wounds were His, but the profit ours; the holes in his hands and side were his, but the balme which issued out was ours; the thornes were his, but the Crowne was ours: in one word, the price which he paid was his, but the inheritance which he purchased was ours. All the ignominie and agonie of his Crosse was infinitely unbeseeming so honourable a person as Christ, if it had not beene necessary for so vile a sinner as man.

Secondly, we have *Communion* with Him in His *Life and Graces*, by habituall and reall infusion and inhabitation of his Spirit unto *Sanctification*. For we are c *Sanctified in him*, and d *except wee abide in him, wee cannot bring forth fruit*. Christ comes not onely with a passion, but with an unction to consecrate us to himselfe: except thou bee a partaker as well of this, as of that, bee as willing to be ruled, as redeemed by Christ; in Him indeed thou art but as a withered branch in a fruitefull vine; while thou art in Him, it is to thy shame, that thou shouldest bee dead, where there is such abundance of

a *Solus pro nobis susceptit sine malis meritis pœnam, ut nos per illum sine bonis meritis consequeremur gratiam. Aug. cont. 2. epistolas Pelag. lib. 4. c. 4 Hugo de sacram. l. 2 part 8. c. 12.*

b *Illa in corpore Christi vulnera non erant Christi vulnera sed Latronis. Ambr. serm. de latrone.*

c 1 Cor. 1. 2.

d Ioh. 15. 4.

Life; and the time will come that thou shalt bee cut off from him: *Every branch in me that beareth not fruit, he taketh away.*

Lastly, we have *Communion with him in many priviledges and dignities.* But here we must distinguish of the priviledges of Christ: some are *personall and incommunicable*; others, *generall and communicable.* Of the former sort are all such as belong unto him either in regard of his divine Person, as to be the everlasting Sonne, the word and wisedome of his Father, the expresse Image of his Person, and brightnesse of his Glory, the upholder of all things by the Word of his Power, and the like; or in regard of his Office, as to bee the Redeemer of the Church, the Author and Finisher of our Faith, the Prince of our salvation, the propitiation for the sins of the world, the second *Adam*, the Mediator betweene God and Man, in which things he is alone, and there is none with him. Other priviledges there are which are *communicable*, all which may bee comprized under this generall of being *fellow members with him* in the most Glorious body and society of Creatures in the world.

The particulars I touch'd before. First, we have communion in some sort with him in his *Holy unction*, whereby we are consecrated to bee [e] *Kings and Priests*, to subdue our corruptions, to conquer spirituall wickednesse, to offer up the sacrifices of prayer, praises, almes and holy services; for wee are by him a [f] *royall Priesthood.*

Secondly we have Communion in his *victories*; wee are [g] *more than conquerors through him*, because in the midst of the enemies insultations, and our owne distresses, the victorie is still ours. The enemie may kill us, but not overcome us, because our death is victorious. As Christ [h] triumphed upon the Crosse, and had his governement on his shoulders: so wee [i] rejoyce in afflictions, glory in tribulations, and in all of them, in a con-

e Revel. 1.6.

f 1 Pet. 2.9.

g Rom. 8.37.

h Col. 2.15.

i Rom. 5.3.

fluence

fluence and conspiracy of them all, wee are more than conqueors.

Thirdly, wee have Communion with Christ in his [k] *Sonship*, from whence it comes to passe that Christ and his Church doe interchangeably take one anothers names: Sometimes hee is not ashamed to call himselfe *Jacob and Israel*. [l] *This is the generation of them that seeke thy face O Iacob*, and [m] *thou art my servant O Israel in whom I will be glorified*, saith the Lord speaking unto Christ: [n] yea hee giveth to the Church his owne Name. [o] *As there are many members, and yet but one body; so is Christ:* [p] that is so is the Church of Christ. And [q] *What manner of love is this, that we should be called the Sons of God?* From hence it comes that wee have fellowship with the Father, accesse and approach with confidence for all needfull supplyes, assurance of his care in all extremities, interest in the inheritance which hee reserveth for his Children, confidence to be spared in all our failings, and to be accepted in all our sincere and willing services; secret debates, spirituall conferences of the heart with God, he speaking unto our spirits by his Spirit in the Word, and wee by the same Spirit speaking unto him in prayers, complaints, supplications, thanksgivings, covenants, resolutions: [r] hee kissing us with kisses of Love and comfort, and wee kissing him againe with [s] kisses of reverence and worship.

We see then, to conclude all, what an absolute necessity lyes upon us of *having Christ*, because with him we have [t] All things, and [u] can doe all things: without him wee are [x] poore and [y] can doe nothing. And the more necessary the dutie, the more sinfull the neglect: especially considering that Christ with-holds not himselfe, but is ready to meete, to prevent, to attend every heart that in truth desires him. If a man have a serious, simple, sincere will, to come wholly to Christ, not to be held back

k Ioh. 20 17.
l Psal. 24.6.
m Esay 49.3.
o 1 Cor. 12.12
p *Aug. de Civ. Dei, lib. 17. c. 18. To 7. de unitate Ecclesiæ cap. 4. Totus Christus Caput & corpus est, hominis sancti & fidelis fiunt cum homine Christo unus Christus. de peccat. Merc. & remiss. lib. 1. c. p. 31. Ita & Christus. Non dixit, ita & Christus, sed ita & Christus, ostendens Christum rectè appellari etiam universum, hoc est caput cum corpore suo quod est Ecclesia. Id. To 4. l. 83. qu. 69.*
q 1 Ioh. 3. 1.
r Cant. 1. 2.
s Psal. 2. 12.
t Rom. 8. 32.
u Phil. 4. 13.
x Rev. 3 17.
y Ioh. 15. 5.

from him by his deareſt and cloſeſt corruptions, by the ſweeteſt pleaſures, or ſtrongeſt temptations, which can allure or aſſault him, hee may draw neare unto him with boldneſſe, and aſſurance of acceptation; hee hath a call, Chriſt [z] inviteth, yea [a] intreateth him, and therefore hee may come; hee hath a [b] command, Chriſt requireth it of him, and therefore hee muſt come.

z Rev. 22. 17.
a 2 Cor. 5. 20.
b 1 Ioh. 3. 24.

And now when we have Chriſt, how carefull ſhould we be to keepe him; how tender and watchfull over all our behaviours towards him, leſt hee bee grieved and depart againe. The Spirit of the Lord is a [c] delicate ſpirit, moſt ſenſible of thoſe injuries which his friends doe him. Let us therefore take heed of violating, afflicting, diſcouraging, grieving this Spirit (which is the bond of all our union and intereſt with Chriſt) in any of thoſe his ſacred breathings and operations upon the Soule. But when hee teacheth, let us ſubmit and obey, receive the beliefe and the love of his truth: when hee promiſeth, let us neither diſtruſt nor deſpiſe, but embrace as true, and admire as precious, all the offers which he makes to us: when hee contends with our luſts in his Word and ſecret ſuggeſtions, let him not alwaies ſtrive, but let us give up our fleſhly affections to bee crucified by him: when he woes and invites us, when hee offers to leade and to draw us; let us not ſtop the eare, or pull away the ſhoulder, or draw backward like froward children, or caſt cold water in the face of Grace, by thwarting the motions, and rebelling againſt the dictates thereof, but let us yeeld our ſelves unto him, captivate all our luſts, and conſecrate all our powers, and ſubmit all our deſires to his rule and government; and then when hee hath beene a Spirit of union, to incorporate us into Chriſts body; and a Spirit of unction, to ſanctifie us with his Grace, hee will undoubtedly be a Spirit of comfort and aſſurance, to ſeale us unto the day of our full redemption.

c *Res delicata eſt Dei ſpiritus. Tert.*

THE

THE LIFE OF CHRIST.

PHILIP. I. 10.

That I may know Him, and the power of His Resurrection, and the fellowship of his sufferings.

THe purpose of the Apostle in this place is to arme the Church of the Philippians against those false Iudaizing Teachers that Confounded Christ and *Moses*, Circumcision and the Gospell together. This hee doth by Arguments *Personall* from men, and by arguments *reall* from the *matter* it self. *Arguments Personall* are first from the disposition, quality, End of those false teachers, whom he describes, ver. 3. They are evill trees, and therefore no great heed to bee given to the fruits they beare, to the doctrines they obtrude. They are *Dogs*, uncleane beasts, that barke onely for their bellies; and doe not onely barke, but watch their times to bite too. They are *evill workers*; though they come like fellow workers with Christ, pretending much strictnesse in the edification of the Church, yet indeed their businesse is only to pull downe and to pervert. They are the *concision*, where the Apostle by an Ironicall Paranomasia shewes the end of their doctrines, They preach

preach indeed Circumcision, but their businesse is schisme and Concision; In the Law it was Circumcision, Gods ordinance, but now being by Christ abolished it is nothing at all but a bare concision or cutting of the flesh, and will in the event prove a rent and schisme in the Church. The second personall Argument is taken from the Apostles owne condition, who neither by nature nor Education was an enemie to Legall Ceremonies, who in all points had as great reason to vindicate the Law, and to boast in fleshly priviledges as any of those False Teachers, *ver.* 4. He was by nature an *Israelite* of the whole blood as well as they; by Education, of the strictest sect of all, a *Pharisie*; by custome and practice a *persecutor* of the Church, under that very name because the law he had beene bred under was endangered by that new way; and in his course of life altogether *unblameable* in regard of legall Obedience and observations: and lastly in his opinions touching them, hee counted them *gainefull things*, and rested upon them for his salvation, till the Lord opened his eyes, to see the light of the glorious Gospell of God in the face of Iesus Christ. The arguments from the *matter* are first from the Substance of which Circumcision was the shadow. *Wee are the Circumcision, who worship God in the spirit and rejoyce in Christ Iesus, &c. vers.* 3. They boast in the flesh, they have a Concision, but we are the Circumcision, because we have the fruit and truth of Circumcision, the spirituall worship of God, which is opposite to externall Ceremonies. *Ioh.* 4. 23. Secondly from the plenitude and allsufficiency of Christ, which stands not in neede of any legall accession to piece it out, and this the Apostle shewes by his owne practice and experience. *What things were gaine to me those I counted losse for Christ*, because they were things that kept him from Christ before, and he repeats the same words Confidently againe, that hee might not be thought to have spoken them unadvised-

ly

ly or in a heare, *yea doubtlesse and I count all things but losse for the excellency of the knowledge of Christ Iesus my lord, for whom I have suffered the losse of all things*, As a merchant in a tempest is contented to suffer the losse of all his goods to redeeme his life, or rather as a man will bee content to part with all his owne beggarly furniture for a Iewell of great value, *Mat.*13.44. Onely here wee are to note that the Apostle did not suffer the losse of them *quoad Substantiam*, in regard of the Substance of the duties, but *quoad qualitatem & officium Iustificandi*, in regard of that dependance, and Expectation of happinesse which he had from them before. Neither did he only suffer the losse of them (as a man may doe of things which are excellent in themselves and use, as a merchant throwes his wares out of the ship, when yet he dearly loves them, and delights in them) but he shews what estimation he had of them, *I count them dung, that I may winne Christ*, I count them then filthy carrion: so the word signifies; σκύβαλα, *quasi* κυνιβαλα, garbage and filth that is thrown out to dogs, things which dogs (such as he describes these false teachers to be) may delight in; but the spirit of God in a sincere heart cannot relish nor savor in comparison of Christ. *And may be found in him*, when I shall appeare before the face of God, or *may finde in him* All that I loose for him, that is a most plentifull recompence for any legall commodities which I part from for his sake, *not Having mine owne righteousnesse*, &c. Here the Apostle distinguisheth of a twofold righteousnesse; *Legall* which is a mans owne, because a man must come by it by working himselfe, *Rom.*10.5. And *Evangelicall*, which is not a mans owne, but *the righteousnesse of God*, *Rom.*3.21,22. Freely given to us by grace through Christ. *That I may know him*, &c. That I may have the Experience of his Grace and mercy in Iustifying me freely by faith through the vertue of his sufferings and resurrection.

Here

Here then we have these two things set down, first the *Preciousnesse*, secondly the *nature* of *saving Faith*. The *Preciousnesse* is in the whole scope of the place, for the words are a comparative speech, where faith is preferred before all legall and morall performances. The *nature* is opened by the *Act* of it, *Knowledge*, and the *Object*, the *vertue of Christs Resurrection*, *and the fellowship of his Sufferings*.

Touching the former of these two, the scope of the Apostle in this place is to shew, that faith is the most precious and excellent gift of God to a Christian man. So it is expressly called by Saint *Peter*, a *precious faith*. 2 *Pet.* 1. 1. For understanding of which point wee must note that faith may be Considered in a double respect. Either as it is a *Qualitie* inherent in the Soule, or as an *Instrument* whereby the Soule apprehendeth some other thing. Now in the same thing there is much difference between it selfe as a Qualitie, and as an Instrument. Heate as a Qualitie, can only produce the like quality again, but as an Instrument of the Sunne it can produce life and sense, things of more excellency than the Qualitie it selfe. Faith as a Qualitie is no better than other graces of the Spirit, but as an Instrument so it hath a Quickning qualitie which no other Grace hath. *The just shall live by Faith.* *Heb.* 10. 38.

This preciousnesse of Faith is seene chiefely in two respects. First, in regard of the *Object*, and secondly, in regard of the *Offices* of it. First Faith hath the most pretious and excellent *object* of any other, Christ and his Truth, and promises. *Herein*, saith the Apostle, *God commended His Love, in that when we were sinners Christ died*, *Rom.* 5. 8. This was the soveraigne and most excellent love token, and testimonation of divine favour that ever was sent from Heaven to men. *God so loved the world*, so superlatively, so beyond all measure or apprehension, *that He gave his Sonne*, *Ioh.* 3. 16. There is such a compasse

passe of all dimensions in Gods love manifested through Christ, such a heigth, and length, and breadth, and depth, as makes it exceed all *knowledge*, *Eph.* 3.18,19. It is exceeding and unsearchable riches. In one word that which faith lookes upon in Christ is the price, the purchase, and the promises which wee have by him. The price which made satisfaction unto God: the purchase which procured Salvation for us; and the promises which comfort and secure us in the certaintie of both: and all these are pretious things. *The blood of Christ, pretious blood*: 1 *Pet.* 1.18. *The promises of Christ, precious promises*: 2 *Pet.* 1.4. *And the purchase of Christ, a very exceeding and aboundant weight of glory*. 2 *Cor.* 4.17. But it may be objected, Have not other graces the same object as well as Faith? Doe we not love Christ, and feare him, and hope in him, and desire Him, as well as believe in him? True indeed, but herein is the excellency of Faith, that it is the first grace which lookes towards Christ.

Eph. 1 7.
Eph. 3.8.

ἡ πρώτη πρὸς φωτισμὸν ὁδὸς Clem. Alex. strom. lib. 2.

Now the Scripture useth to commend things by their order and precedency. As the women are commended for comming first to the Sepulcher; the messenger which brings the first tidings of good things is ever most welcome; the servant who is neareſt his masters person is esteemed the best man in that order: so faith being the first grace that brings tidings of Salvation, the neareſt Grace to Christs Person, is therefore the most excellent in regard of the object.

Secondly, Faith is the most precious object in regard of the *offices of it*. Though in its inherent and habituall qualification it bee no more noble than other graces, yet in the offices which it executeth, it is farre more excellent than any. Two pieces of parchment and waxe are in themselves of little or no difference in value, but in their offices which they beare as instruments or patents one may as farre exceed the other as a mans life exceedes his

his lands; for one may be a pardon of life, the other a lease of a Cottage. One man in a Citie may in his personall estate be much inferiour to another, yet as an Officer in the Citie hee may have a great precedence and distance above him. Compare a piece of gold with a seale of silver or brasse, and it may have farre more worth in it selfe; yet the seale hath an Office or Relative power to ratifie covenants of farre more worth than the peice of gold: so is it betweene faith and other Graces; Consider Faith in its inherent properties, so it is not more noble than the rest: but consider it as an instrument, by God appointed for the most noble offices, so is it the most superlative and excellent grace. These offices which are to it peculiar, I take it, are principally these three. The first to *unite to Christ*, and give possession of him. The Apostle prayes for the *Ephesians, that Christ may dwell in their hearts by faith*, Eph. 3. 17. Wealth in the Mine doth no good at all till it be sever'd and appropriated to persons and uses: Water in the Fountain is of no service unto me, till it be conveyed thence to mine owne Cisterne; the light of the Sunne brings no comfort to him who hath no eyes to enjoy it; So though Christ bee a Mine full of excellent and unsearchable riches, a Fountaine full of comforts and refreshments, a Sunne of righteousnesse, a Captaine and Prince of Life and Salvation, yet till he is made ours, till there be some bond and communion betweene him and us, we remaine as poore and miserable as if this Fountain had never beene opened, nor this Mine discovered.

Now this union to and Communion with Christ is on our part the worke of Faith, which is as it were the spirituall joynt and ligament by which Christ and a Christian are coupled. In one place we are said to *live by Christ, Because I live*, saith he, *you shall live also*, Ioh. 14. 19. In another, *by Faith, The Iust shall live by Faith*. Heb. 10. 38. How by both? By Christ, as the Fountaine; By Faith,

Faith, as the pipe conveying water to us from the fountaine; By Christ, as the Foundation; By Faith, as the Cement knitting us to the foundation; By Christ, as the Treasure; By Faith, as the clue which directs; as the Keye which opens, and let us in to that Treasure. This the Apostle explaines in the former place, where hee shewes by what meanes Faith makes us live, namely, by giving us an entrance and approach to Christ; for hee opposeth Faith to *drawing backe, verſ.* 19,30. Noting that the proper worke of Faith is to carry us unto Christ, as our Saviour himselfe expoundeth *believing in Him, by comming unto him. Iohn* 6. 64,65. Therefore the Apostle puts both together, *not I but Christ liveth in mee, and the life which I live, I live by the Faith of the Sonne of God. Gal.* 2 20. Faith is compared to eating and drinking, *Ioh.* 6. and we know there is no sense requires such an intimate and secret union to its object as that of tasting, no sense that is the instrument of so neare a union as that. So then as the motion of the mouth in eating is not in the nature of a motion any whit more excellent than the motion of the eye or foote, or of it selfe in speaking; yet in the instrumentall office of life and nourishment it is farre more necessarie: So though Faith in the substance of it as it is an inherent qualitie hath no singular excellency above other graces; yet as it is an instrument of conveying Christ our spirituall Bread unto our soules, and so of assimulating and incorporating us into him, which no other Grace can doe, no more than the motion of the eye or foote can nourish the body; so it is the most precious and usefull of all others. It may be objected, doe not other graces joyne a man unto Christ, as well as Faith? *Union* is the proper effect of *Love*; therefore wee are one with Christ as well by loving him, as by believing in him.

To this I answer, that Love makes only a *morall union* in affections, but Faith makes a *mysticall union*, a more

more close and intimate fellowship in nature betweene us and Christ. Besides, Faith is the immediate tie betweene Christ and a Christian, but love a secondary union following upon, and grownded on the former. By nature we are all enemies to Christ and his kingdome, of the Iewes minde, *we will not have this man to reigne over us*: therefore till by Faith wee are throughly perswaded of Christs Love to us, wee can never repay love to him againe. *Herein is love*, saith the Apostle, *not that we loved God, but that he loved us, and sent his Sonne*. 1 *Ioh*. 4. 10. Now betweene Gods Love and ours comes Faith to make us one with Christ, *wee have knowne and believed the love that God hath to us*, *v*. 16. And hence it followes that because by Faith as Hee is so are we in this world, therefore *Our love to Him is made perfect, and so we loved him, because hee first loved us*, *v*. 19. So that we see the union we have with Christ by Love presupposeth the Vnitie wee have in Him by Faith; so Faith still hath the preeminence.

The second office wherein consists the excellencie of Faith is a consequent of the former, namely to *justifie a man*: for there is no man righteous in the sight of God any further than he is taken into the unitie of Christ, and into the fellowship of his Merits. God is alone well pleased in Christ, and till a man be a member of his Bodie, a part of his fulnesse, hee cannot appeare in Gods presence. This was the reason why Christ would have none of his bones broken, or taken off from the communion of his naturall body, *Ioh*. 19. 36. to note the indissoluble union which was to bee betweene him and His mysticall Members. So that now as in a naturall bodie the member is certainly fast to the whole so long as the bones are firme and sound: so in the mysticall, where the body is, there must every member be too, because the bones must not be broken asunder. If then Christ goe to Heaven, if Hee stand unblameable before

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Gods justice, we all shall appear in him so too; because his bones cannot be broken. That which thus puts us into the Vnitie of Christ, must needs justifie our persons, and set us right in the presence of God; and this is our Faith: The Apostle gives two excellent reasons why our Iustification should be of Faith rather than of any other Grace. The first on Gods part, that *it might be of Grace:* The second on the part of the promise, *That the promise might be sure to all the seede, Rom.* 4.16. First, Iustification that is by Faith is of meere Grace and favour, no way of worke or merit. For the act whereby Faith justifies, is an act of humilitie, and selfe-dereliction, a holy despaire of any thing in our selves, and a going to Christ, a receiving, a looking towards him and his Al-sufficiency; so that as *Mary* said of her selfe, so we may say of Faith; *The Lord hath respect unto the lowlinesse of his grace,* which is so far from looking inward for matter of Iustification, that it selfe as it is a work of the heart, *ut credere,* doth not justifie, but only as it is *an apprehension or taking hold of Christ.* For as the hand in the very receiving of a thing must needs first make it selfe emptie (If it bee full before, it must let all that goe ere it can take hold on any other thing:) So faith being a receiving of Christ, *Ioh.* 1.12. must needs suppose an emptinesse in the soule before.

Faith hath two properties (as a Hand) *To worke,* and *to receive;* when Faith purifies the heart, supports the drooping spirits, worketh by love, carries a man through afflictions and the like, these are the workes of Faith: when Faith accepts of righteousnesse in Christ, and receives him as the gift of his Fathers Love, when it embraceth the promises a farre off, *Heb.* 11.13. and layes hold on Eternall Life, 1 *Tim.* 6.12. This is the *receiving act of Faith.* Now Faith justifies not by working (lest the effect should not bee wholly of Grace, but partly of Grace, and partly of worke, *Ephesians* 2. 8,9.) but

8,9.) but by bare receiving and accepting or yeelding consent to that righteousnesse, which in regard of working was the righteousnesse of Christ, *Rom.* 5. 18. and in regard of disposing, imputing, appropriating unto us, was the righteousnesse of God, *Rom.* 3. 21. 1 *Cor.* 1 30. *Phil.* 3. 9. To make the point of Iustification by the receiving and not the working of Faith plaine, let us consider it by a familiar similitude.

Suppose a Chirurgian should perfectly cure the hand of a poore man from some desperate wound which utterly disabled him for any worke: when he hath so done, should at one time freely bestow some good almes upon the man, to the receiving whereof he was enabled by the former cure; and at another time should set the man about some worke, unto the which likewise the former cure had enabled him; and the worke being done, should give him a reward proportionable to his labour: I demand which of these two gifts are arguments of greater grace in the man, either the recompensing of that labour which was wrought by the strength hee restored, or the free bestowing of an equall gift, unto the receiving whereof likewise he himselfe gave abilitie? Any man will easily answer that the gift was a worke of more free grace than the reward; though unto both way was made by his owne mercifull cure; for all the mercy which was shewed in the cure was not able to nullifie the intrinsecall proportion which afterwards did arise betweene the worke and the reward. Now this is the plaine difference betweene our doctrine and the doctrine of our adversaries in the point of Iustification. They say we are justified by Grace, and yet by workes, because grace enables us to worke: wee say we are justified freely not by the workes of grace, but by the grace which bestowes our Iustification, and therewith our strength of working unto us. For surely Gods free grace is more magnified in giving us undeservedly both righteousnesse

teousneſſe and workes; then in giving us workes to deſerve our righteousneſſe.

Secondly, Iuſtification by Faith doth make the *promiſe ſure* to all the ſeede. If unto a beggar ſhould bee propoſed ſome excellent benefit upon condition to performe ſome acceptable and perfect ſervice unto the perſon that offers it; whom yet it would bee impoſſible to pleaſe by working, without ſome exact abilitie for the duties required; the man might eaſily doubt of the certaintie of the benefit, becauſe his performance of the condition required is uncertaine: but if the ſame benefit ſhould bee propoſed upon no other act on his part required, than only the acknowledgement of his owne want, and the willing acceptance of the thing offered, a man could not bee unſure of it: So if the Lord ſhould propoſe righteouſneſſe or ſalvation to a man upon condition of his morall obedience, mans corruptions are ſo many, and his abilities ſo weake, his enemies ſo potent, and his heart ſo treacherous to comply with them, that the promiſe cannot bee made ſure to him upon the concurrence of his owne workes. But when there is nothing required of a man but to cleave to Chriſt, nothing but to relinquiſh his owne endeavours, and to accept the helpe of a ſure Saviour, and to rely upon the ſure mercies of *David*, this muſt needs make our righteouſneſſe and ſalvation to be as certaine as is the value of the merits, or fidelitie of the promiſe, on which we relie. If there bee nothing requiſite to the firmeneſſe and conſiſtencie of a houſe, but onely to be put upon the foundation, then the houſe muſt needs be as ſure as the foundation; if there bee nothing requiſite to the ſafeneſſe of a mans money or writings, but to put them in a cloſet or boxe, the things muſt needs bee as ſafe as the place into which they are put: ſo ſince nothing elſe is required to make our ſalvation ſure but onely to reſt upon Chriſt, who is a ſafe foundation to his Church, *Matth.* 16. 18.

and a certaine Treasure, *Col.* 3. 3. Faith which alone puts us into him, doth therewithall make our salvation sure unto us. *Behold I lay in Sion a chiefe corner stone, elect and precious,* (there is both our foundation and our Treasure) now the safety which faith brings from hence is this; *He that believeth shall not bee confounded,* or put to shame; in the Prophet it is, *shall not make haste,* 1 *Pet.* 2. 6. both words expresse safety. For a man to rely upon another for any good thing, and at last to faile in his expectation, this must needes shame him in the disappointment of his hopes; but when the hopes of a man are grounded upon the unsearchable riches, and the unfailable promise, and the immutable truth, power, and goodnesse of God; impossible it is that the faith of such a man should shame or deceive him. When a man is secure and certaine of any good thing, hee is contented to waite the season of it; *David* by Gods promise and unction was certaine of the Kingdome, and therefore hee would not take away the life of *Saul* when it was in his power, but waited till the time of his death by God appointed should come, 1 *Sam.* 26. 9, 10, 11. but when a man is unconfident of a thing, he is ready to snatch at every probabilitie, to make use of every occasion that happens to further his desires. If I should see two men going towards the Court in competition for some office or preferment, and should observe the one to ride night and day in full speede, to deny himselfe the comforts of the way, and to expresse much impatiencie and indignation at every stoppage that met him; the other to take time and leisure, to rely upon the former promises of the prince, or the prevalency of some honourable friends, and to laugh at the greedinesse of his competitor, I should easily conclude that the hopes of that man were greater, whose haste is lesse: for when a man hath a thing already in promise, and that from the hands of a man of whose power and fidelitie he hath infallible assurance, he

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is not over vehement for performance, but willingly attends the times and good pleasure of his friend. Now this is the businesse of faith to give a being to the things we hope for, and though in themselves they bee a farre off, and out of sight, yet to make them subsistent and at hand in the promise, even within the reach and embracement of Faith, *Heb.* 11.1,13. So that Faith doth therefore keep a man from greedinesse and precipitancy in his pursuite, and from confusion and shame in his hopes of good, because it sees them as safe, and certain in the power and promises of Christ, as if they were already made good unto him. So then to conclude this point, Faith being the onely Grace wherein is magnified the fulnesse and freenesse of Gods favour, and wherein is secured his promise to all the seed; It must needs bee the fittest grace for a mercifull Justification.

Habet fides oculos suos quibus quodammodo videt verum esse quod nondum videt. Aug. Ep. 222. πεφολησις ἰσχυσι & *Clem. Alex. Strom. lib. 2. Anticipatio & præcomprehensio Ibid.* ἡμεῖς ἕσμεν ἐν τῇ ἐλπίσει γνωστικοὶ. *Ibid. lib. 5.*

The third office of Faith, is having put us into Christ, and justified us by him, *to give us together with Him all other things*, which is the conviction that the Apostle makes, *Rom.* 8, 32. *If He have given us Christ, how shall He not with him freely also give us all things?* These *All Things*, are of two sorts. First, *All graces*: Secondly, *All secular good things*. Saint *Peter* puts them together, and shewes how they runne from Christ to us, through Faith as the pipe; *His divine Power hath given unto us all things that appertaine to Life and Godlinesse*, and that *through the knowledge* (that is, the Faith) *of him that hath called us to glory and vertue*, 2 *Pet.* 1, 3.

First, *all Graces*: Faith is the first Grace in a Christian Soule, and the spring of the rest. This is the maine businesse of that excellent chapter, *Heb.* 11. to shew how Faith was the master wheele in the lives and actions of those holy men whose renowne is there upon record. The Apostle tels us *that Faith worketh by Love*, *Gal.* 5 6. where by *Love* wee may understand either generally the universall habit of all other operative graces, and then

ἡ πίστις ἐνεργεῖται διὰ τῆς ἀγάπης. Clem. Alex. Strom. lib. 2.

the sense is, that Faith doth as it were actuate and animate all other habits of grace, and apply them to their severall workes: Or rather particularly, *that Love of God which is shed abroad in our hearts by the Holy Ghost*; and then the method and meaning of the place is this. First, Faith shewes us the great Love of God in Christ. The life that I live, saith the Apostle, *I live by the Faith of the Sonne of God, who loved me, and gave Himself for me*, Gal. 2. 20. where we see the principall discovery that Faith makes in Christ, and that it fixeth upon is His love to us; and this is a most soveraigne and superlative love: Herein saith the Apostle *God commended*, God heaped together *His Love toward us, in that while we were yet sinners, Christ died for us*, Rom. 5. 8.

Secondly, Faith having thus revealed to our hearts the Love of God in Christ, doth kindle in them a reciprocall Love towards Christ againe, working in us the same mind that is in Christ, Phil. 2. 5. and enflaming our spirits to a retribution of Love for Love. *We have beleeved the Love that God hath to us*, saith the Apostle, and therefore, saith he, *we love Him because He loved us first*. 1 John 4. 16, 19. Thus Faith worketh Love.

But now thirdly there is a further power in Faith, for it doth not onely worke Love, but it worketh by Love as the Text speakes: that is, it maketh use of that Love which it hath thus kindled, as of a goad and incentive to further obedience; for that Love which we repay unto Christ againe, stirreth us unto an intimate and Heavenly communion with Him, unto an entire and spirituall conformitie unto Him. And the reason is, because it is a *conjugall Love*, and therefore a fruitfull love, for the end of marriage is fructification. *Ye are become dead to the Law*, saith the Apostle, *by the body of Christ, that ye should bee married to another, even to Him who is raised from the dead*, and the end of this spirituall marriage is added, *That we should bring forth fruit unto God*, which

is prelently after expounded. That *wee should serve in newnesse of Spirit, Rom. 7. 6. If a man Love me*, saith our Saviour, *he will keepe my Words*: and this obedience is the child of Faith, as it is set downe in the same place, *yee shall know that I am in my Father, and you in me, and I in you*; and immediately upon this Faith it follow'es, *Hee that hath my Commandements and keepeth them, hee it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest my selfe unto Him*; *Joh.* 14. 20, 21, 22, 23. In which place there are these things of excellent observation. First, the noble objects that Faith doth contemplate, even the excellency of Gods Love unto us in Christ. *You shall know that I am in my Father*; in His bolome, in His bowels in His dearest affection: One with Him in mercy, in counsell, in power. That He and I both goe one way; have both one decree and resolution of Grace and compassion towards sinners: And *that you are in me*, your nature in me, your infirmities in me, the punishment of your sinnes upon me, *that I am bone of your bone, and flesh of your flesh, that you are in my heart, and in my tenderest affections, that you were crucified together with mee, that you live together with me, that you sit together with mee in Heavenly places*; *that I died your death*, that you rose my Resurrection, that I pray your prayers, that you were my righteousnesse, and that *I am in you*, by my merits to justifie you, by my Grace and Spirit to renew and purifie you, by my Power to keepe you, by my Wisedome to leade you, by my Communion and Compassion to share with you in all your troubles; these are the mysteries of the Love of the Father and the Son to us.

Rom. 6. 6, 8. Ephes. 2. 6.

Now this Love kindleth a Love in us againe, and that Love sheweth it selfe in two things. First in *having* the Commandements of Christ; that is in accepting of them, in giving audience unto them, in opening our eyes to see, and our hearts to entertaine the wonders of the

Law. And secondly *in keeping* of them, in putting t the strength of our Love (for Love is as strong as Death; it will make a man neglectfull of his owne life to serve and please the person whom hee loves) that so wee may performe the duties which so good a Saviour requires of us. And now as our Love was not the first mover (*we loved Him, because He loved us first*) So neither shall it be the last; as the Father and the Son did by their first Love provoke ours, so will they by their second Love reward ours. And therefore it followes; *He that loveth me shall be loved of my Father, and I will love him.* This is not ment of a new Love, but of a further declaration of their former Love, namely in a more close and familiar communion, and Heavenly cohabitation with them; *wee will come unto Him, and make our abode with Him*, we will shew Him our face, we will make all our goodnesse to passe before him, wee will converse and commune with His Spirit, we will suppe with him, we will provide Him a feast of fatted things, and of refined wine, wee will open the breasts of consolation, and delight Him with the abundance of Glory. Excellent to the purpose of the present point is that place of the Apostle 2 *Cor.*5.14,15. *The Love of Christ*, saith he, *constraineth us*, that is, either Christs Love to us by Faith apprehended, or our Love to Christ by the apprehension of His Love wrought in us, doth by a kinde of sweete and lovely violence winne, and overrule our hearts; not to live henceforth unto our selves, but unto Him that died for us and rose againe: and the roote of this strong perswasion is adjoyned, namely because wee thus iudge, because we know and beleeve, that if one died for all, then all are dead to the guilt, and to the power of sinne, and ought to live a new life conformable to the resurrection of Christ againe. Therefore in two paralell places the Apostle useth promiscuously Faith and a new Creature. In Christ Iesus neither Circumcision availeth any thing,

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nor uncircumcision, but * *Faith which worketh by Love*, neither circumcision nor uncircumcision, but a * *new creature*. The reason of which promiscuous acceptation the Apostle renders the inseparable union between faith and renovation. * *If any man be in Christ he is a new Creature*

* Gal. 5. 6.
* Gal. 6. 15.
* 2 Cor. 5. 17.

Secondly, Faith gives us *all good things* requisite to our condition. *Adam* was created Lord of his fellow inferiour Creatures, invested with propriety to them all. In his fall hee made a forfeiture of every good thing which God gave him: In the second Covenant a reconciliation being procur'd, Faith entitling a man to the Covenant doth likewise re-invest him with the Creatures againe. *All things*, saith the Apostle, *are yours*, and he opens the title and conveyance of them, *you are Christs, and Christ is Gods*, 1 *Cor.* 3. 23. So elsewhere he saith that *the living God giveth us all things richly to enjoy*, that is, not only the possession but the use of the things, 1 *Tim.* 6. 17. Where by *all things* we may understand, first the liberty and enlargement of Christians, as it stands in opposition to the pedagogie and discipline of *Moses* Law, which distinguished the Creatures into cleane and uncleane, and so by consequence into usefull and unusefull; so that now by any immediate tie of conscience we are not prohibited the free enjoyment of any Creature of God. Secondly by *all things* we understand not all simply, but all requisites; All that in regard of our state and course are necessary to life and godlinesse. O woman, saith our Saviour, great is thy Faith, *Be it unto thee even as thou wilt*, *Matth.* 15. 28. This is a large grant to aske what wee will and to have promise of obtaining it; but hee who promiseth to beleevers what they will, doth likewise regulate and confine their wils to desire nothing but with subordination to His Will; nothing but their owne portion, that which *is food convenient for them*. The heathen man could say, That man hath as much as hee desires, who desires nothing but what

Tantum habet quantum vult, qui nihil vult nisi quod habet. Senec.

what hee hath. So wee may say of a Christian, hee hath indeed whatsoever hee will, because God gives him a heart to desire nothing but that which is Gods promise and his owne necessitie.

Now all these things Faith gives us, first because it gives us the *Fountaine*, and secondly the *Promises of them all*. First Faith carries us to the *Fountaine*, that is, to God. With thee, saith the Prophet *David*, there is *the Fountaine of life*, *Psal.* 36.9. And *we are of God in Christ Iesus*, saith the Apostle, 1 *Cor.* 1.30. Now we know there is a kinde of All-sufficiencie in a Fountaine, what ever water a man wants, hee may have his supply at the Fountaine; whereas Cisternes and broken pits will bee presently exhausted. Wee may observe in many fountaines that to the eye they seeme to have farre lesse water in them for the time, than some greater torrent or Winter-floud, which overrunnes whole valleyes, and carries away woods and stones before it: yet *Iob* tells us that a Torrent will make men ashamed in summer, when they come aside for water to refresh them, and can finde none, *Iob* 6.19,20. But hee that comes to a Fountaine for refreshment shall never be ashamed, because it is living and growing water, and so makes a perpetuall supply. So the Faithfull oftentimes have lesse Wealth and abundance of earthly things than other men: yet notwithstanding they have therewithall the *Fountaine*, and so by consequence they have more certainty, and more sweetnesse. First more certainty, for Fountaine water is Living water, and so it multiplies; whereas other men have their water in Cisterns that are broken, full of holes and chinkes to let it out againe: so the Prophets tels us of some that drudge and labour, but it is *in the fire*, their worke perisheth as fast as it growes, and of others that earne wages, but put it in a *bagge with holes*, it falls out as fast as it is put in. What are these holes, this fire that melts, and lets out the estates

estates of wicked men; they are principally these two. First, the *lusts* of their own hearts, *Ye aske and receive not, because ye spend it upon your lusts*, saith the Apostle; and as lust keepes it away, so lust lets it out when wee have it. How many great estates have Wine and women, Hawkes and Hounds, fashions and complements, pride and vaine-glory, humours and projects, quarrels and dissentions, the backe, the belly, the eye, the eare, the tongue, the many inventions of an idle head, the many exorbitancies of a wandring heart, melted away, and reduced to nothing. Every member of the body, every appetite of the soule, so many chinkes to let out an estate. But now the faithfull have their lusts abated, their hearts ordered, the dropsie and intemperancie of their affections removed, and so all the holes at which GODS blessings might soke away are stopped up. Secondly, the cisternes of wicked men are broken, and their bagges full of holes by the secret *judgements and curse of God* punishing their sinfull lusts in their sinfull gaine, blasting and withering their fruitlesse estates, as Christ did the barren fig-tree. We see how the Lord threatens to curse the people for their sinnes in their going out and comming in, in their basket and in their store: to breake the staffe of their bread, to take away their cup from their mouth, to take his Wine and his Oyle to himselfe againe, to consume their Palaces with fire, to remove their bankets, to discover their treasures, and to seeke out their hidden things, to heare the cry of the beame, and of the stone out of the wall, and to pull them out of their nests, even from among the Starres, with infinite other the like expressions, in which the Lord useth to shew unto us the power and vigilancy of his Iustice in the administration of the World. Whereas the faithfull have the Bread and the Word, the Creatures and the blessings of God together, and so have more certaintie in these things. The Womans Oyle and Meale

Meale was not much, yet it encreaſed, and went along with her occaſions, there was a Spring in the Cruſe and in the Barrell, it was living Oyle, and living Meale, that grew, and held out in the famine. As a mans occaſions are, ſo the Fountaine ſupplies him. If he want a Cup, a Bucket, a Ciſterne full, there is in the Fountaine anſwerable to all his wants: ſo whatever neceſſitie the Lord brings the faithfull unto, he gives them an eye to ſee, a heart to reſt in, and to expect in the uſe of honeſt meanes a ſupply proportionable to each of them. And as they have more certaintie, ſo have they more *ſweetneſſe* in the waters which they fetch from the Fountaine. Water in pits and ciſternes rots, and growes muddy and unſavorie; ſo doe the Creatures of God to wicked men. Cares, feares, jealouſies, deſires, hopes, ends, infinite commixtures and diſturbances deprive the Creatures of their native reliſh and pureneſſe. The ſweeteſt Wine to an aguiſh Palate taſtes of that bitter humour which it there finds. So luſts and curſes interweaving themſelves with the Creatures in a wicked mans hands, muſt needs take away the ſenſe of their ſimple goodneſſe, turne their table to a ſnare, and the things which ſhould have beene for their good into an occaſion of falling. Whereas the faithfull by the Word and Prayer have the Creature ſanctified, ſeaſoned, and perfumed unto their uſe again, have the curſe of God removed, and their own luſts corrected, and with-held from mingling with them. Thus Faith gives us *all things* in the *Fountaine*, more *certaine*, and more *ſweet*, by ſtopping the holes which did let them out, and by removing the *luſts* and *curſes* which did before embitter them.

Secondly, Faith gives us *all things* by giving us the *Promiſes*. *Godlineſſe hath the promiſes of this life, and that which is to come*, 1 *Tim.* 4. 8. Wicked men have good things only by Gods *generall providence*, which maketh his Sunne to ſhine as well on them as on the

juſt

just by a condition bountie. But this manner of tenure is liable to many forfeitures, curses, taxations; many inrodes and devastations, by wolvish and wasting lusts; and by consequence is not able to settle and secure the heart in the enjoyment of them. But now by Faith in the promises the godly have their hold altered, have their estate setled in a better and surer tenure, delivered from those many incumbrances and intanglements unto the which before they were obnoxious; so that now a mans heart is secured beyond all doubts or humane feares. A poore man may object; I am not wise enough to order my affaires, I am disabled by sicknesse and weaknesse to attend my calling, my charge encreaseth upon mee, and my probabilities of providing for them waxe smaller than before. But yet Faith is able to answer these and all other the like objections, by proposing the *promise*. Dost thou live by thine owne strength? Dost thou prosper by thine owne wisedome and industry, or by the blessing and truth of God in his promises? and is Gods Truth an Accepter of persons? Is not his fidelitie as firme towards weake and poore, as towards rich believers? Is there any want or weakenesse, any povertie or deficiency in heaven? Doe the promises of God stand in need of mans wisedome or strength to bring them to passe? Can thy increase of charge or occasions, exhaust the treasures, or drie up the Fountaines and truth of God? If an honourable and wealthy person have occasion to enlarge his retinue, and live at a higher pitch than before, yet because hee hath abundance, he doth not repine at this necessity: All the faithfull are of the houshold and family of God, who is no whit the poorer in his state and power, by maintaining many or few. He gives to *all men*, and yet he gives *liberally*. *Iam.* 1.5. which no rich man in the World is able to do; because as he gives to others, himselfe decreaseth. But God gives out of a Fountaine, as the Sunne gives light, which

which whether it shine alone or reclusedly, it remaines still equall light as it self, neither can the eyes of men exhaust or draw out the light of the Sunne. *All the Creatures are mine*, saith God, *upon a thousand hills*. If a thousand hills can beare corne enough, or feed Cattell enough for any poore mans reliefe, he need not doubt or feare; for God hath still thoulands of mountaines, as it were so many granaries or storehouses, in his truth and promises, for the faithfull in any straits to have recourse unto. And thus faith gives us all things by entituling us to the Promises.

Against all this which hath been spoken touching the excellency of Faith, may be objected that determination of the Apostle; *Now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity*, 1 Cor. 13. 13. By which comparison this point touching the precedency of Faith seemes to be impaired. To which I answer; That the Apostle speakes of a greatnesse *extensive*, in regard of duration, Charitie being an everlasting Grace, but faith pertaining only to this life, as being requisite to the present qualities and states of the Church: (for faith and fruition are opposed, 2 Cor. 5. 7. Faith looketh upon things in their promises, fruition in their reall existence) but now consider faith as an *instrument* to lay hold on Christ, and the precious promises of life and grace in him, and consider it as a *Roote*, a living principle to put the heart in worke, to purifie the conscience, to enflame the heart to spirituall obedience, and a retribution of holy love to God for all his love to us in his Son; and thus Faith exceeds Charitie as the motion of the mouth in eating, which is an act that tends immediately to life, doth the motion of the mouth in speaking, which tendeth not to an end so important, nor absolutely necessary.

Another objection may be this. Other Graces make a man like Christ, which Faith cannot do, because Christ could

could not believe unto justification, or life, having the Fountaine of both aboundantly in himselfe, whereas the proper and primitive worke of Faith is to carry a man out of himselfe and to make him see all his sufficiency in another. To which I answer two waies. First, Christ had faith, though not to such purposes as wee: Faith in the common nature of it, as it imports *assent* to all divine *truth*, and *adherence*, or *reliance* of the soule to the benefit and *goodnesse* which the same brings with it (for *ratio veritatis*, and *ratio commodi* are the two objects of a right faith, or rather severall qualifications of the same object) thus it is a Legall thing comming under the compasse of those duties of the Law, unto which Christ made himselfe subject. But faith as a condition, an Office, an Instrument of justification, so it could not stand with Christ, who was not to bee righteous by believing, but to bee himselfe the righteousnesse of those that believe. But in other respects when the Apostle saith, hee was heard in that which he feared, when hee saith himselfe, My God, my God; it is manifest, that though he had not faith for righteousnesse, yet he had it for deliverance, that though he were not saved by believing, yet hee was obedient in believing. Secondly, it is more to bee *one* with Christ, than to be *like* him; more to bee a part of him, than a picture; now faith makes a unitie with Christ, other graces only a resemblance; faith makes a man a member, others onely a followes of him; and so in that respect still Faith hath the prehemi-nence.

Now then from the great necessitie and pretiousnesse of this duty wee may first inferre the greatnesse of their sin, who neglect it, who live with no sense of the want, and little sorrow for the weaknesse of it, to lie, sweare, revell, cozen, to live in the practice of any notorious outrage, and morall enormitie, many men esteeme hainous and unworthy; But to live in infidelitie, without the know-

knowledge or fellowship of Christ, in an utter unacquaintance with their owne unworthinesse, and unexperience of their everlasting insufficiencies to compasse or contrive their owne salvation, are things seldome or never seriously thought on by them. And yet infidelitie is indeed the edge, and sting of all other sinnes, that which bindes them and their guilt everlastingly upon the soule, and locketh them like shackles to the conscience, which otherwise by the help of Christ might easily shake them off. He that believeth, saith Christ, is not condemned, *he that believeth not is condemned already, and the wrath of God abideth on him.* There is a displeasure which is but for a *moment*, a wrath which doth only sting, and blow upon the soule, and then away; such the faithfull themselves after some bold adventure into the wayes of sinne, may have experience of. And there is a wrath which is constant, permanent, intimately and everlastingly adherent unto the soule, which will seize onely upon unbelievers. *The Spirit shall convince the world of sinne because they believe not*, saith Christ. Sinne there stands in opposition to *righteousnesse*, and *Judgement*, or holinesse; so that the meaning is, The Spirit shall convince men that they are unrighteous and unholy men, held under by the guilt, condemnation, and power of sinne; shut up in fast chaines unto the wrath and judgement of the great day; unavoidably cast and condemned in the Court of Law, because they fled not by faith unto that office of mercy and reconciliation which the Father hath erected in his beloved Sonne. All sins do of themselves deserve damnation, but none doe *de facto* inferre damnation without infidelitie. This was that great provocation in the Wildernesse which kept the people out of the Land of Promise, and for which God is said to have beene grieved fortie yeares together. *How long will this people provoke me? How long will it bee ere they believe in me? they despised the holy Land, they believed not*

Ioh. 3. 18. 36. *Notat Constantiam & pertinaciam rei adhaesionem. Camer.*

Esay 54. 7, 8.

Ioh. 16. 8.

nor his word; they drew backward, and turned againe in their hearts into Egypt. The Apostle summes up all their murmurings and provocations, for which they were excluded that type of heaven, in this one word, *They entred not in because of their unbeliefe.* If there be but one only medicine against a deadly disease, and when that is offered to the sick person he refuse it, and throw it under his feet, the state of that man is infallibly desperate and remedilesse. There is but one name, but one sacrifice, but one bloud, by which we can be saved, perfected, and purged for ever, and without which GOD can have no pleasure in us: how can we then escape if wee neglect so great salvation, and trample under foote the bloud of the Covenant? It is a fruitlesse labour and an endlesse folly for men to use any other courses (be they in appearance never so specious, probable, rigorous, mortified, Pharisaicall, nay angelicall) for extricating themselves out of the maze of sinne, or exonerating their consciences of the guilt or power thereof without faith. Though a man could scourge out of his owne body rivers of bloud, and in a neglect of himselfe could outfast *Moses* or *Elias*; though hee could weare out his knees with prayer, and had his eyes nail'd unto heaven; though hee could build hospitals for all the poore on the earth, and exhaust the Mines of India into almes; though he could walke like an Angell of light, and with the glittering of an outward holinesse dazle the eyes of all beholders; nay (if it were possible to be conceiv'd) though he should live for a thousand yeares in a perfect and perpetuall observation of the whole Law of God, his originall corruption, or any one, though the least digression and deviation from that Law, alone excepted, yet such a man as this could no more appeare before the Tribunall of Gods Iustice, than stubble before a consuming fire. It is only Christ in the bush that can keepe the fire from burning; It is onely Christ in the heart that can keepe sinne

Heb. 10. 39. Acts. 7. 39.
Heb. 3. 19.
Acts 4. 12. Heb. 10. 14. Heb. 9 13, 14. Heb. 2. 3.

from condemning. χωρὶς, *without me*, that is, separated from me, *you can doe nothing* towards the justification of your persons, or salvation of your soules, or sanctification of your lives or natures. No burden can a man shake off, no obstacle can hee breake through, no temptation can hee overcome without Faith; *shake off every thing that pesseth downe, and the sin which hangeth so fast on, and runne with patience* (namely through all oppositions and contradictions,) *the race that is set before you*, saith the Apostle. But how shall we doe such unfeasible works? Hee shewes that in the next words, ἀφορῶντες *looking off from our selves unto Iesus the Author and finisher of our faith.* When a man looketh inward upon his owne strength, he may as justly despaire of moving sinne from his soule, as of casting downe Mountaines with one of his fingers: but he who is able to give us faith, is by that able to make all things possible unto us. The world tempts with promises, wages, pleasures of sinne, with frownes, threats, and persecutions for righteousnesse: If a man have not faith to see in Christ more pretious promises, more sure mercies, more full rewards, more abundant and everlasting pleasures; to see in the frowns of God more terror, in the wrath of God more bitternes, in the threats of God more certainty, in the Law of God more curses, than all the world can load him withall; impossible it is that he should stand under such assaults; for *this is the victory which overcommeth the world, even our faith.* Satan dischargeth his *fiery darts* upon the soule, darts pointed and poysoned with the venome of Serpents; which set the heart on fire from one lust to another: if a man have not put on Christ, do not make use of the shield of faith, to hold up his heart with the promises of Victory, to hold out the triumph of Christ over the powers of death and darknesse; to see himselfe under the protection of him who hath already throwne downe the Dragon from Heaven, who hath Satan in a chaine,

and

John 15.5.

Heb.12.1,2.

1 Ioh.5.4.
Eph.6.16.

and the keyes of the bottomleſſe Pit in his owne command; to ſay unto him, The Lord rebuke thee Satan, even the Lord that hath choſen Ieruſalem rebuke thee; impoſſible it is to quench any of his temptations, or to ſtand before the rage and fury of ſo roaring a Lion. *Whom reſiſt*, ſaith S. *Peter, ſtedfaſt in the faith.* Our corruptions ſet upon us with our own ſtrength, with high imaginations, with ſtrong reaſonings, with luſtfull dalliances, with treacherous ſolicitations, with plauſible pretences, with violent importunities, with deceitful promiſes, with fearfull prejudices, with profound & unſearchable points and traines; on al ſides luſt ſtirs and works within us like ſparkles in a dried leafe, & ſets every faculty againſt it ſelf. The mind tempts it ſelf unto vanity, the underſtanding tempts it ſelfe unto error and curioſity; the wil tempts it ſelfe unto frowardneſſe and contumacie; the heart tempts it ſelfe unto hardneſſe and ſecurity. If a man have not faith, impoſſible it is either to make any requeſts to God againſt himſelfe, or to deny the requeſts of ſinne which himſelfe maketh. It is faith alone which muſt *purifie the heart*, and truſt his power and fidelity who is both willing and able *to ſubdue corruptions.* In vaine it is to ſtrive, except a man ſtrive lawfully. In [a] prayer, it is faith which muſt make us ſucceſſefull: in the [b] word, it is faith which muſt make us profitable: In [c] obedience, it is faith which muſt make us cheerefull: in [d] afflictions, it is faith which muſt make us patient: in [e] trials, it is faith which muſt make us reſolute: in [f] deſertions, it is faith which muſt make us comfortable: in [g] life, it is faith which muſt make us fruitfull; and in [h] death, it is faith which muſt make us victorious. So that as he ſaid of water, ἄριστον μὲν ὕδωρ, ſo may I of faith, It is of all things the moſt ſoveraigne and pretious, becauſe it is of univerſall uſe in the life of man. Therefore the Apoſtle calleth men without faith [i] *Abſurd men*, becauſe it is an unreaſonable and ſottiſh thing for a workman to be without his chiefe inſtrument, and that which is univerſally

1 Peter 5. 9.

Acts 15. 9. Micha 7. 19.

a Iames 1. 6, 7
b Heb. 4. 2.
c 1 Cor. 15. 58
d Heb. 10. 36, 38.
e Heb. 11. 33, 36.
f Eſay 50. 10. Ionah 2. 4.
g Heb. 10. 38.
h Rom. 9 37, 38

i 2 Theſ. 3. 2.

verſally requiſite to every one of his works. A Husbandman without a plow, or a builder without a rule, a preacher without a bible, a Chriſtian without faith, are things equally abſurd and unreaſonable. And yet theſe unreaſonables are men uſually. By Faith *Moſes* repell'd and fled from the ſolicitations of his adulterous miſtreſſe; and have they then faith that run upon temptations of luſt, let their hearts wallow in the ſpeculations, and their bodies in the beds of uncleanneſſe? Faith made *David* look to God when *Shimei* reviled him; and have they faith that dare out oathes, ſtabbes, and execrations at once againſt their enemy and againſt God? Faith made *Noah* when he was warned of God to feare, and *Joſiah* to tremble at his Word; and have they faith who mocke the meſſengers and deſpite the Word, and miſuſe the Prophets, and reject the remedies, and ſlight the times of their peace and viſitation which God gives them? Faith made *Abraham* put a ſword to the throat of his beloved ſon, the Sonne of bleſſing, and the Sonne of promiſe; and have they then faith who will not ſacrifice a ſhuffling luſt, nor part from a prodigious vanitie when God requires it? O what a world of ſweetnes & cloſeſhes is there in ſin to our nature, when men love a luſt, a rag, a faſhion, an excrement, better than *Abraham* did his Sonne *Iſaac*. Faith made *Moſes* ſuffer rather the reproaches of Chriſt than the riches of Egypt; and have they faith, who had rather bee without Chriſt than their profits and pleaſures; who ſubordinate the bloud, the ſpirit, the wind, the wayes, the glory of Chriſt to their earthlie deſignes and bafe reſolutions? By faith hee feared not the wrath of a King; and have they faith who feare the breath of fooles, and would faine be religious, if it did not diſcredit them, and croſſe their arts of compliance, plauſibilitie, and ambition? Thus every ſinne wilfully committed is back'd and ſtrengthened with infidelity. If men did by faith ſee him that is inviſible, an unapproachable light, and a conſuming

ming fire; see the sword in his left hand to revenge iniquitie, and the Crowne in his right hand to reward holinesse; looke upon his judgements as present in his power, and upon his glory as present in his promises; It could not bee that they should goe on in such outrages against him and his Law. *Know you not*, saith the Apostle, *that neither fornicators, nor idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankind, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdome of God?* Nothing, but faith can unbinde and unlock these sins from the soule, and by faith not only their guilt, but their power and dominion is removed and subdued. 1 Cor. 6.9,10

A second use and inference from this Doctrine is to enflame the heart to seeke for faith as for a pretious jewel, or a hidden treasure. Men are never satisfied with earthly creatures, though oftentimes they hope them up for the last day: How much more carefull should they be to lay up a good foundation for the time to come, that they may obtaine eternall life? Great encouragement we may have hereupon upon these considerations. Iames 5.3. 1 Tim. 6.19.

First, the more faith a man hath, the more comfort hee may take in all the good things which he doth enjoy. He may looke upon them as the witnesses of Gods truth and promises, as the tokens of his love, as the accessions and supernumerary attruments unto his Kingdome, as the supplies and daily provisions of a Father which careth for us. Matth. 6.32.

Secondly, the more faith a man hath, the more security he hath against all evils, he may undergoe them with patience, with a hope, with b joy, with c triumph, with d profit. He may look upon them as e needfull things, as f pretious things, as g conformities unto Christ his Head, as the h seeds of peace, righteousnesse and praises; As raine though it make the *way* foule, yet it makes the *Land* fruitfull,

a Rom. 5.3,4.
b Iames 1.2,3.
c Rom. 8.37,38
1 Cor. 15.55.
d Esay 27.8,9.
e 1 Pet. 1.6.
f 1 Peter 1.7.
g 1 Pet 4.13.
h Deut. 8.16.
Heb. 12.11.

Thirdly, the more faith a man hath, the more certaine and victorious will his conquests be against his enemies: than which by faith we rely upon, and put on, will bee impregnable munition, and impenetrable armour to secure us. The love, the blood, the compassions, the temptations of Christ, these by faith apprehended have pulled downe Walls, subdued Kingdomes, stopped the mouth of Lions, quenched the violence of fire, escaped the edge of the sword, and turned to flight the armies of the aliens.

Heb. 12. 32, 33.

Fourthly, the more faith a man hath, the more insight hee hath into Christ, and those mysteries of salvation which the [k] Angels desire to looke into. Faith is the eye, and mouth, and eare of the soule, by which we peepe through the curtaines of mortality, and taste a view and foretaste of heavenly things, whereby we have a more secret and intimate communion with God in his Covenants, Promises, Precepts; in his will guiding us by Counsell; and in his face, comforting us with his favour.

k 1 Pet. 1, 12. ὁ παρακύπτειν ἐπιθυμοῦσιν ἀγγέλοις. Theodor. de Curat. affect. Serm. 1.

Fifthly, the more faith a man hath the more tranquillity and establishment of heart shall hee finde in the midst of all spirituall desertions, distractions and difficulties. When a mans wits are non plus'd, his reason posed, his contrivances and counsels disappointed, his heart clouded with sorrow, and feare; when he walketh in darkenesse, and hath no light: Oh then to have a Sanctuary, an Altar to flie unto; to have a God to rolle himselfe upon, to leane upon his Wisedome, to lay hold upon his Covenant, to [o] waite quietly upon the Salvation of that God, who doth not cast off for ever; but though hee cause grieve, yet will have compassion according to the multitude of his mercies, [p] to commit his way to him who is able to bring it to passe, and to doe abundantly above the thoughts, desires, expectations, or petitions of men: what peace and serenity must this bee to the Soule

m Crede & Manducasti. Aug.

n πίστις ὥσπερ ἄγκυρα. Clem. Alex. Strom. 5.

o Lam. 3. 26, 31.

p Psal 37. 5.

which is otherwise without light and peace.

Lastly, the more faith a man hath, the more joy and glory hee hath in spirituall, the more contentment and quietnesse in earthly things. *Being justified by faith, wee have peace with God; in whom beleeving, we rejoyce with joy unspeakable, and full of glory.* *Let your conversation bee without covetousnesse, and be content with such things as ye have; for he hath said, I will not faile thee, nor forsake thee.* Earthly mindednesse and worldly cares grow out of want of faith. In these and a world the like respects should we be moov'd to seeke for this grace: and that so much the more carefully, because the heart is of it selfe barren, and therefore very unfit to have a fortaine plant grow in it; very apt to over-top it with lusts and vanities. We must therefore be diligent to make our assurance full and certaine; diligent in the *Word of faith*, and with the *spirit of faith*. *Be ye not slothfull*, saith the Apostle, *but followers of them who through faith and patience inherit the Promises.*

Rom. 5. 1. 1 Peter 1. 8. Heb. 13. 5, 6.

2 Peter 1. 10. Rom. 10. 8. 2 Cor. 4. 13. Heb. 6. 12.

Lastly, we must doe with faith, as men do with pretious things, Try it, and put it to the touchstone, that wee may prove whether it bee truely valuable and unfeined; because there is much counterfeit faith, as there is false money, and deceitfull jewels, and wild herbes in the field, which very neerely resemble those that are right and pure.

This is an argument which hath been much travail'd in by men of more learning and spirit; and therefore I will but touch upon it, by considering foure principall effects of this Grace.

The first is a *love* and liking of those spirituall truths which by faith the heart assenteth unto: for according as is the evidence and pretiousnesse of the thing beleeved, such is the measure of our love unto it. For saving faith is an assent with adherence and delight, contrary to that of Devils, which is with trembling and horror; and that delight is nothing else but a kind of relliſh and expe-

perience of the goodnesse of that truth which wee assent unto. Whereupon it necessarily followes even from the dictate of nature (which instructeth a man to love that which worketh in him comfort and delight) that from this assent must arise a love of those truths whence such sweetnesse doth issue. By the first act of faith wee apprehend God as reconcileable: God, by the second a reconciled God: for faith shewes us a God loveing us in Christ, propoundeth him as altogether lovely, the chiefest of ten thousand, and thereby begetteth in us a love unto Christ againe: and this love is a sincere, uncorrupted, immortall love: all conjugall and superlative love: nothing must bee loved in competition with Christ; every thing must bee rejected and cast away, either as a *Snare* when it hates us, or as a *Sacrifice* when he calls for it. Therefore God required the neerest of a mans blood in some cases to throw the first stone at an Idolater; to shew, that no relations should preponderate, or over sway our hearts from his love. Christ and earthly things often come into competition in the life of a man. In every unjust gaine, Christ and a bribe, or Christ and cruelty; in every oath or execration, Christ and a blasphemy; in every sinfull fashion, Christ and a ragge, or Christ and an excrement; in every vaine glorious affectation, Christ and a blast; in every intemperancy, Christ and a vomit, a stagger, a shame, a disease. O where is that faith in men which should overcome the world, and the things of the world? Why should men delight in any thing while they live, which when they lie on their death-beds (a time speedily approaching) they shall never bee able to reflect on with comfort, nor to recount without amazement and horror? Certainely he that fosters any *Dalila* or darling lust against the will and command of Christ, well may hee delude himselfe with foolish conceits that hee loves the Lord Iesus; but let him be assured, that though he may be deceived, yet God will not bee mocked;

ὅσον γὰρ πλεον ἐστὶ πιστεύομεν τοῦ ἀγαπᾶν, καὶ οὗ συν ἀγαπᾶν τίς τὸν ἀγαπῶντα ἐπαινεῖ φοβεῖ). *Iust. Mart. Qu. Orthodox.* 98.

a Eph. 5. 25. Rom. 5. 5, 8. 1 Iohn 4. 16. Cant. 5. 10, 16.

b 1 Iohn 4. 19, 5, 1.

c Eph. 6. 24.

d Rom. 7. 1. Matth. 10. 37. Luke 14. 26.

e Deut. 13. 6, 9.

ked; not every one that saith, Lord, Lord, shall bee accounted the friends of Christ, but they who keepe his Commandements.

The second effect of faith is *Affiance and Hope*, confidently for the present relying on the goodnesse, and for the future waiting on the power of God, which shall to the full in due time performe, what in his word hee hath promised. *I have set life and death before you*, saith *Moses* to the people, *That thou maist love the Lord thy God, and that thou mayst obey his voyce, and that thou mayst cleave unto him*, &c. *We are confident*, saith the Apostle, *knowing that whilst we are at home in the body we are absent from the Lord.* When once the minde of a man is wrought so to assent unto divine promises made in Christ as to acknowledge an interest, claime, and propriety unto them, and that to be at last actually performed, not by a man, who may bee subject both to unfaithfulnesse in keeping, and disability in performing his promises, but by Almighty God, who the better to confirme our faith in him, hath both by word and oath engaged his fidelity, and is altogether omnipotent to doe what he hath purposed or promised: Impossible it is but from such an assent grounded on the veracity and all-sufficiency of God, there should result in the minde of a faithfull man, a confident dependance on such Promises: renouncing in the meane time all selfe-concurrencie, as in it selfe utterly impotent, and to the fulfilling of such a worke, as is to bee by Gods owne Omnipotency effected, altogether irrequisite: and resolving in the midst of temptations to rely on him, to hold fast his mercy and the profession of his faith without wavering, having an eye to the recompence of reward, and being assured that he who hath promised will certainely bring it to passe.

Deut. 30. 20. 2 Cor. 5. 6.

A third effect of faith is *joy and peace of conscience: Being justified by faith wee have peace with God. The God of peace fill you with all joy and peace in believing.* The mind

Rom. 15. 13.

mind is by the relliſh and experience of ſweetneſſe in Gods Promiſes, compoſed unto a ſetled calmeneſſe and ſerenity. I doe not meane a Dead peace, which is onely an immobility and ſleepineſſe of Conſcience, like the reſt of a dreaming man on the top of a Maſt, but ſuch a peace as a man may by a Syllogiſme of the practicall judgement, upon right examination of his owne intereſt unto Chriſt, ſafely inferre unto himſelfe. The wicked often have an appearance of peace as well as the faithfull, but there is a great difference. For there is but a doore betweene a wicked man and his ſin, which will certainely one day open, and then ſinne at the doore will flye upon the Soule: but betweene a faithfull man and his ſinne there is a wall of fire, and an immoveable and impregnable fort, even the merits of Chriſt: the wicked mans peace growes out of Ignorance of God, the Law, himſelfe: but a righteous mans peace growes out of the knowledge of God, and Chriſt. So that there are two things in it, *Tranquillity*, it is a quiet thing, and *ſerenity*, it is a cleare and diſtinct thing. However, if a faithfull man have not preſent peace (becauſe peace is an effect not of the firſt and direct, but of the ſecond and reflexive act of faith) yet there is ever with all faith the ſeed of peace, and a reſolution to ſeeke and to ſue it out.

The laſt effect of faith which I ſhall now ſpeake of is *fructification*; faith worketh by love. And it worketh firſt, *Repentance*, whereby we are not only to underſtand griefe for ſinne, or a ſenſe of the weight and guilt of it, which is only a legall thing (if it proceed no farther) and may goe before faith; but hatred of ſin, as a thing contrary to that new ſpirit of holineſſe and grace, which in Chriſt wee have received. For as ſenſe of ſin as a *curſed* thing (which is legall humiliation) doth riſe from that faith whereby wee beleeve and aſſent to the truth of God in all his threatnings (which is a legall faith:) ſo the abominating of ſinne as an *uncleane* thing and contrary

crary to the Image and holineſſe of God (which is Evangelicall Repentance) doth arise from Evangelicall faith, whereby we looke upon God as moſt mercifull, moſt holy, and therefore moſt worthy to bee imitated and ſerved. Secondly, *Renovation*, and that twofold. First, *inward* in the conſtitution of the heart which is by Faith purified. Secondly, *outward* in converſation and practice, when a man out of the good treaſure of his heart bringeth forth good things, and as hee hath received the Lord Ieſus ſo walketh in him. Now in all our *obedience* wee muſt obſerve theſe *three Rules*: First, that binding power which is in the Law, doth ſolely depend upon the authority of the Law-giver who is God. He that cuſtomarily, and without care of obedience, or feare of diſpleaſure, or antipathy of ſpirit, breaks any one Commandement, ventures to violate that authority which by one and the ſame ordination made the whole Law equally binding, and by conſequence is habitually, and in *praparatione animi* a tranſgreſſor of the whole Law. And therefore Obedience muſt not bee *partiall* but *univerſall*, as proceeding from that faith which hath reſpect equally to all Gods will, and lookes upon him as moſt true and moſt holy in all his Commands. Secondly, as God, as his Law is a *ſpirituall and a perfect Law*, and therefore requires an *inward univerſality* of the ſubject, as well as that other of the Precepts which wee walke by. I meane ſuch a ſpirituall and ſincere obedience of the heart, as may, without any mercinary or reſerv'd reſpects, uniformely ſway our whole man unto the ſame way and end. Thirdly, In every Law all matter Homogeneall and of the ſame kind with the particular named, every ſprig, ſeed, original of the duty is included, as all the branches of a Tree belong to the ſame ſtock. And by theſe rules wee are to examine the truth of our obedience.

Before I draw downe theſe premiſes to a particular Aſſumption and Application, I muſt for cautions ſake

premiſe

premiſe, that *faith* may be in the heart either *habitually*, as an *actus primus*, a forme, or ſeede, or principle of working, or elſe *actually*, as an *actus ſecundus*, a particular Operation; and that in the former ſenſe it doth but remotely diſpoſe and order the ſoule to theſe properties; but in the latter it doth more viſibly and diſtinctly produce them. So then according as the heart is deaded in the exercise of Faith, ſo do theſe properties thereof more dimly appeare, and more remiſſely worke.

Secondly, we muſt note that according as faith hath ſeverall workings, ſo Satan hath ſeverall wayes to aſſault and weaken it. There are two maine workes of Faith, *Obedience*, and *Comfort*, to *purifie* and to *pacifie* the heart: and according unto theſe, do Satan tempts. His maine end is to wrong and diſhonour God, and therefore chiefly hee labours to diſable the former vertue of Faith, and tempts to ſin againſt God. But when he cannot proceed ſo farre, he labours to diſcomfort and cruſh the ſpirits of men; when he prevailes in the former, he weakens all the properties of faith: when in the latter only, he doth not then weaken all, but onely intercept and darken a Chriſtians peace.

For underſtandig this point, we muſt note that there are *many acts of faith*. Some *direct*, that looke outward towards Chriſt, others *reflexive*, that look inward upon themſelves. *The firſt act of faith* is that whereby a man, having beene formerly reduced unto extremities and impoſſibilities within himſelfe, lookes upon GOD as Omnipotent, and ſo able to ſave; as mercifull, and in Chriſt *reconcileable*, and ſo likely to ſave if he bee ſought unto.

Hereupon growes *a ſecond act*, namely a kinde of *excluſive reſolution* to bethinke himſelfe of new wayes; to truſt no inferiour cauſes for ſalvation, or righteouſnes, to ſell all, to count them all dung, not to conſult any more with fleſh or bloud, but to prepare the heart to ſeeke

seeke the Lord: To resolve as the Lepers in the famine at Samaria, not to continue in the state he is in, nor yet to returne to the Citie, to his wonted haunts and wayes, where he shall be sure to perish: and from this resolution a man cannot by any discomforts bee removed, or made to bethinke himselfe of any other new way, but onely that which hee sees is possible and probable, and where hee knowes, if he finde acceptance, he shall have supplyes and life enough: and this act may consist with much feare, doubt, and trembling. The Syrians had food, and Samaria had none, therefore the Lepers resolve to venture abroad. Yet this they cannot doe without much doubting and distrust, because the Syrians whom they should meete with were their enemies. However this resolution over-rul'd them, because in their present estate, they were sure to perish, in the other there was roome for hope, and possibilitie of living; and that carried them to *Esthers* resolution; If we perish, we perish: such is the Act of Faith in this present case. It is well assured that in the case a man is in, there is nothing but death to bee expected; therefore it makes him resolve to relinquish that. It looks upon God as plenteous in power and mercy, and so likely to save, and yet it sees him too as arm'd with Iustice against sinne, as justly provoked and wearied in his patience: and therfore may feare to be rejected, and not saved alive. Yet because in the former state there is a certainety to perish, and in the later a possibility not to perish, therefore from hence ariseth a *third act*, a conclusive and positive purpose to trust Christ. I will not onely deny all other wayes, but I will resolve to trie this way, to set about it, to goe to him that hath plenty of redemption and Life. If I must perish, yet He shall reject me; I will not reject my selfe, I will goe unto Him. And this act or resolution of Faith is built upon these grounds.

Gal. 1. 16.
2 Chro 30.19.
2 King. 7. 3,4.

First, because Gods Love and free Grace is the first originall

originall mover in our ſalvation. If God did beginne His worke upon previſion of any thing in and from our ſelves, we ſhould never dare to come unto Him, becauſe wee ſhould never finde any thing in our ſelves to ground His mercy towards us upon. But now the Love of God is ſo abſolute and independant, that it doth not only require nothing in us to excite and to cal it out, but it is not ſo much as grounded upon Chriſt himſelfe. I ſpeake of His firſt Love and Grace: Chriſt was not the impulſive cauſe of Gods firſt Love to mankinde, but was Himſelfe the great gift which God ſent to men therein to teſtifie that Hee did freely love them before. *God ſo loved the World, that He gave His Son. Herein is Love, not that we loved Him, but that He loved us and ſent His Son.* The love muſt needs goe before the gift, becauſe the gift is an effect, a token, a teſtimony of the Love. Chriſt firſt [a] *loved the Church, before He gave Himſelfe for it.* Now then if the firſt Love of God to man was not procured, merited, or excited by Chriſt Himſelfe as Mediator; but was altogether abſolute: [b] much leſſe doth the Love of God ground it ſelfe upon any thing in us. The whole ſeries of our Salvation is made up without reſpect to any thing of ours, or from us. [c] He Loved us without cauſe or ground in our ſelves. For we Love Him, becauſe *Hee firſt loved us.* He elected us of meere grace, without cauſe or ground from our ſelves. [d] *There is a remnant*, ſaith the Apoſtle, *according to the Election of grace; and if of grace, then is it no more of workes, otherwiſe grace is no more grace.* Hee called us without Intuition of any thing in our ſelves, [e] οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, ſaith the Apoſtle, *not according to our own works, but according to His purpoſe and grace He called us with an holy calling.* He juſtified us without any ground in or from our ſelves, [f] *freely by his grace, when we were enemies & ungodly perſons.* He ſaveth us without any ground in and from our ſelv's. [g] *By grace ye are ſav'd through faith, & that not of your ſelv's.*

Iohn 3.16. 1 Iohn 4.10.

a Eph.5.25.

b Rom.9.11.

c 1 Iohn 4.19. Hoſea 14.4.

d Rom.11.5,6

e 2 Tim.1.9.

f Rom.3.24,25, 5, 5, 10.

g Eph.2.8,9.

The re

There is nothing in us of which wee may boast in the matter of Salvation, and therefore there is nothing in us which should make us desperate or flie from God: for all the gradations and progresses of our Salvation are alone from His Grace.

Secondly, because there is an All-sufficiencie in the righteousnesse and merits of Christ, [h] To cleanse all sin, [i] To consummate all our salvation, to subdue all our enemies, [k] To answer all our objections, to silence all challenges and charges that are laid against us.

Thirdly, because of the manifold experiences which many other grievous sinners have found of the same love and All-sufficiency. When Faith lookes upon a converted *Manasse*, upon a thiefe translated into Paradise, upon a persecutor turned into an Apostle; and when it considers that God [l] hath a residue of spirit still, that the bloud of Christ is an inexhausted fountaine, and that these spectacles of Gods compassion are in the Scriptures exhibited, that [m] wee through patience and comfort of the Scriptures might have hope, and that God in [n] them did shew forth all long suffering for a patterne to those who should after beleeve in Him: It then makes a man reflect inward upon himselfe, and resolve to trie that gate, at which they have entred before.

Fourthly, because there is a generalitie and unlimitednesse in the *Invitation* unto Christ. [o] *Come unto mee all that are wearie.* [p] *Let every one that will come.* There is in Christ erected an Office of Salvation, a heavenly Chancery of equitie and mercy, not onely to moderate the rigor, but to reverse and revoke the very acts of the Law. Christ is [q] set forth or proposed openly as [r] a Sanctuary, and [s] ensigne for the nations to flie unto; and He hath sent His [t] Ambassadors abroad to warne, and to invite every man. As a Fountaine is open for any man to drinke, and a schoole for any man to learne, and the Gate of a Citie for any man to enter, and a Court of Equitie

[h] 1 Ioh. 1.7.
[i] Heb. 7.25.
[k] Rom. 8.31,32
[l] Mal. 2.15.
[m] Rom. 15.4.
[n] 1 Tim. 1.16.
[o] Mat. 11.28.
[p] Rev. 22.17.
[q] Rom. 3.25. Acts 13.47.
[r] Psalm. 2.6.
[s] Esay 8.14.
[t] Esay 18.3.
[t] Marke 16.15

2 Cor. 5. 20.

Equitie for any man to relieve himselfe: so Christ is publikely and universally set forth as a generall refuge from the wrath to come, upon no other condition than such a will as is not onely desirous to enjoy His mercy, but to submit to His Kingdome, and glorifie the power of His Spirit and Graee in new obedience.

Fiftlily, because God Himself workes the worke and the will in us. For in the New Covenant God workes first. In the first Covenant man was able by his created and naturall strength to worke his owne condition, and so to expect Gods performance: But in the New, as there is difference in the things covenanted, then only righteousnesse and Salvation, now [u] *remission of sinnes and adoption*; in the [x] meanes or intermediate causes, which are now [y] Christ and his righteousnesse and Spirit; in the [z] stability, that a perishable, this an eternall and finall Covenant, that can never be changed; in the conditions, there legall obedience, here only faith, and the certaine consequent thereof repentance: So likewise is there difference in the manner of performing these conditions; for now GOD Himselfe beginnes first to worke upon us, and in us, before we move or stirre towards Him. Hee doth not onely command us, and leave us to our created strength to obey the Command, but He furnisheth us with His owne Grace and Spirit to fulfill the Command, and when Hee bids us come unto Him, He doth likewise draw us unto Him. In this Covenant *the first Treatie* is betweene God and Christ. For though the Covenant be betweene God and us; yet the negotiation and transaction of it is betweene God and Christ, who was [a] *a surety of the Covenant for us*. For first God in His decree of Love bestowed us upon Christ. [b] (*Thine they were, and thou gavest them unto me*) wee were [c] *chosen in Him*: we to bee members in Him, and he to be a Head and Fountaine unto us of all grace and glory. For [d] God had committed unto Him an

u Ier. 31. 34.
x Ier. 33. 21.
y Ier. 32. 40, 33. 20.
z Ier. 31. 33. 32, 39. Ezek. 11. 19, 20, 36, 26, 27

a Heb. 7. 22, 8. 6

b Ioh. 17. 2.

c Eph. 1. 4.

d Ioh. 10. 18. Ioh. 14. 14.

an Office of power to redeeme His Church, and He receives a Commandement from His Father to finish the work of mediation.

Secondly, being thus made Christs, partly by the gift of Gods eternall Love, partly by Christs owne voluntary suscepcion of the Office whereby He was to bee a Head and Captaine of Salvation to His Members; God in due time reveales Himselfe, His Name, Power, and Covenant unto us. *I have manifested thy Name unto the men which thou gavest me*, and this is the tender of the Covenant, and beginning of a Treaty with us. And here God beginnes to worke in us: for though the Covenant be proposed under a condition, yet God gives us as well the condition as the Covenant. Our Faith is *the operation of God*, and the *work of his Power*: that which hee requiers of us, He doth bestow upon us; and here the first worke of God is *spirituall* and *heavenly teaching*. The second, is the *terminus*, or profiter of that teaching, *our learning*, which I call Gods work, not as if we did nothing when we are said to learne, and to come unto Christ; but because all that we doe is by the strength and grace which from Him we receive: we come unto Christ as a Child may be said to come unto his mother, or nurse, who holds him at a distance from her selfe, and drawes him neerer and neerer when she calls him. Thus as we were made Christs by *donation*, *Thou gavest them me*; so after like wise by *incorporation*, and unitie of natures with him in his Spirit, and having this Spirit of Christ, He thereby worketh in us the will and the deed, and thus *our seale is put unto Gods covenant*; and we have a *consent* of it in our selves in some measure; whereas *infidelitie makes God a lyer*, by saying either I looke for life some other way, or I have nothing to doe to depend on Christ for it, though God have proposed Him as an all-sufficient Saviour. Now then when man hath experience of Gods working this will in him, when he

e Iohn 17 6.

f Col. 2. 12. 1 Cor. 2. 5.

g Gratias agō tibi clementissime Domine quia quod quæris in me prius ipse donasti. Cyprian.

h Esay 54. 9, 13

i Eph. 4. 20. Qui credunt prædicatore foris sonante, intus à patre audiunt atq; discunt: qui autem non credunt foris audiunt intus non audiunt. Aug. de prædest. Sanct. cap. 8.

k Ioh. 3. 33.

l 1 Iohn 3. 10.

findes his heart opened to attend, and his will ready to obey the call: when he is made desirous to feare Gods Name and prepared to seeke His face, ready to submitte and beare witnesse to all Gods wayes and methods of saving; That He is righteous in His judgements, if Hee should condemne; wonderfull in His patience, when He doth forbeare; mighty in his power, wisedome, and mercy, when Hee doth prevent; unsearchable in the riches and treasures of Christ, when hee doth justifie; most holy, pure and good in all His commands; the Soveraigne Lord of our persons and lives, to order and dispose them at His will; on the sense and experience of these workes doth grow that conclusion and resolution to cleave to Christ.

Lastly, because this act of Faith is our duty to God: As we may come to Christ because we are *called*, so wee *must come*, because we are *commanded*. For as Christ was commanded to save us, so we are [f] commanded to believe in Him. From these and the like considerations ariseth a purpose to rely on Christ. But yet still this purpose at first by the mixture of sinne, the pragmaticalnesse and importunitie of Satan in tempting, the unexperience of the heart in trials, the tendernesse of the spirit, and fresh sights and reflexion on the state of sinne, is very weake and consisteth with much feare, doubts, trepidation, shrinking, mistrust of it selfe. And therefore though all other effects flow in great measure from it, yet that of comfort, and calmenesse of spirit, more weakly; because the heart being most busied in spirituall debatements, prayers, groanes, conflicts, struglings of heart, languishing and sighing importunities of spirit, is not at leisure to reflect on its own translated condition, or in the seeds time of teares to reape a harvest of joy. As a tree new planted is apt to bee bended at every touch or blast of winde, or Children new borne to cry at every turne and noyse, so men in their first conversion are usually more

[e] Iohn 10. 28.
[f] 1 Iohn 3. 24

more retentive of fearefull, than of more comfortable impressions.

The last act then of faith is that *reflexive act*, whereby a man knoweth his owne Faith and Knowledge of Christ, which is the assurance of faith upon which the joy and peace of a Christian doth principally depend; and hath its severall differences and degrees according to the evidence and cleerenesse of that reflection. As beautie is more distinctly rendered in a cleere, than in a dimme and disturbed glasse; so is comfort more distinct and evident according to the proportions of evidence and assurance in Faith. So then to conclude with this generall rule; according as the habits of faith are more firme and radicated, the acts more strong, constant and evident; the conquests and experiences more frequent and successefull, so are the properties more evident and conspicuous. For the measure and magnitude of a proper passion and effect, doth ever follow the perfection of the nature and cause whence it proceeds: And therefore every man as he tenders either the love and obedience he owes to God, or the comfort he desires in himselfe to enjoy, must labour to attaine the highest pitch of Faith, and still with Saint *Paul* to grow in the knowledge of him and his Resurrection and sufferings. So then upon these premises the heart is to examine it selfe touching the truth of faith in it. Doe I love all Divine truth, not because it is proportionable to my desires, but conformable unto God who is the Author of it? Can I in all estates without murmuring, impatiency, or rebellion, cast my selfe upon Gods mercy, and trust in Him though He should kill me? Doe I wholly renounce all selfe confidence and dependance, all worthinesse or concurrence of my selfe to righteousnesse? Can I willingly, and in the truth and sincerity of my heart, owne all shame and condemnation, and acquit God as most righteous and holy if He should reject me? Doe I not build either my

hopes or feares upon the faces of men, not make either them or my selfe the rule or end of my desires? Doe I yeeld and sincerely endeavour an universall obedience unto all Gods Law, and that in the whole extent and latitude thereof, without any allowance, exception, or reservation? Is not my obedience mercenary, but sincere? Doe I no dispense with my selfe for the least sprigges of sinne, for irregular thoughts, for occasions of offence, for appearances of evill, for motions of concupiscence, for idle words, and vaine conversation, for any thing that carries with it the face of sinne? And when in any of these I am overtaken, doe I bewaile my weakness, and renew my resolutions against it? In a word, when I have impartially and uprightly measured mine own heart by the rule, doth it not condemne me of self-deceite, of hypocrisie, of halting and dissembling, of lying and prevaricating in Gods service? I may then comfortably conclude, that my Faith is in some measure operative and effectuall in mee: Which yet I may further trie by the nature of it, as it is further expressed by the Apostle in the Text; *This I may know him.*

Here we see the nature of faith is expressed by an *act of knowledge*, and that act (respectively to justification) limited to Christ; *This is eternall Life to know thee, and him whom thou hast sent*: where by knowledge I understand *a certaine and evident assent*. Now such assents are of two sorts; some grounded upon the evidence of *the object*, and that light which the thing assented unto doth carry and present to the understanding; as I assent to this truth, that the Sunne is light by the evidence of the thing it selfe: and this kinde of assent the Apostle contradistinguisheth from faith by the name of sight. Others are grounded upon the *authoritie or authenticalnesse of a narrator*, upon whose report while wee rely without any evidence of the thing it selfe, the assent which we produce is an assent of *faith or credence*. Now

that

that Faith is a *certaine assent*, and that even above the certaintie of meere naturall conclusions, is on all hands I thinke confessed: because, how ever in regard of our weakneſſe and diſtruſt, we are often ſubject to ſtagger, yet in the thing it ſelfe, it dependeth upon the infallibilitie of Gods owne Word, who hath ſaid it, and is by conſequence neerer unto him who is the fountaine of all truth, and therefore muſt needs more ſhare in the properties of truth, which are *certainty* and *evidence*, than any proved by meere naturall reaſons: and the aſſent produced by it is differenced from ſuſpition, heſitancy, dubitation in the opinion of *Schoolmen* themſelves Now then in as much as wee are bound to yeeld an evident aſſent unto divine truths, neceſſary hereunto it is that the underſtanding be convinc'd of theſe two things. Firſt, that God is of infallible authority, and cannot lye nor deceive (which thing is a principle by the light of nature evident and unqueſtioned.) Secondly, that this authority which in faith I rely upon is indeed and infallibly Gods owne authority.

Aquin. 2. 2æ. qu. 4 art. 8. Greg. val. Tom. 3. Diſp. 1. qu. 4 punct. 8. Aquin. 2. 2æ. q. 1: art. 4.

The meanes whereby I come to know that may bee either extraordinary, as revelation, ſuch as was made by the Prophets concerning future events; or elſe ordinary and common to the faithfull. This the Papiſts ſay is the authority of the Church. Againſt which if one would diſpute much might bee ſaid. Briefly (granting firſt unto the Church a miniſteriall, introductory, perſwaſive, and conducting concurrence in this work, pointing unto the ſtarre, which yet it ſelfe ſhineth by its own light, teaching forth and exhibiting the light, which though in it ſelfe viſible, could not bee ſo ordinarily to mee, unleſſe thus preſented; explaning the evidence of thoſe truths unto which I aſſent for their owne intrinſecall certainty:) I doe here demand how it is that each man comes to beleeve? The Collier will quickly make a wiſe anſwer, as the Church beleeves. But now how

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or why doth the Church beleeve these or these truths to be Divine? Surely not because the Church hath so determined; our Saviour Himselfe would not bee so beleeved. *If I beare record of my selfe, my record is not true.* Iohn 5.31. Well then, the Church must needs beleeve by the spirit which leads it into all truth. Ephes. 1.23. And what is the Church, but the *Body of Christ*, the congregation of the faithfull, consisting of divers members? And what worke is that whereby the Spirit doth illuminate and raise the understanding to perceive aright divine truth, but onely that *Oyntment which dwelleth in you*, saith the Apostle, whereby Christs sheep are enabled *to heare His voyce*, in matters of more Heavenly and fundamentall consequence, and to distinguish the same from the voyce of strangers? 1 Iohn 2.27. Iohn 10.4.

Now, have not all the faithfull of this unction? Doth it not runne downe from the head to the skirts of the garment? Are we not all a *royall Priest-hood?* and in both these respects annointed by the Spirit? 1 Peter 2.9. And having all the Spirit, (though in different measures and degrees) is it not in congruity probable that we have with Him received those vivificall and illightning operations which come along with him? Capable is the poorest member in Christs Church, being growne to maturitie of yeeres, of information in the faith. Strange therefore it is, that the spirit, not leaving mee destitute of other quickning graces, should in this onely leave my poore soule to travell as farre as Rome, to see that by a candle, or rather by an *ignis fatuus*, which himselfe might more evidently make knowne unto me. For the Spirit doth beget knowledge. *We have received the Spirit which is of God, that we might know the things which are freely given to us of God.* 1 Cor. 2 12. And againe, *Hereby we know that we dwell in Him, and He in us, because he hath given us of His Spirit.* 1 Iohn 4.13. And againe, *Hereby we know that Hee abideth in us, by the Spirit which He hath given us:* 1 Iohn 3.24. Especially since

ſince wee muſt take even the determinations of the Church and Pope, (though they were infallible in themſelves) at ſecond hand as they paſſe through the mouth of a Prieſt, whoſe authority, being not infallible, nor Apoſtolicall, but humane, impoſſible it is not but that he may miſreport His holy Father, and by that meanes miſguide and delude an unſetled ſoule.

Againe I demand, How doth it appeare unto mee that the judgement of the Church is infallible, when it alone is the warrant of my Faith? That this is it ſelfe *no principle*, nor to the light of naturall reaſon *primo intuitu* manifeſt *ex evidentia terminorum*, is moſt certaine. For that this company of men ſhould not erre, when other companies of men may erre, cannot poſſibly be immediately and *per ſe* evident, ſince there muſt firſt needs *a priori* be diſcovered ſome internall diffesence between thoſe men, from whence, as from an antecedent principle, this difference of erring or not erring muſt needes grow.

Now then I demand, what is that whereby I doe aſſent unto this propoſition (in caſe it were true) That the Church cannot erre? The Church it ſelfe it cannot bee, ſince nothing beares record of it ſelfe, and if it ſhould, the proofe would bee more ridiculous than the opinion, being but *idem per idem, and petitio quæſtionis*. Above the Church a *Priori* there is not any light but the Scriptures and the ſpirit. Therefore needs by theſe muſt I aſſent unto that one propoſition at leaſt. And if unto that by theſe, why then by the ſame light may I not aſſent unto all other divine truths, ſince evident it is, that the ſame light which enables me rightly to apprehend one object, is ſufficient alſo to any other, for which a leſſer light than that is preſumed to ſuffice? So then a true faith hath its evidence and certainty grounded upon the Authority of the word, as the inſtrument, and of the ſpirit of God raiſing and quickning the ſoule to attend, and ac-

knowledge the things therein revealed, and to set to its owne seale unto the truth and goodnesse of them. But how doe I know either this Word to be Gods Word, or this spirit to be Gods Spirit, since there are sundry false and lying spirits? I answer, first, *ad Hominem*, there are many particular Churches, and Bishops, which take themselves to bee equally with *Rome* members, and Bishops of the universall Church. How shall it invincibly appeare to my Conscience that other Churches and Bishops all, save this onely, doe or may erre? and that this, which will have me to beleeve her infallibility, is no: her selfe an hereticall and revolted Church. This is a question controverted. By what authority shal it be decided, or into what principles *à priori* resolved? and how shall the evidence of those principles appeare to the Conscience? That the Popes are successors of *Peter* in his see of *Rome*, that they are doctrinall as well as personall successors, that *Peter* did there sit as moderator of the Catholike Church, that his infallibility should not sticke to his chaire at Antioch, as well as to that at Rome; that Christ gave him a principality, jurisdiction, and Apostleship to have to himselfe over all others, and to leave to his successors; who though otherwise privat men, and not any of the pen-men of the *Holy Ghost*, should yet have after him a power over those Apostles who survived *Peter* (as it is manifest *Iohn* did.) That the Scripture doth say any title of all this, that the traditions wch do say it are a divine word, are al controversed points: and though there be sorceries more than enough in the Church of Rome, yet I doubt whether they have yet enough to conjure themselves out of that circle, which the agitation of these questions doe carry them in. But secondly, there are sundry lights, there is light in the Sun, and there is light in a blazing or falling starre. How shall I difference these lights will you say? surely I know not otherwise than by the lights themselves; undoubtedly the spirit brings a proper

proper, distinctive, uncommunicable Majesty and luster into the soule, which cannot be by any false spirit counterfeited: and this spirit doth open first the eye, and then the Word, and doth in that discover *notas insitas veritatis* those markes of truth and certainty there, which are as apparent as the light, which is without any other *medium*, by it selfe discerned.

Thus then we see in the generall, That saving faith is an assent created by the word and spirit. We must note further that this knowledge is twofold, 1. *Generall, mentall, speculative*, and this is simply necessary, not as a part of saving faith, but as a *medium*, degree, and passage thereunto. For *how can men beleeve without a teacher?* 2. *Particular, practicall, Applicative* which carries the soule to Christ and there fixeth it. *To whom shall we goe? thou hast the words of eternall life; wee beleeve and are sure that thou art that Christ. I know that my Redeemer liveth. That yee being rooted and grounded in Love, may be able to comprehend, and to know the Love of Christ. I live by the faith of the Son of God, who loved me, and gave himselfe for mee. By his knowledge shall my righteous servant justifie many.* This saving knowledge must bee commensurate to the object knowne, and to the ends for which it is instituted, which are Christ to be made ours for righteousnesse and salvation Now Christ is not proposed as an object of bare and naked truth to bee assented unto, but as a Soveraigne and saving truth to doe good unto men. He is proposed, as the *Desire of all flesh*. It is the heart which beleeves; *With the heart man beleeveth unto righteousnesse*, and Christ dwelleth by faith in the heart; *If thou beleevest with all thine heart thou mayst be baptized*. And the heart doth not only looke for truth but for goodnesse in the objects which it desireth, for an all-sufficiencie and adequate ground of full satisfaction to the appetites of the soule; such a compasse of goodnesse as upon which the whole man may rest, and relie, and unto

Rom. 10.14,15

Iohn 6.68,69

I b 19.25.
Eph 4.13,3.17 18.

Gal.2.20.
Esay 53. 11.

Hag.2.7.
Rom. 10.10.

Eph 3.17.
Acts 8.37.

unto the which he may have a personall propriety, hold-fast, and possession. So then in one word, *faith* is a *particular assent* unto the *truth and goodnes of God in Christ*, his sufferings and resurrection, as an al-sufficient and open treasury of righteousnesse and salvation to every one which comes unto them; and thereupon a resolution of the heart there to fixe and fasten for those things, and to looke no further.

Now this faith is called *knowledge*. First, in regard of the principles of it, The [a] Word and Spirit: both which produce faith by a way of [b] conviction, and manifestation. Secondly, in regard of the ground of believing, which is the knowledge of Gods will revealed: for none must dare demand or take any thing from God, till hee have revealed his will of giving it; [c] *He hath said*, must be the ground of our faith. Thirdly, in regard of the certainty and undoubtednesse which there is in the assent of faith. [d] *Abraham* was fully perswaded of Gods power & promise; now there is a twofold certainty: a certainty of the thing beleeved, because of the power and promise of him that hath said it; and a certainty of the mind beleeving. The former is as full and sure to one beleever as to any other, as an Almes is as certainly and fully given to one poore man who yet receives it with a shaking and Palsie hand, as it is to another that receives it with more strength. But the mind of one man may bee more certaine and assured than another, or than it selfe at some other time: sometimes it may have a certainty of evidence, assurance and full perswasion of Gods goodnesse; sometimes a certainty onely of Adherence, in the midst of the buffets of Satan, and some strong Temptations, whereby it resolveth to cleave unto GOD in Christ, though it walke in darkenesse, and have no light. Fourthly, and lastly, in regard of the last *Reflexive Act* Whereby we know that we know him, and [f] beleeve in him. And yet both this and all the rest are capable of growth

[a] Rom. 10. 14
2 Cor. 4. 13.
[b] 1 Cor. 14. 24.
Ioh. 16. 8.
[c] Rom. 10. 14.
Heb. 13. 5.
1 Chro. 17. 25
[d] Rom. 4. 21.
[e] 1 Ioh 2. 3.
2 Tim. 1. 12.
[f] Rom. 1. 17.
2 Pet. 3. 18.

growth, as the Apostle here intimates; we know here but in part, and therefore our knowledge of Him may still increase. The heart may have more plentifull experience of God's mercy in comforting, guiding, defending, illightning, sanctifying it, which the Scripture cals *the learning of Christ*, and thereupon cannot but desire to have more knowledge of Him, and Communion with Him: especially in those two great benefits, His Resurrection and sufferings. g Eph 4 20. Phil. 4 20.

And the power of His Resurrection.] The Apostles desire in these words is double. First, that he may finde the workings of that power in his soule, which was shewed in the Resurrection of Christ from the Dead, that is, the Power of the Spirit of Holinesse, which is the mighty principle of Faith in the heart. That Spirit h of Holinesse which quickned Christ from the Dead, doth by the same glorious power beget Faith and other graces in the soule. It is as great a worke of the Spirit to forme Christ in the heart of a sinner, as it was to fashion him in the womb of a Virgin. h Rom. 1. 4. Rom. 8. 11. 1 Peter 3. 18. Ephes. 1. 19. C 2. 12.

Secondly, that He may feele *the Resurrection of Christ* to have *a Power in Him*. Now Christs Resurrection hath a twofold Power upon us or towards us. First, to apply all his merits unto us, to accomplish the worke of His satisfaction, to declare his Conquest over death, and to propose himselfe as an All-sufficient Saviour to the faithfull. As the stampe addes no vertue nor matter of reall value to a piece of Gold, but only makes that value which before it had, actually applyable and currant: So the Resurrection of Christ, though it was no part of the price or satisfaction which Christ made, yet it was that which made them all of force to His members. Therefore the Apostle saith that Christ *was justified in Spirit*. In His Death He suffered as a malefactor, and did undertake the guilt of our sins (so farre as it denotes an obligation unto punishment, though not a meritorious- 1 Tim 3. 16.

ousnesse

ouſneſſe of puniſhment;) but by that Spirit which raiſed Him from the Dead He was juſtified Himſelfe, that is, He declared to the world that He had ſhaken off all that guilt from Himſelfe, and as it were left it in His Grave with His Grave Clothes. For as Chriſts Righteouſneſſe is compared to a robe of triumph, ſo may our guilt to a garment of Death, which Chriſt in His Reſurrection ſhooke all off, to note that Death had no holdfaſt at all of Him. When *Lazarus* was raiſed, It is ſaid that He
Iohn 11.44. came forth bound hand and foote with Grave Cloathes, to note that Hee was not out as a victor over Death,
Iohn 20.6,7. unto which He came to returne againe: but when Chriſt roſe Hee left them behinde, becauſe death was to have
Revel 1.18. no more power over Him. Thus by His Reſurrection He was declared to have gone through the whole puniſhment which He was to ſuffer for ſin, and being thus juſtified himſelfe, that he was able alſo to juſtifie others that beleeved in him. This is the reaſon why the Apoſtle uſeth theſe words to prove the Reſurrection of Chriſt, *I*
a Acts 13.34 *will give you the* a *ſure mercies of David*, for none of
b 1 Cor. 15.17 Gods mercies had been ſure to us if Chriſt had been held under by death; b *Our faith had beene vaine, we had bin yet in our ſins.* But his worke being fully finiſhed, the
c Rom. 4.16. mercy which thereupon depended was made certain, and as the Apoſtle ſpeakes, c ſure unto all the ſeed. Thus as the Day wherein Redemption is victorious and conſummate is calld the d day of Redemption: ſo the worke
d Eph 4.30. Rom. 8.23. wherein the merits of Chriſt were declar'd victorious is
e Rom. 4.25. ſaid to e have been for our juſtification, becauſe they were thereby made appliable unto that purpoſe.

The ſecond worke of the Power of Chriſts Reſurrection is to *overcome all death in us*, and reſtore us to life
f Rom. 14.9 again. Therfore he is calld f the *Lord of the living*, and g Acts 3.15. g *the Prince of life*, to note that his life is operative unto others. We are by his Reſurrection ſecur'd firſt againſt the death and Law, which we were held under; for every ſinner is con-

condemn'd already. Now when Christ was condemned for sinne, hee thereby deliver'd us from the death of the Law, which is the curse: so that though some of the grave cloathes may not be quite shaken off, but that wee may bee subject to the workings and feares of the Law upon some occasions, yet the malediction thereof is for ever removed. Secondly, we are secured against the death in sinne: regenerated, quickned, renued, fashioned by the power of godlinesse, which tameth our rebellions, subdueth our corruptions, and turneth all our affections another way. Thirdly, against the hold-fast and conquest of death in the grave, from whence wee shall bee translated unto glory: a *specimen* and resemblance of this was shewed at the Resurrection of Christ, *when the graves were opened, and many dead bodies of the Saints arose, and entred into the Citie.* As a Prince in his inauguration or solemne state openeth prisons, and unlooseth many, which there were bound, to honour his solemnitie: so did Christ do to those Saints at his Resurrection, and in them gave assurance to all his of their conquest over the last Enemy.

What a fearefull condition then are all men out of Christ in, who shall have no interest in his Resurrection? Rise indeed they shall, but barely by his power as their Judge, not by fellowship with him as the first fruites and first borne of the dead; and therefore theirs shall not be properly, or at least comfortably a Resurrection, no more than a condemn'd persons going from the prison to his execution may bee cald an enlargement. *Pharaohs* Butler and Baker went both out of prison, but they were not both delivered; so the righteous and the wicked shall all appeare before Christ, and bee gathered out of their graves, but they shall not all be Children of the Resurrection, for that belongs onely to the just. The wicked shall bee dead everlastingly to all the pleasures and wayes of sin, which here they wallowed in. A-

there

b 1 Peter 1. 3.
Romans 8. 11.
Romans 6. 4.

i John 6. 39, 40
1 Cor. 15. 22, 23
Rev. 1. 5.

k Heb. 1. 9.
Heb. 4. 9, 10.
1 Thes. 4. 16, 17
Mat. 27. 52, 53

m Acts 17. 31.
Luke 20. 36.
Luke 14. 14.

there remaines nothing to a drunkard or adulterer after all his youthfull excesses but crudities, rottennesse, diseases, and the worme of Conscience; so the wicked shall carry no worlds nor satisfactions of lust to hell with them, their [a] glory shall not descend after them. These things are truths written with a sunne beame in the book of God: First, That [b] none out of Christ shall rise unto Glory. Secondly, That [c] all who are in him are purged from the Love and power of sinne, are made a people willingly obedient unto his sceptre and the government of his grace and spirit; and have eyes given them to see no beauty but in his kingdome. Thirdly, Hereupon it is manifest [d] that no uncleane thing shall rise unto glory. A Prince in the day of his state, or any royall solemnity, will not admit beggers, or base companions into his presence. [e] Hee is of purer eyes than to behold, much lesse to communicate with uncleane persons. [f] None but the pure in heart shall see *God*. Fourthly, that every [g] wicked man waxeth worse and worse, that hee who is filthy growes more filthy, [h] that sinne hardneth the heart, and [i] infidelity hasteneth perdition. Whence the conclusion is evident: That every impenitent sinner, who without any inward hatred and purposes of revenge against sin, without godly sorrow forepast, and spirituall renovation for after-times, allowes himselfe to continue in any course of uncleanesse, spends all his time and strength to no other purpose, than [k] onely to heape up coales of Iuniper against his own soule, and to gather together a treasure of sins and wrath, like an infinite pile of wood to burne himselfe in.

Againe, this power of Christs resurrection is a ground of solid and invincible comfort to the faithfull in any pressures or calamities though never so desperate, because God hath power and promises to raise them up againe. This is a sufficient supportance, first, Against any either publike, or private afflictions. However the Church may seeme

[a] Psal. 49. 17.
[b] 1 Thes. 4 16, 18. Matth. 25. 46.
[c] Iohn 15. 2. Mal. 3. 3. Tit. 2. 14. Psal. 110. 3.
[d] Heb. 12. 14. Revel. 22. 15.
[e] Hab. 1. 13.
[f] Matth. 5. 8.
[g] 2 Tim. 2. 21. 2 Tim. 3. 13. Revel. 22. 11.
[h] Heb. 3. 12, 13
[i] Heb. 10. 39.
[k] Rom. 2. 5. Iames 5. 3 Deut 32. 34, 35 Esay 30. 33.

seeme to bee reduc'd to as low and uncurable an estate as dried bones in a grave, or the brands of wood in a fire yeare shall bee but like the darkenesse of a night, after two dayes he will revive again. His goings forth in the defence of His Church are prepared as the morning. When [n] *Iob* was upon a dunghill, and his Reines were consumed within him; When [o] *Ionah* was at the bottome of the Mountaines, and the weedes wrapped about his head, and the great billowes and waves went over him, so that he seemed as cast out of Gods sight; When [p] *Dauid* was in the midst of troubles, and [q] *Ezekiah* in great bitternes, this power of God to raise unto life again was the only refuge and comfort they had. Secondly, against all temptations and discomforts. Satans traines and policies come too late after once Christ is risen from the dead; for [r] in his resurrection the Church is discharged and set at large. Thirdly, against Death it selfe; because we shall come out of our graves as gold out of the fire, or miners out of their pits, laden with gold and glory at the last.

Lastly, wee must from hence learne [s] to seeke those things that are above whither Christ is gone. [t] Christs Kingdome is not here, and therefore our hearts should not be here. [u] *Hee is ascended on high, and hath given gifts unto Men*, as absent lovers send tokens to one other, to attract the affections, and call thither the thoughts. If Christ would have had our hearts rest on the earth, He would have continued with us here [x] *but it is His Will that we be where He is*: and therefore we must make it the maine businesse of our life to move towards him. Things of a nature encline to one another even to their prejudice. A stone will fall to his center, though there bee so many rubs in the way, that it is sure to bee broken all to peeces in the motion. The same should be a Christians resolution. Christ is his Center, and Heaven is his Country, and therefore thither hee must conclude

[l] Ezek. 37.11. Lam. 3.6. [m] Psal. Hosea 6.2,3. Mic. 7.8. Zach. 3.2.
[n] Iob 19.25,27
[o] Ion. 2.2,7.
[p] Psal. 138.7.
[q] Esay 38.17.
[r] Ro 8.33,34. Heb. 7.14,25.
[s] Col. 3.1.
[t] Iohn 18.36.
[u] Eph 4.8.
[x] Ioh. 17.24.

clude to goe, notwithstanding he must be broken in the way with manifold temptations and afflictions. Saint y *Paul* desired, if it had been possible, to be clothed upon, and to have his mortality swallowed up of life, and to get whole to Heaven. But if he may not have it upon so good termes, hee will not onely z confidently endure, but * desire to be dissolved and broken in peeces, that by any meanes he may come to Christ, because that, being best of all, will be an abundant recompence for any intercurrent damage. It is not a losse, but a marriage and honour for a woman to forsake her owne kindred, and house, to go to a Husband: neither is it a losse, but a preferment for the soule, to relinquish for a time the body, that it may goe to Christ, who hath married it unto himselfe for ever.

y 2 Cor. 5. 4.
z Ibid. v. 8.
* Phil. 1. 23.
1. *Mercatura est quædam amittere ut majora lucreris. Tertul.*

And the fellowship of his sufferings] This fellowship notes two things: First, A participation in the benefits of his Sufferings; Secondly, A Conformity of ours to his. First, His a Sufferings are *Ours*; wee were buryed and Crucified with him, and that againe notes two things. First, wee communicate in the Price of Christs Death, covering the guilt of sinne, satisfying the wrath of God, and being an Expiation and propitiation for us. Secondly, in the b *Power of his Death*, cleansing our Consciences from dead workes, mortifying our earthly members, crucifying our old man, subduing our iniquities and corruptions, pulling downe the throne of Satan, spoyling him of all his armour, and destroying the works of the Devill. And this power worketh, first, by the propheticall office of Christ, Revealing; secondly, by his Regall office, applying and reaching forth the power of his bloud to subdue sin, as it had before triumphed over death and Satan.

a Romans 6. 6 Col. 2, 12.

b Heb. 9. 14. Col. 3. 5. Gal. 5. 24. Iohn 16. 11. Luke 11. 22. 1 Iohn 3. 8.

But here the maine point and question will be, what this mighty power of the Death of Christ is thus to kill sinne in us, and wherein the *Causality* thereof Consisteth?

sifieth? To this I answer that Christs Death is a three-fold Cause of the death of sinne in his members.

Eph. 5. 25, 26

Heb. 9. 22, 23.

1 Pet. 2. 24.

2 Cor. 5. 21.

Rom. 8. 3.

First, It is *Causa meritoria*, A meritorious cause. For Christs death was so great a price that it did deserve at Gods hand to have our sinnes subdued. All power and judgment was given unto him by his Father, and that power was given him to purchase his Church withall. And this was amongst other of the Covenants, that their sinnes should bee Crucified. He gave himselfe unto God a sacrifice for his Church; and that which by that gift he purchased, was the sanctification and cleansing of it. Now as a price is said to do that which a man doth by the power which that price purchased: so the bloud of Christ is said to cleanse us, because the office or power whereby hee purifieth us, was Conferd upon him *Sub ratione pretij*, under the condition of suffring. For it was necessary that remission and purification should bee by bloud.

Secondly, it is *Causa exemplaris*. The death of Christ was the Exemplar pattern, and Idea of our Death to sin. He did beate our sinnes in his Body on the tree, to shew that as his Body did naturally, so sinne did by analogie and legally dye. Therefore the Apostle saith that he was made sinne for us; to note that not onely our persons were in Gods account Crucified with him unto Justification, but that sinne it selfe did hang upon his Crosse with him unto mortification and holinesse. In which respect S. *Paul* saith, *That he condemned sin in the flesh*, because hee died as sinne *in abstracto*. And in this regard of mortification wee are said to bee planted in the likenesse of Christs Death; because as when an Ambassador doth solemnize the marriage of his King with a forraine Princesse, that is truely effected betweene the parties themselves, which is transacted by the agent, and representative person to that purpose and service authorized: so Christ being made sinne for us (as the Sacri-

fice had the sinnes of the people emptied upon him) and in that relation, Dying; sinne it selfe likewise dieth in us. And there is a proportion betweene the Death of the Crosse which Christ died, and the Dying of sinne in us. Christ died as a Servant, to note that sinne should not rule, but be brought into slavery and bondage: Hee died a Curse, to note that wee should looke upon sinne as an accursed and devoted thing, and therefore should not with *Achan* hide, or reserve any: He dranke vinegar on his Crosse, to note that wee should make sinne feele the sharpnes of Gods displeasure against it; he was fast naild unto the Crosse, to note that wee should put sinne out of ease, and leave no lust or corruption at large, but crucifie the whole body thereof. Lastly though hee did not presently die, yet there he did hang till he died; to note that we should never give over subduing sin while it hath any life or working in us. Thus the Death of Christ is the patterne of the death of sin.

Thirdly, It is *Causa Objectiva*, an Impelling or moving cause as *Objects* are. For Objects have an *Attractive Power*. *Achan* saw the wedge of gold, and then Coveted it, *David* saw *Bathsheba*, and then desired her. Therefore the Apostle mentions Lusts of the Eye, which are kindled by the Things of the world. As the strength of imagination fixing upon a blackemoore on the Wall made the Woman bring forth a black child: so there is a kinde of spirituall Imaginative power in faith to crucifie sinne by looking upon Christ Crucified. As the Brasen Serpent did heale those who had beene bitten by the fiery serpents *tanquam objectum fidei*, meerly by being looked upon: so Christ Crucified doth heale sin by being looked upon with the eye of faith. Now faith looks upon Christ crucified, and bleeding, First, as the gift of his fathers love, as a token and spectacle of most unsearchable and transcendent mercy, than the comprehension of the whole hoast of Angels can reach unto. And hereby

Ioh. 7.21. 2 Sam. 11.2,3. 1 Ioh. 2.15,16

Num. 21.9.

Rom. 5.8.

the

the heart is ravished with love againe, and with a gratefull desire of returning all our time, parts, powers, services unto Him, who spared not the Sonne of his owne love for us. Secondly, It looketh on him *As a sacrifice for sinne*, and Expiation thereof to Gods Iustice; and hereby the heart is framed to an humble feare of reproaching, voyding, nullifying unto it selfe the Death of Christ, or by Continuance in sinne of crucifying the Lord Iesus againe. It is made more distinctly, in the sufferings of Christ, to know that infinite guilt, and hellish filthinesse which is in sinne, which brought so great a punishment upon so great a person; And hereupon groweth to a more serious Hatred thereof, and carefulnesse against it, as being a greater enemy unto his Iesus, than *Iudas* that betrayd, or the Pharisees that accused, or the Souldiers that Crucified him; as being more sharp to the soule of Christ than the nailes or speares that pierced His sacred body. How shall I dare (thinks the faithfull soule) to live in those sinnes by which I may as truely bee denominated a betrayer and Crucifier of him that saved me, as *Iudas*, or *Pilate*, were? Thirdly, Ie lookes on him as *Our forerunner into Glory*, whither he Entred not but by a way of bloud. From whence the heart easily concludes, if Christ Entred not into his own glory but by suffering, how shall I enter into that glory which is none of mine, if I shed not the bloud of my lusts, and take order to Crucifie all them before I goe?

Heb 9.16.

Heb. 6.20. Luk. 24.26. 1 Pet. 1.11.

So then none can Conclude that Christ died for him, who findes not himselfe set against the life of sinne within him, in whom the body of corruption is not so lessned, as that it doth no more rule to waste his conscience or enrage his heart. If a man grow worse and worse, his heart more hard, his Conscience more senselesse, his resolutions more desperate, his eare more dead, his courses more Carnall and worldly than before; certainely the

fellowship and vertue of the bloud of Christ hath hither-to done little good to such a man. And what a wofull thing is it for a man to live and die in an estate much more miserable than if there never had beene any Law given unto men? For that man who hath heard of Christ, at whose heart hee hath knocked, unto whose Conscience he hath beene revealed, and yet never beleeveth in him unto righteousnes, or sanctification, but lives and dies in his filthinesse, shal be punished with a far sorer Condemnation, than those of Tyre, Sydon, or Sodom, that knew nothing of him. O then let us labour to shew forth the power of Christs Death, and that he died not in vaine unto us. Though we cannot yet totally kill, yet let us crucifie our corruptions, weaken their vigor, abate their rage, dispossesse them of the throne in our hearts, put them unto shame: and in as much as Christ hath Suffered for sin, let us ceale from sin, and live the rest of our time not to the will of the flesh, nor to the lusts of men, but to the will of God.

Mar. 11.21,24
Heb. 10.28,29

1 Pet. 1.2,3.

The second part of our fellowship in sufferings with Christ is the *conformitie* of ours to His. In all our afflictions he is afflicted; and Saint *Paul* cals His sufferings the filling up of that which is behinde of the afflictions of Christ. Not as if Christs sufferings were imperfect (*for By one offering He hath perfected for ever them that are sanctified.*) But as Christ hath *Personall* sufferings *in corpore proprio*, in His humane Body, as Mediator, which once for ever He finished: So He hath generall sufferings *in corpore mystico*, in His Church, as a member with the rest.

Esay 63.9.
Col. 1.24.

Heb. 10.14.

Now of these sufferings of the Church we must note that they have no conformity with Christs in these two things. First, not in *Officio*, in the office of Christs sufferings; for His were meritorious and satisfactory; Ours onely ministeriall, and for edification. Secondly, not in *pondere & mensura*, not in the weight and measure of them.

them; not so bitter, heavie, and wofull as Christs were. For the sufferings of Christ, upon any other Creature, would have crushed him as low as Hell, and swallowed him up for ever. In other respects there is a conformity of our sufferings to Christs; so that He esteemeth them His.

Our sufferings are: First, such as we draw upon our selves by our owne folly; and even in these afflictions which Christ as the King over His people inflicteth upon them, yet as their Head and fellow member Hee compassionateth and as it were smarteth with them. For Christ is so full of tendernesse, and so acquainted with sorrowes, that wee may justly conceive Him touched with the feeling of those paines, which yet He Himselfe seeth needfull for them. Secondly, such as are by God imposed for tryall and exercise of those graces wch himselfe gives; and in these we have a twofold Communion and conformity to Christ: First, *By association*; Christ giveth us His Spirit to draw in the same yoke with us, and to hold us under them by His strength. That Spirit of Holinesse by which Christ overcame his sufferings, helpeth our infirmities in ours. Secondly, in the manner of undergoing them, with a proportion of that meeknes and patience with Christ shewed in His sufferings. Thirdly, such as are cast upon us by the injuries of Satan and wicked men. And these also beare conformity unto Christs, as in the two former respects, so thirdly in the cause of them, for it is Christ only whom in his members Satan and the world doe persecute. All the enmitie that is betweene them is because of the seed of the woman. If Christ were now amongst us in the fashion of a servant and in a low condition as once he was, and should convince men of their wickednes as searchingly as once hee did, He would doubtles be the most hated man upon the Earth. Now that Hee is conceived of, as God in glory, men deale with him as *Ioab* with *Abner*, they kisse and

Heb. 4. 15.

James 1. 3.
1 Peter 1. 7.

1 Pet 4. 14.

1 Pet. 2. 21, 23

Acts 9. 4.
1 Pet. 4. 14, 16
Matth. 5. 11.
John 15. 18, 19
Genesis 3. 15.
2 Tim. 3. 8.

flatter him in the outward profession of His Name and Worship; and they fight and persecute Him in the hatred of His wayes and members. And this is the principall reason why so many stand off from a through embracing of Christ and his wayes; because when they are indeed in His body, they must goe His way to Heaven, which was a way of suffering. They that will live godly in Christ Iesus must suffer persecution, and be by wicked men esteemed as signes and wonders to bee spoken against, and that not onely amongst pagans, and professed enemies to the Truth, but even in Israel, and amongst those who externally make the same profession.

1 Tim. 3. 12.
1 Pet. 4. 4.
Esay 8. 18.
Zech. 3. 8.

But this should comfort us in all our sufferings for CHRIST sake, and for our obedience to His Gospell, that wee drinke of our Masters owne Cuppe, that wee fill up that which is wanting of His afflictions, that Christ Himselfe was called a Samaritan, a Devill, a Wine bibber, entrapped, spied, snared, slaine; and He who is now our Captaine to leade us, will hereafter bee our a Crowne to reward us; we may safely b looke upon Christs issue, and know it to bee ours. First, wee have *Christs fellowship in them*; and if it were possible, a man were better bee in Hell with Christ, than in Heaven without Him: for His presence would make any place a Heaven, as the c KING makes any place the Court. Secondly, wee have d *Christs strength* to beare them. Thirdly, e *His victories to overcome them.* Fourthly, f *His intercession* to preserve us from falling away in them. Fifthly, *His Graces* to be the more glorified by them, as a Torch when it is shaken shines the brighter. Sixthly, *His compassion* to moderate and proportion them to the measure of strength which Hee gives us. And lastly, *His Crowne* on our heads, His Palme in our hands, His triumphall Garments upon us, when wee shall have tasted our measure of them.

a Jam. 1. 2, 12.
b 1 Ioh. 2. 2.
Heb. 12. 2, 3.

c *Veios habitante Camillo, illis Roma fuit.*
d Phil. 4. 13.
e 1 Ioh. 6. 23.
f Luk. 22. 32.

For

For our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of Glory. While we look not at the things which are seene, but at the things which are not seene: *For the things which are seene are Temporall, but the things which are not seene, are Eternall.*

FINIS.